

THE ARIMAT

"Serve Humanity and You Serve God"

VOLUME I.

LINCOLN, NEBRASKA, JUNE 1, 1919.

NUMBER 1

ANNOUNCEMENT.

Dear Friends, Brothers and Sisters: I am pleased to meet you. My name is Arimat, an Algonquin Indian name, which means Value, a valuable thing. I hope as I may continue to grow that I may be found of real value to all who may come in contact with me.

I expect to travel in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints, first in the Southern Nebraska District, but in time to come I may have the privilege of visiting in other fields.

I can say, as did the Apostle Paul, I am not ashamed of the Gospel of Christ; for it is the power of God unto Salvation to every one that believeth. My purpose is to spread the beautiful Gospel of Christ, of Peace and Love wherever I go, as well as give such other items of news as will be of real interest to all who may read my pages.

My dress will be plain and simple, perhaps not in keeping with the fashions of the day, but I hope all may know and be interested in me when I call. This, my first call, is to announce and deliver the programme of our District Conventions and Conference, which will be held June 6, 7 and 8, at Nebraska City. Also to give a historical sketch of two of our branches together with some items and announcements.

I am not expecting to travel for gain, but rather to give, for our Master said "It is more blessed to give than to receive." However, it will cost something for my clothes and traveling expenses. I am considering the advisability of asking all who will permit me to call regularly each month for 12 months the small sum of 50 cents and solicit such offerings as all others may desire to give.

I am stopping for the present at the home of one of our missionaries, Elder J. L. Parker, of Lincoln, Nebr. I will be glad to hear from any and all who have a desire and will assist in our preparations to travel each month.

Address all communications to J. L. Parker, 3326 R St., Lincoln, Nebr.

Ever praying for the success of the Gospel, I am,
THE ARIMAT.

CHARITY.

The quality that sweetens your life with kindness, keeps in your innermost heart and your outermost thought a generous spirit, from every day's dawn to every day's close; makes you try to realize that your fellow men are human, and their "terrible faults" are not so much worse than your own "little failings"; makes you ready to give full credit for the good deeds of others; helps you to cast out peace-destroying suspicious; makes you at all times ready with a word and a hand to inspire courage; to instill confidence, to nourish and bring forth love; makes you do what you can with your purse to feed the hungry and clothe the naked; makes you give yourself to the work, and lavish your every resource and every faculty with prodigal hand upon your life's task, reserving nothing, emptying upon your life all there is in you—that quality is charity: and, having it, the fullness of Life shall come surging back to fill you with richness, its sweetness, its completeness, and you will know the blessing of charity.—John L. Hunter in Jewish Outlook.

ECHOES OF THE PAST.

The ravages of time caused the poet to write, "Change and decay all around I see." The late Heman C. Smith aptly said that "Every ray of sunlight had its effect even upon the most highly polished monument of granite." Men have come, performed a great work, and have gone. When we were in our youth, strong men appeared as giants before us. Since we have reached our manhood and been brought face to face with the real duties of life, we pause and wonder—will this generation do as well as the one which has just passed?

The writer was solicited by the Associate President of the District to write a brief sketch upon the Nebraska City Branch or Church. The short time allotted to us did not give us opportunity to get all the data together necessary to give the complete history of the Nebraska City organization.

The Secretary of the Branch being out of the city, we failed to get access to the District records and are unable to state who was the first president of the Nebraska City Branch. We gather from a history of Nebraska City and Otoe county that R. C. Elvin, Sr., M. D., became affiliated with the Church in 1856 and was the first president of the Southern Nebraska District.

From this same history we also read that Mr. J. W. Waldsmith was identified with the Church, becoming a member in 1856, and was the seventh member to unite with the Church after the organization of the Southern Nebraska District. This history states that he had charge of the work in the city since the Branch was organized; however, from information we can gather from those who were resident members of the Branch at that time, it is thought that Elder R. C. Elvin, Sr., became its first president, with J. W. Waldsmith as secretary.

The Nebraska City Branch was organized April 6, 1866, such organization being effected in Buchanan Hall on Sixth Street and First Avenue, just opposite and west of the St. Mary's Catholic Church.

Elder J. W. Waldsmith succeeded R. C. Elvin as president of the Branch, which date we do not possess. Mr. Waldsmith being a prominent businessman at Nebraska City, succeeded in purchasing from the Lutheran Denomination the little brick edifice on Sixth Street and Second Corso, in which place the Saints still hold their services. In Volume Three of the Church History, the historian records that a church at Nebraska City was dedicated on October 1, 1833. There was in attendance at this dedication Joseph Smith, Alexander H. Smith, E. C. Briggs, E. A. Blakeslee and M. H. Forscutt, in addition to local authorities.

Mr. Waldsmith was president of the Nebraska City Branch for some few years, and was succeeded by Mr. Joshua Armstrong as president, Mr. Armstrong continuing as its president until about 1890 or 1891, at which time he was succeeded by Mr. Waldsmith, Mr. Waldsmith again becoming president of the Branch.

J. W. Waldsmith continued as president of the Branch up until April 21, 1896, when Elder Mark H. Forscutt, then lately returned from the South Sea Islands, was elected president of the Branch. In January, 1897, Elder

Forscutt resigned. His resignation was not accepted but, to the contrary, was unanimously sustained as its president. On October 14, 1903, the writer was present at a business meeting of the Nebraska City Branch, when Elder Forscutt again tendered his resignation, but the meeting adjourned without any action being taken on the resignation. On the Friday following, the writer was called into the home of Brother Forscutt, who had taken quite sick, and was almost constantly at his bedside until he passed away on Sunday morning, October 18, 1903, at which time the writer, having been ordained to the office of an Elder two weeks previous, succeeded to the presidency of the Nebraska City Branch. Three months later, January, 1904, Elder J. W. Waldsmith was again elected as president of the Branch. He presided over the Branch for three months, at which time H. A. Higgins was elected as president and with the exception of a period of six months has continued as the president and pastor of the Nebraska City Branch since January, 1904. We are not quite certain as to the time, but we believe it was in the year 1907 when the writer's health became a little impaired that we requested the Branch to release us from the presidency of the Branch, which was done for a period of six months, Bro. H. C. Fremming being elected and sustained as president of the Branch.

Most of the prominent men of the Church have at one time or another visited Nebraska City. It was not infrequently that we hear the names of Joseph Smith, J. M. Terry, M. H. Bond, W. E. Peak, Paul M. Hansen, Jas. A. Caffal, Heman C. Smith, C. E. Butterworth, J. F. Minton, H. C. Bronson, F. A. Smith, E. C. Brand, W. H. Kelly, R. O. Self, W. M. Self, Gordon E. Duell, E. C. Briggs, J. R. Lambert, James and Henry Kemp and numerous others, in fact, a number of these men who became prominent and dominant figures in the Church were at one time laborers in the Nebraska City organization.

We read in the minutes of the conference held at Nebraska City in 1868 that Nebraska City Branch had ten elders and nine priests, and several of these were given missions from the Southern Nebraska District Conference. One may visit Independence, Mo., and spend a month in visiting Saints who were made members and were at one time residents of the Nebraska City Branch. There have gone out from this little organization men who have become strong advocates of the Gospel and have reaped many precious souls as the reward for faithful service. The Branch has suffered several times by reason of many of its members moving away but has always been able to replenish its membership by the faithful service performed by those who have been sustained as the Ministry of its organization.

On Sunday, May 28, 1916, the fiftieth anniversary of the Branch was held at Nebraska City. While the month and day is not in keeping with the organization, yet it was postponed in order that we might not conflict with the general conference and had the privilege of having some of the leading officials of the Church present. President E. A. Smith and Historian Heman C. Smith were the speakers of the day, there being in the congregation Mr. and Mrs. R. Meredith, James Perrin and Mrs. Nicholine Thompson, who were charter members of the Branch.

OUR CREED: "ALL TRUTH"

Faith—Heb. 11:6. Eph. 4:5. Jas. 1:5-7.

Repentance—Luke 3:7-8. Acts 3:19. Acts 17:30.

Baptism—Matt. 3:13-15. Matt. 28:19-20. Acts 2:38. Mark. 16:15-16.

Laying on Hands—Heb. 6:1-2. Acts 8:14-19. Acts 19:1-7. Mark. 16:17-18.

Resurrection of the Dead—Isa. 26:19. Job. 19:23-27. Jno. 5:25-29. 1 or. 15:20-23.

Eternal Judgment—Heb. 9:27. Rev. 20:12-13. 2 Cor. 5:10.

HISTORICAL SKETCH.

Lincoln, Nebraska.—The Sunday School.

The Lincoln Sunday School was organized by Sr. Blanche I. Andrews, in December, 1907, at her home, where it continued to meet until the spring of 1909, when because of sickness in her family, it was removed to Sr. Rena Dieffendorf's home, at which place it was held for several months, finally being changed to a hall down town, where, with one or two changes of location, it was held until December, 1915, when they made final change into the pretty church which, tho not yet complete, was ready to occupy.

At the election of officers January 1st, 1917, Sr. Andrews, feeling that she had borne the burden of the school thru its years of various vicissitudes, and that it was now firmly planted, and a change to other hands might be beneficial, insisted upon her release.

The school has more than doubled its average attendance since its first year or two and is still gaining. The school at its organization consisted of the families of Srs. Scofield, Andrews and Dieffendorf, Bro. and Sr. I. G. Munsell, Sr. Lydia Horne, Sr. Lillie Allen, and possibly some others. Many have worked well to build up this work, but perhaps special mention should be given Sr. S. E. McWilliams, a most faithful assistant superintendent during these years, and Sr. Lillie Allen, a splendid secretary.

The Religio.

In October, 1911, a Religio Society was organized with H. T. McCraig, president; Florence Munsell, vice president; Ethel Pearce, secretary, and Helen McCraig, treasurer. Other charter members were Grace Brown, Rena Dieffendorf, Blanche Andrews, Marjie Dieffendorf, Eva Meyer, Frank Phillips, Fred Phillips, Frank Hawley, Carleton Hawley, J. G. Munsell and Fred Meyer. The Religio has continued from that time with varying success. At the present the society seems to be prosperous and on a firm basis.

The Branch.

At the time of the organization of the Sunday School, J. G. Munsell was a resident elder in Lincoln and regular church services were held at the morning hour. Later it was deemed advisable to hold evening services as well and the hall was rented for both morning and evening, the Religio occupying the early evening hour then as now.

In the spring of 1911 a desire was expressed for branch organization and accordingly a meeting for this purpose was arranged for. On May 29th, the Saints met at the home of H. T. McCraig. This meeting was presided over by Paul N. Hanson. The organization was perfected with the following officers chosen: President, J. G. Munsell; teacher, E. E. McWilliams; secretary, Helen McCraig; treasurer, Frank Phillips; organist, Florence Munsell. There were about thirty-five members resident in Lincoln at this time. The Lincoln Branch now numbers over one hundred.

In the fall of 1915, under the leadership of J. A. Dowker, a lot was purchased and the church at Twenty-sixth and H Sts., which is now the church home of the Lincoln Branch, was built.

J. L. Parker has been the pastor for the past year and has been re-appointed for the coming year. While the Branch has made no mushroom growth, yet we feel there has been a steady advancement in many lines.

“Some people grow under responsibility, others merely swell.”

“Not a better interpretation of the Gospel is needed, but a better demonstration.”

I DON'T KNOW—DO YOU?

Original Poem by E. E. Long.
 How is it that Dame Nature works,
 And shows a master hand,
 That we cannot her secrets learn?
 Pray, who can understand?
 Old "Boss" out in the pasture field
 One day did eat some grass.
 The grass was green as grass could be,
 But still it came to pass
 That when she came back to the barn,
 (Just looking fine as silk)
 Some how or other I don't know
 That grass had turned to milk!
 The sheep and lambs out in the field
 Ate grass until they were full,
 But, strange to tell—I don't know how—
 That grass turned into wool!
 The geese and chickens, too, eat grass,
 The same as sheep and wethers;
 But by some process—I don't know—
 The grass they eat makes feathers!
 My bunny, too, I feed her grass,
 'Tis strange, I do declare!
 Somehow or other—I don't know—
 It turns to fur and hair.
 Old Prince and Pete, they eat grass, too,
 And eat it by the stack.
 Now Prince's hair is white and red,
 But Pete's is coaly black.
 Just how it is that nature keeps
 A secret so profound,
 Is what gets me, and others, too,
 Who've sought but never found.
 I've studied hard her ways to find
 By which she works so true,
 And after all I must admit,
 I do not know—DO YOU?

PROGRAMMES

L. D. S. Conventions and Conference

Friday, June 6th

- 10:00 A. M.—Social Service.
- 11:00 A. M.—Religio Business Session.
- 2:00 P. M.—Sunday School Business Session.
- 3:00 P. M.—Joint Session, Institute work.
- 8:00 P. M.—Joint Programme.
 Echoes of late General Conventions, Blanch I. Andrews.
 Vocal Trio, Mrs. Grace Holmes, Mrs. Clara Higgins, Miss Ruth Higgins.
 The Importance of a Religio in every branch by M. A. Smith.
 Instrumental Solo, Celeste Founce.
 Address, The Boy Movement, by J. L. Parker.
 Vocal Solo, Ruth Higgins.
 Address, Timely Topics, N. C. Calhoun.
 Anthem.
 Reading, Ruby Founce.
 Closing Exercises.

Saturday, June 7th

- 8:00 A. M.—Lecture to the Priesthood, by E. E. Long.
- 9:00 A. M.—Social Service.
- 10:00 A. M.—Business Session.
- 2:00 P. M.—Business Session.
- 7:00 P. M.—Community Song Service. Old time Songs.
- 8:00 P. M.—Opening Exercises.
 Trombone Solo, by Leon Snow.
 Anthem.
 Sermon.

Sunday, June 8th

- Sunrise Prayer Service at Arbor Lodge. A real treat.
- 9:30 A. M.—Sunday School.
- 11:00 A. M.—Preaching Service.
- 3:00 P. M.—Sacrament and Social Service.
- 6:30 P. M.—Religio. District Officers in charge.
 Book of Mormon Lecture, by J. L. Parker.
 Instrumental Solo, by Elva McWilliams.
 Debate: "Resolved that Nebraska City should close their Sunday Night Picture Shows."
 Lincoln, Affirmative; Nebraska City, Negative.
- 8:00 P. M.—Sermon by Elder E. E. Long, of Lamoni, Ia.

ITEMS OF INTEREST.

A joint reunion of four districts, two in southwestern Iowa and two in eastern and southern Nebraska, will convene at Council Bluffs, Iowa, August 15 to 24, inclusive. For further information write J. L. Parker, Sec. Committee, Lincoln, Neb.

Elder Elmer E. Long of Lamoni, Iowa, has been appointed to the Southern Nebraska District as a missionary for this year and we feel sure he will meet with a hearty welcome by all.

The District Missionary Auto has been sold and a movement will be started in the interest of a new district tent for the use of the missionaries in spreading the Gospel.

Elder Chas. Porter, president of the Wilbur branch and one of our faithful missionaries of the past, has published a book entitled "Gleanings by the Way." Bro. Porter informs us that the book will be very interesting and instructive and the price will be \$1.50 while they last.

Two outstanding features of the coming conventions and Conference will be a Community Sing. Present and old time popular songs will be used.

A Sunrise Social at Arbor Lodge. A real treat. Don't miss it.

The Arimat, a real missionary leaflet, will be published each month beginning with this issue, in the interests of the Southern Nebraska District and it is hoped that in time it may reach beyond the bounds of the District. The small sum of 50 cents per year will be the subscription price. We feel sure that it will meet with a hearty support everywhere. Send all orders with remittances to J. L. Parker, 3326 R St., Lincoln, Neb.

Bro. Leon Snow, one of our enterprising musicians of Lincoln and an enthusiastic worker among the Sons of Veterans, has written a very interesting article for this issue entitled "Memorial Day and Its Meaning." Owing to lack of space we are compelled to leave it out. In it he makes a patriotic appeal that all should this Decoration Day, above all others, pay tribute to our fallen heroes who paid the supreme sacrifice that we might live.

"The nerve that never relaxes, the eye that never blanches, the thought that never wanders—these are the masters of Victory."

I AM A BOOSTER
 For the
BIG JOINT REUNION
 To be Held at
Council Bluffs, Iowa., August 15 to 24, 1919

As evidence of my fidelity I will donate \$.....
 to the Reunion Fund.

Name

Address

Cut out and fill out and mail to
G. J. HARDING,
 Council Bluffs, Iowa.

THE ARIMAT

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E. E. LONG } Editors.
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Mrs. J. L. Parker, Treasurer Lincoln, Nebr.
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Grover Wall, Member Library Board Lincoln, Nebr.

BRANCH REPORTS.

Lincoln.

Lincoln reports the following officers and labor performed by the Priesthood bearing members from February 1st to May 1st:

J. L. Parker, Elder and President.
Goldie V. Brook, Secretary.
Ernest Taylor, Treasurer and Deacon.
Ned O. Calhoun, Priest.
Wm. Blodgett, Priest.
Frank Taylor, Teacher.
E. E. McWilliams, Teacher.
Geo. Weller, Teacher.
Grover Wall, Deacon.
John A. Dowker, Elder and Missionary.
Sermons preached, 39.
Times in charge, 71.
Times assisted in charge, 49.
Other services attended, 386.
Total services attended, 545.
Baptized, 1.
Confirmed, 1.
Children blessed, 3.
Administered to sick, 41.
Marriages solemnized, 1.
Pastoral visits, 49.
Priests' visits, 4.
Deacons' visits, 17.

Nebraska City.

Nebraska City reports the following branch organization:

H. A. Higgins, president.
F. H. Higgins, priest.
H. C. Fremming, teacher.
Mark Faunce, financial clerk.
E. D. Briggs, secretary.
Members holding the priesthood:
H. A. Higgins, high priest.
H. C. Fremming, elder.
E. D. Briggs, priest.
F. H. Higgins, priest.
Z. L. Goldsmith, priest.
R. Meredith, priest.
Owen Self, teacher.
J. Clawson, teacher.
Mark Faunce, deacon.

Fairfield.

Fairfield reports the following Priesthood bearing members and following labor performed:

Jas. Croft, Elder and President of the Branch.
Robt. McFarland, Priest.
Chas. Spears, Teacher.
Chas. Teeters, Deacon.
Sermons preached, 35.
Times in charge, 65.
Assisted in charge, 48.
Services attended, 610.
Administered to sick, 9.
Pastoral visits, 5.
Administered Sacrament, 3.

Wilbur.

Wilbur organized February 25, 1876. First officers elected were John O. Savage, president and priest of the branch; Henry P. Savage, teacher; Samuel V. Jewell, deacon. The branch has continued along down thru the span of years and reports at this present time the following officers:

C. H. Porter, Elder and President of the Branch.
Saumel Broliar, Elder and Priest of the Branch.
Oscar Savage, Teacher.
Alice Cox, Secretary.

A short history of the Wilbur Branch will be published in a later issue.

A WONDERFUL THING.

The Woman—I have been reading of a man who reached the age of 40 without learning how to read or write. He met a woman, and for her sake he made a scholar of himself in two years.

The Man—That's nothing. I know a man who was a profound scholar at 40. Then he met a woman, and for her sake he made a fool of himself in two days.

ATTENTION, TITHE PAYERS.

The Bishop is represented in the District with H. A. Higgins, at Nebraska City, assisted by J. L. Parker, Lincoln, Samuel Broliar at Wilbur and James Croft at Fairfield, Neb. These brethren will gladly explain the financial law to anyone desiring to learn this important duty to God and the Church and are prepared to receive monies and give proper receipt.

See them or write them.

“Yesterday is dead—forget it.
Tomorrow has not come—don't worry.
Today is here—USE IT.”

THE ARIMAT

"Serve Humanity and You Serve God"

VOLUME I.

LINCOLN, NEBRASKA, JULY 1, 1919.

NUMBER 2

GREETING.

I was surprised, indeed, when I received the first number of THE ARIMAT and saw my name as one of the editors. It was my first intimation that such a publication had been born, and it will be noted, therefore, that I had nothing to do with the origin of the paper. However, I was favorably impressed with this "Thing of Value," and since I have been honored with the editorial insignia, I will do my utmost to make it a success, for I believe that it has a mission, and if properly directed, and supported by the saints, it will be an instrument for good.

Having been appointed to labor in the Southern Nebraska District, I left home the 17th inst., and arrived in Lincoln the same evening ready for work. The tent proposition not being feasible, as explained elsewhere in this issue, I will be pleased to visit the scattered saints of the district. The scattered saints in every town and community should form the nucleus for a branch, and I will esteem it a favor if the saints will write me of opportunities to preach the gospel to their neighbors. No matter if previous efforts have failed. Let us try again. With your cooperation, grand results may be accomplished. Remember, we are workers together with God, and faith, zeal, and courage will remove mountains of opposition and drive Satan to cover. Let us write "Success" across the map of Southern Nebraska District in big red letters. You will feel a thrill of joy and a commendable pride when you tell others how we did it.

E. E. LONG.

SERMON BY H. A. HIGGINS AT DISTRICT CONFERENCE, NEBRASKA CITY, NEBR., JUNE 8, 1919.

(Farewell Address.)

I have read as a lesson this morning the 7th Chapter of Amos and for a text call your attention to the 18th Verse of the 29th Chapter of Proverbs, which reads: "Where there is no vision, the people perish; but he that keepeth the law, happy is he."

Life is but a system of definitions. The mind lives and grows upon defined terms. To protect ourselves against evil so that we may enjoy the good, it is necessary that we understand the rules that govern in the two realms which are so widely different. There are no two persons in this congregation this morning that have the same understanding or conception of a single word in the English vocabulary, hence it is necessary that our conversation be in terms that may be easily understood and bring to every mind the thoughts that will develop to that degree wherein we may work to the end, fully developing in our characters the grand purpose of God, that His will may be performed in the world.

There is no better method of studying the Scriptures than that of analysis, therein defining each term, going back to the time when the Scripture was given, noting the conditions prevalent under which they were given, and then seeking for the aid of that divine spirit which caused holy men of old to write as they were moved upon by the holy spirit. Hence, we will study together this morning this text which we have read in your hearing.

The prophet had in mind the thought of Life and Death.

The result of keeping the law, spoken of by the prophet was that of happiness. The unkept law resulted in sorrow and finally death. Spiritual death is not reached in one leap or a single bound, but comes by degrees. That he might rightly express the idea, he uses a word which means the slow process of retrogression and selects a word that conveys to the intelligence that though decay may be made manifest, though there are signs of death, yet the final destruction is not reached until we have been utterly removed from the environments which, without proper vision, the prophet says we would perish.

One does not receive the fullness of what we as a people denominate the Celestial Kingdom in a day, week, month or year; the goal is only reached through a continuous and constant development in the rules of the natural and spiritual world. I am thoroughly convinced that we do not perish instantly or suddenly, but that through the disregard of one principle, calls for the breaking of the second and so on until we have broken all of the commandments given to us for real happiness.

Much is being said these days from pulpit and platform in all lands and all countries of the success or failure of the young who are gifted with that faculty which is termed Vision. He of widest vision is generally regarded as a leader in all classes and peoples. That one may possess wide vision it is necessary that due preparation be made in childhood, in youth and in those days when the mind is tender and capable of receiving fundamentals. Writers on psychology, teachers in the science of oratory and public speaking, men who try to instruct in the lines of business, encourage the development of imagination, better termed vision. However, to the speaker's mind, the vision spoken of by the prophet as is recorded in our text, does not have to do with reference to the vision of one's own mind. He is speaking of that spiritual vision, that vision which alone the prophet, the student or the follower of God can enjoy. Apparently our religious friends do not believe that the Angels of God who once walked and talked with Abraham and made promises that through him and his seed the world would be blessed, can come to us in these days. They do not believe that the Lord who stood upon the wall and talked to Amos can so appear that our eyes can behold and our ears hear and our souls be made to respond and rejoice because of the tender touch of the Divine Hand, or can those Angels who so sweetly sang to the shepherds who were keeping watch over their flocks at night, announcing that "Unto you is born this day in the City of David a Savior," chanting so sweetly, "Peace on Earth, Good Will Towards Men." It was this kind and character of vision that the prophet had in mind when he made that great statement: "Where there is no vision, the people perish."

If God's people are without spiritual vision, they are under condemnation, they will meet death and that death will come by spiritual decay, retrogression and, finally, the second death.

In our lesson we note that Jacob, which is only a synonym for the elect of God, was under indictment of sin, and we are informed in Latter Day Revelation that: "God cannot look upon sin with the least degree of al-

Continued to Page 3

OUR CREED: THE DOCTRINE OF CHRIST.

Faith—Heb. 11:6; Mark 11:22; James 2:17-22; Eph. 4:16.

Repentance—Luke 3:7, 8; Acts 3:19; 17:30; 2 Peter 3:9.

Baptisms—Matt. 3:13-15; 28:19, 20; Mark 16:16; Acts 2:38.

Laying on of Hands—Matt. 19:13-15; Luke 4:40; Acts 13:2, 3; 19:6.

Resurrection of the Dead—Isa. 26:19; John 5:25-29; 1 Cor. 15:20-23.

Eternal Judgment—Heb. 9:27; Rev. 20:12, 13; 2 Cor. 5:10.

WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

THEN AND NOW.

(By E. E. Long.)

One hundred years ago, society was in a state of expectancy. The nations were recovering from the disturbed equilibrium occasioned by the Napoleonic wars, and the feeling was shared by many that a new era had dawned, that the nations would learn war no more. The world was growing better. Religion had assumed a new aspect. Men of recognized piety and unquestioned integrity were breaking with the time-honored creeds, and many were running to and fro in search of the "more excellent way." "Back to Jerusalem" was a popular slogan with certain reformers who endeavored to lead the van in quest of truth.

A few intrepid souls more daring than their fellows had braved the dangers of the hitherto unexplored depths of apocalyptic secrecy, and the study of prophecy was becoming a favorite pastime. The conviction was growing that something unusual was about to happen, as indicated by the multiplying "signs of the times." Churches with conflicting creeds were fostering a spirit of amity and good will, and concerted efforts at soul-saving were the order of the day. Patriarchal dreams, prophetic forecasts, and Messianic promise of a golden age on earth were soon to be realized. The western sky, still lurid with flickering flames of the retreating Dark Ages, was becoming illuminated by the rising run of gospel glory already appearing above the eastern horizon. Surely, the millennium was near at hand.

Such were the conditions when an unsophisticated youth, unlearned and poor, startled his neighbors with the announcement that he had received a message from the other world. Instantly the news was heralded far and wide, and men everywhere were warned against the coming "delusion." "Beware of false prophets" was shouted from the housetops with sectarian vehemence, for it was said that the day of revelation was past. And for near a century the leaders of modern Christianity have kept up the opposition with unabated zeal.

It is strikingly significant that when God began the restoration of His Church He chose two young men who were not in any way identified with the popular institutions of men. Indeed, the very first announcement was, "They are all wrong." This was supplemented by the further declaration, "All old covenants have I caused to be done away in this new thing," followed by the divine mandate, "I will spare none that remain in Babylon." The reason assigned by the Lord was this:

"For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish His righteousness, but every man walketh in his own way, and after the image of his own god, whose mage is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."—Doctrine and Covenants, 1:3.

Have conditions improved since the foregoing pronouncement was made? Is the world any better now than it was then? Are the popular churches any more entitled to divine recognition now than they were at that time? Dare we compromise the truth by any form of confederation when the Lord has said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"? (Rev. 18:4.) "Babylon HAS fallen and become the 'habitation of devils.'"

Joseph Smith was denounced as a false prophet, persecuted from place to place, and finally shot to death because he gave to the world what he said was a revelation from God. Four years after he was killed, spiritualism made its appearance and spread rapidly over the world. Since then we have had Mesmerism, Hypnotism, Christian Science, New Thought, and various other forms of occult power. During the period of these varying changes of spiritualism, the gospel message which preceded them has maintained an unchangeable attitude. On the other hand, Christian people who steadfastly rejected the Angel's Message have gone over to the side of spiritualism until today the popular churches are honeycombed with the power of the witch of Endor. In the Christian Work for May 31, 1919, is a lengthy editorial by Frederick Lynch on "The New Interest in Immortality," from which we quote as follows:

"Perhaps the most interesting phase of the new yearning is the widespread revival of spiritualism. People have been turning to it from all ranks of life. It is of course the desire in times of great yearning to grasp at any straw that may strengthen faith. (It is worthy of note that much of this new, widespread interest in spiritualism comes from Christian people.) New books, full of wonderful revelations are appearing every few weeks. Sir Oliver Lodge has given us two volumes of great bulk, full of most astounding testimony to the communion with the departed. Sir Arthur Canon Doyle has stirred all England with his sudden conversion to spiritualism, and his new book, 'The New Revelation,' is a most engrossing book. If its facts are true, it is revelation—if they are not true, or at least not what they seem to be, then they are mystifying and baffling. A new life of Stead has just appeared, a big book, dwelling almost entirely upon his experiences with the spirit world, and his communications with 'Julia.' These and similar books have had a wide reading and there has been endless discussion of the whole subject. Some of the leaders in the Church have evidently welcomed this attempt to fortify faith by communication with the spirits of the departed. Sir Oliver Lodge, a devoted Christian, believes it will be a great help to Christian faith."

Thus another phase of Bible prophecy is being fulfilled. There is nothing surprising about the fact of spiritualism being recruited from the ranks of Christians. Having rejected the overtures of peace brought by the Angel, the Christians invited the very disaster that has overtaken them, and the Spirit of Truth has long ago departed from them, leaving them subject to the machinations of the evil one of which they now complain.

John said he saw "three unclean spirits" going forth in the world, working miracles, preparatory to the great battle of "Armageddon." (Rev. 13:16.) The fact that these "spirits" were to go forth to the kings of the earth suggests their popularity. And that spiritualism in its many and varied forms has gained widespread popularity today is too well known to be denied. Fearful of being "deceived," the Christians declared the Angel's message was "all of the devil." Now it appears they have the devil in their midst in a thousand forms deceiving them at will. It is frankly admitted that the "spirits" with which they have been holding converse frequently lie and misrepresent known facts. Yet, because they sometimes

tell the truth, and to satisfy a "great yearning" for word from the departed, they delve deeper and deeper into the mysticism of uncertainty, grasping at any straw that offers a ray of hope.

Spiritualism is as old as man. It made its first appearance in the days of Adam when Satan, the arch conspirator, and "father of lies," appeared to Cain and gave him a "revelation." Cain had rejected a previous revelation from God to his father, Adam, and from then until now the two opposing forces have co-existed as the basis of religion, and more than once have the people of God been deceived by the counterfeit after they had rejected the genuine. According to the prophets, the latter days were to be prolific of results in spiritual manifestations—and we are witnesses to the steady lining up of forces for the final struggle. The methods of deception are artful in the extreme and Latter Day Saints should be very careful to heed the Master's admonition to "Stand in holy places." It is extremely dangerous to flirt with the Devil in any of the numerous ways he has devised. Touch not, taste not, handle not.

Continued from Page 1

lowance." He made a covenant with Israel and, God-like, gave them due warning and chose one from the common, ordinary walks of life, a keeper of the herds, as His mouthpiece to warn Israel, to call them to repentance and to lay down His Law. Abraham, the Father of Israel, had been chosen with his seed to represent God in the earth.

You remember that there was an agreement between the great I Am and Abraham, for God knew that Abraham would be faithful for he would command his children after him; though they might leave him for a season, forget the covenant, break the law and disregard the commandments, yet they would return and fulfill the promises of God.

The Lord appeared unto the prophet Amos and told him that Jacob would repent of his wickedness; therefore he would not be utterly destroyed, but that for reason of his transgression he would be compelled to go into captivity. You will also note in this particular vision that Amos was permitted to see the Lord standing upon the wall. This structure had been erected by an instrument of very acute accurateness, and after noting that the wall had been constructed with the aid of the instrument, the prophet further saw that the Lord stood upon this wall and was interrogated by the Angel if he clearly saw what was held in his hand, and Amos answered the Angel that the Lord held a plumb line in his hand. The prophet was instructed that God would place a plumb line in the midst of his people Israel and that he would not pass by them anymore. Israel and her rulers understood that unless they obeyed the commandments of God they would be rejected.

Regarding the remainder of the chapter you will notice that Amos was requested by Amaziah to leave the land, and in his reply Amos was steadfast to his God-given call and certified that the vision was of the Lord and that he had not chosen of himself to prophesy against Israel.

We, as a people, believe in the great Latter Day Restoration. The Angel came, instructing that nothing but repentance should be preached to this generation. There has surely been placed in the midst of Latter Day Israel a plumb line, the royal law of the celestial Kingdom has been given, and as surely as God spoke to ancient Israel that he would not pass by them any more, it seems to me that he has as clearly and definitely spoken to the Church of this generation that if we fail to keep that royal law, if we fail to have among us those of spiritual vision, we would be weighed in the balance, found wanting and be rejected as a church.

I have frequently asked myself this question:

Is our vision broad enough? Are we only building for the immediate present? I sincerely hope we can catch the inspiration of the ancient only in a wider and broader sense, for if the young men of this world cannot succeed in the natural things without vision, how can we expect to build in the spiritual things, things that are eternal, without receiving the visions of God?

Let us earnestly seek that our leaders may be of broad vision, that we may be able to complete that wide plan, that Law of God, and be permitted to build up Zion according to the Law of God which is as perfect as might be inferred from the use of the instrument called a plumb line.

May God bless His Church.

LITTLE ARIMATS.

It means something to be a Latter Day Saint.

Let your light shine and you will not walk in darkness.

The ways of men multiplied constitute the "broad way" that leads to perdition.

 The god of evolution may suit the limited conception of some minds, but the God of the Bible will be vindicated at the last day.

 If you would know just where you're at, sit down and read THE AMIRAT. To both the aged and the youth, it tells the plain, unvarnished truth. Nor turns aside for friend or foe when duty points the way to go.

 THE ARIMAT stands for truth and righteousness. It defies opposition, challenges popular opinion, and frowns at compromise. It wears swaddling-cloths now, but when it gets into trousers it will command attention. Send in your subscription.

 Do you dance, play cards, attend the movies, smoke cigarettes, profane the name of God, tell vulgar stories, purposely absent yourself from church services? Each one of these social sins lowers your percentage as a true saint, and will show up big on your record to your shame when you stand before the Great Judge whose decision means life or death.

 Nephi and Laman were brothers who journeyed through life in opposite directions. Nephi was a man of faith and prayer who sought the favor of God in the "narrow way" that leads to life eternal. Laman was a man of the world who traveled the "board walk" of sin and pleasure approved by the crowd. While Nephi fasted, Laman danced. While Nephi fasted, Laman feasted. When Nephi went to church, Laman was on the beach. When Nephi died he went to paradise. Laman died he went to —? And you are traveling the narrow way or the other. Whose company are you in?

 Don't be disturbed because some withdraw from the church and deny the faith. The scriptures must be fulfilled, and it is written: "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Already some have turned aside after Satan, setting themselves up as leaders, claiming divine direction. But their contradictory claims and conflicting doctrines proves them to be blind guides. Keep you grip on the Rod of Iron if you would not be misled by disgruntled men whose highest ambition seems to be to occupy Moses' seat.

THE ARIMAT

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ITEMS OF INTEREST.

Don't forget the reunion at Council Bluffs, August 15-25. It's your reunion.

Elder H. A. Higgins, our retiring District President, has an excellent sermon in this issue. Be sure you read it.

Elder E. E. Long, our missionary, arrived in Lincoln the 17th inst. ready for business. If there is opportunity for preaching in your community, write brother Long at Box 291, Lincoln, Nebr.

Owing to the high prices, and the length of time it would take to get it, it has been thought wise by the committee to abandon the tent proposition for the present. Brother Long already has calls for work at other points and will soon be on a tour of the district, especially to visit the scattered ones. Write him if you want him to come your way.

Ministers the world over, with one voice, are acknowledging the impotency of the modern church, and some of them are bold enough to confess that the church has gone to the world and thereby sacrificed her spirituality. Is there not a lesson in it all for us? Can we not take warning from the handwriting on the wall of sectism? "Our key is of God," said the apostle, but despite the danger signals that everywhere abound, and regardless of the repeated warnings, some in our midst would supplement the Lord's work by methods and material that have been the undoing of man-made institutions. We must never lose sight of the fact that "My ways are not your ways." The Master stares us in the face from the moment we court His favor, and adopt worldly methods.

THE DISTRICT CONFERENCE.

The District Conventions and Conference convened at Nebraska City, Friday, June 6, and continued over Sunday. Owing to bad roads, the attendance on Friday was poor, so that the first session was not held until eight o'clock Friday evening. After some items of business had been attended to, a very interesting program was rendered, principally by the Nebraska City saints.

The Conference convened Saturday at ten o'clock with President H. A. Higgins in the chair. Aside from the regular and routine business, the following action was had. Delegate system abolished. The action of the District Presidency disposing of the Missionary Car was

ratified. A committee was appointed to purchase a new tent. The publication of The Arimat as a District paper was approved, and the sum of \$2.00 a month was appropriated to assist in meeting expenses of publication. Elders H. A. Higgins and E. E. Long were sustained as editors, and Elder J. L. Parker as business manager.

Brother Ned Calhoun was ordained an elder and Grover Wall was ordained a priest on Sunday by order of the Conference.

H. A. Higgins resigned as president of the District and J. L. Parker was chosen in his stead. Edith Trask was elected District secretary to succeed Blanch I. Andrews, resigned. Recorder F. H. Higgins resigned and M. A. Smith was chosen to fill the vacancy.

Sermons by J. A. Dowker, H. A. Higgins and J. L. Parker, together with an early morning open air prayer service at Arbor Lodge, and sacramental service were the special features of devotional services Saturday evening and Sunday.

The next Conference will be held in Fairfield next October.

H. A. Higgins and Samuel Broiler were chosen as Associate Presidents of the District.

HAVE YOU CONSIDERED IT?

I stopped at a news stand a few days ago to buy a magazine. The dealer said he had never seen the magazine I wanted, and asked me what it was like. When I told him it was a monthly with all sensational and unreliable matter sifted out of current news, he replied: "Ah, there is not one person in a thousand who cares for that kind of reading. Here's what they want—fiction," as he held up a volume of short stories. As I turned to go away, I thought of what Paul wrote to Timothy: "And they shall turn away their ears from the truth, and shall be turned unto fables." Turning to Webster, I note that his first definition of fable is: "Invented story intended to instruct or amuse," while the third definition is composed of just one word, "falsehood." Do you see the point? We have assiduously applied the foregoing prophecy to our opponents. But are not we the victims of the same story-telling fad? The Gospel Quarterly, with its gems of golden truth, is being abandoned by some classes and stories are being told or read from some popular novel. Yet we wonder why our young people are becoming less interested in the church. Books of fable and fiction will never bridge the stream between the desert of theory and falsehood and the grassy meadows of spiritual truth. A careful study of the lives of Nephi and Laman might be beneficial to those interested in the welfare of our young people, for history repeats itself.

E. E. L.

APOLOGY.

In the June number of THE ARIMAT, in report from Fairfield, we overlooked the name of Elder C. E. Blodgett as one of the branch officers. Brother Blodgett is one of our old war horses and alive to the work. We trust he will accept this as our apology.

Consecration, tithing, and freewill offerings form the basis of the financial law of the church, from which none are exempt. One can not pray or pay their way into the kingdom of God, yet, praying and paying are both essential to salvation. There is little difference between the man who prays and doesn't pay and the man who pays and doesn't pray. Both are neglecting a part of the Celestial law which will deprive them of the fulness of Celestial glory; for how shall we escape if we neglect our duty? You had better see the Bishop's agent and talk the matter over with him. You will feel better afterward.

THE ARIMAT

“SERVE HUMANITY AND YOU SERVE GOD”

VOLUME I.

LINCOLN, NEBRASKA, SEPTEMBER 2, 1919

NUMBER 4

“I AM COME THAT THEY MIGHT HAVE LIFE.”

Synopsis of Funeral Sermon of Mrs. Z. B. Holcomb delivered at Clay Center, Nebraska, July 16, 1919, by Elder E. E. Long.

“I am come that they might have life, and have it more abundantly.” John 10:10.

In the midst of life we are face to face with death, and sooner or later, we must all pass through the dread ordeal from which there is no escape. One after another, we follow our friends to a common destiny and as we hear the clatter of the clouds that hides their face from view, we turn away with heavy hearts and with agony of soul cry out: “Does death end all?”

An infidel once told me he believed that when a man died, like the horse, he was dead for all time. I asked him if such a concept afforded him any consolation. “No, sir,” said he, “its a very gloomy picture to contemplate.” I replied that I believed in a future state of existence, one that surpasses this life beyond all description, consequently I was trying to make the necessary preparation to receive the best whatever it might be. Now, should it so happen that there is no hereafter, I will be just as well off as the infidel. I will not be the least disappointed for I will know nothing about it. So you see—call it a gamble with death if you like—I have everything to gain and nothing to lose. On the other hand, he has everything to lose and nothing to gain, for if it should happen that he is wrong and I am right his disappointment will be sure and his punishment certain.

Yet, notwithstanding our hope, there is something about this earthly existence that we all love, and we all hesitate to part with it. I have heard men and women, with tears of joy, tell of the comfort their hope afforded them. I have heard them express a longing desire to be delivered from earthly bondage that they might enter into rest. But, strange as it may appear, I have seen some of them when threatened with death send for a physician and willingly pay him their last dollar to prolong their life for a season.

What is life? Life has been defined as organism in correspondence with environment, and that means activity. The more abundant life will have to consist of an organism of a higher type in correspondence with environment of a purer and nobler character, and that is precisely the kind of life Latter Day Saints hope to enjoy as a result of obedience to the gospel of Jesus Christ. Idleness breeds disease and death. It has been our observation that those who get the most out of this life are they whose time has been spent in some useful pursuit. This life is but a shadow reflecting the “more abundant life” to follow.

Eternal life is a glorious reality as the following scriptures clearly show: After months of weary and

unpopular effort to establish the gospel in Judea the disciples began to inquire as to the nature of their compensation to which the Savior replied: “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Matt. 19:28. A similar promise is found in the parable of the Nobleman, Luke 19:12-19, where one received “authority over ten cities,” and another one “over five cities,” according to their labors. Reward according to merit is the divine arrangement. When the Master was about to take his departure he administered the bread and wine to his disciples and, among other things, said: “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” Matt. 26:29. But the disciples failed to comprehend the truth.

That same evening the Lord of Life was arrested by his enemies, condemned by false witnesses, and the death sentence pronounced upon him at a mock trial. The mob had gained the day—so it appeared to his followers. Their hopes were blasted and the “more abundant life” promised by this strange personage was buried with him in Joseph’s tomb. Humiliated and discouraged, the fishermen returned to their nets to follow a more lucrative occupation. After a night of fruitless effort they returned to shore in the early dawn to find a stranger there, who extended an invitation to “Come and dine.” John 21:3-13. It was there that Peter learned the greatest lesson of his life when he was told to “Feed my sheep.” At another time he appeared to his disciples and they thought it was a spirit. But he assured them that they were mistaken, saying: “handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” Luke 24:36-43. And again he took a piece of broiled fish and an honeycomb “and did eat it before them.” No delusion was this. It was a grand reality, demonstrated beyond the possibility of a doubt, removing the sting of death and begetting a “lively hope” in the disciples, an anchor to the soul that would resist the severest storms. “For as in Adam all die, even so in Christ shall all be made alive.” 1 Cor. 15:22.

In the beginning when all things were right in the sight of God, man was placed in a beautiful garden and commanded to keep it, and we have every reason to believe that that garden was an earthly possession. But man’s occupancy was of short duration, for an enemy appeared on the scene and made the man believe that God had told him a lie. We are this day witnesses to the result of that episode. By his disobedience, the man lost everything and was absolutely powerless to help himself. In his dire extremity, God had compassion on him and his only Son was offered as a ransom and the man was “pur-

(Continued on Third Page)

OUR CREED: THE DOCTRINE OF CHRIST

FAITH—Heb. 11:6; Mark 11:22; James 2:17-22; Eph. 4:16.
 REPENTENCE—Luke 3:7, 7; Acts 3:19; 17:30; 2 Peter 3:9.
 BAPTISMS—Matt. 3:13-15; 28:19, 20; Mark 16:16; Acts 2:38.
 LAYING ON OF HANDS—Matt. 19:13-15; Luke 4:40; Acts 13:2, 3; 19:6.
 RESURRECTION OF THE DEAD—Isa. 26:19; John 5:25-29; 1 Cor. 15:20-23.
 ETERNAL JUDGMENT—Heb. 9:27; Rev. 20:12, 13; 2 Cor. 5:10.
 WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

WHO'S RADICAL?

Judged by popular opinion, Jesus was a radical. His traducers recognized his ability, feared his power, and hated him for his constancy. Had he embraced the opportunity offered at a psychological moment, he could have swept his enemies aside by the wave of his hands, but he disdained to lower the dignity of his high calling by yielding to popular acclaim. His course of action was definitely outlined and there could be no departure from it, if it pleased his Father. Compromise with enemy forces was out of the question. He came to bear witness to the truth that men might be free.

Martin Luther was a radical because he opposed papal assumptions. John Wesley preached against popular sins and was, therefore, radical. So of Roger Williams, Alexander Campbell, Joseph Smith and a host of others whose memories are venerated by men who are ready to stone living prophets.

The truth is no more popular today than it was when Jesus preached it at Nazareth and died for it on Calvary; or when Luther attacked the sins of the church at Rome and Wesley was mobbed in London. The man who today preaches the doctrines that Jesus did, and advocates the same exalted standard of righteousness, must unavoidably run counter to popular opinion.

The great apostacy was not accomplished in a day, or a year, or a hundred years. It was done by the slow and surreptitious process of compromising the truth with error, a little here and a little there, until the whole lump was leavened with the virus of worldliness and the Christianity of Christ degenerated into the popular christianity of modern times who now confess their impotency.

EDUCATION AND INSPIRATION

Let it be clearly understood once and for all that the ARIMAT stands for education and progress. Nor is it opposed to recreation for the young people. But it does and will oppose some of the methods now in vogue. It does and will continue to oppose any proposition, however plausible, that subordinates the church to a worldly institution. It should be borne in mind that the church is a spiritual institution whose aim is the transformation of character by the conversion of natural man into a spiritual being, by the application of spiritual law. To accomplish this high aim, the church must not be hampered in her warfare. There must be no entangling alliances with alien institutions.

The ARIMAT also opposes any system of teaching that sets God aside and measures divine inspira-

tion by natural law. That would destroy the inspirational value of spiritual dreams by affirming that they are no more than the reflection or results of previous impressions. In a word, the ARIMAT looks on Higher Criticism as one of the most dangerous and subtle enemies of the church. The result of such teaching is to be seen in Germany where it originated, and it is being seen and felt in England and America today as the following from an eminent professor Dr. Augustus H. Strong, goes to show: "We are certainly in danger of losing our evangelical theology if the seminaries are permitted to ignore or deny the unity, sufficiency, and authority of Scripture. The root of the evil is disbelief in inspiration. Left to mere reason as guide, professors can surrender both the deity and atonement of our Lord." (See Sunday School Times for August.) Right now the popular churches are in a ferment over the teachings of Higher Criticism in their seminaries but the root of the evil is so deep it can not be removed. And what is still worse, the evil already has its roots planted in the fertile soil of the Restoration.

But while we believe in education—the right kind—there are some historical facts staring us in the face that we will do well to consider at times. It was an educated ministry that led Israel astray and to captivity. It was an educated ministry that denied the Christ and condemned him to the cross. It was an educated ministry that led the church into apostacy, and it was an educated ministry that rejected the Angel's Message to us, and they still reject it. It is noteworthy that in every instance God called an uneducated ministry to lead men back to the narrow way. Moreover, the Lord said that the Angel's Message would "be proclaimed by the weak and simple, unto the ends of the world, and before kings and rulers." Doc. and Cov. 1:4. It can not yet be said that the gospel has been preached to the "ends of the world," nor has it been presented before kings and rulers, and when it is it will be done in the Lord's way.

The text in Doctrine and Covenants 85:36 has been stretched out of all proportions to make it fit our present methods. But a casual observation reveals the fact that the "learning" referred to was to be obtained in a "solemn assembly," in a "house of faith," prayer, fasting, glory, and order. The ARIMAT believes in and longs for the education to be obtained under the conditions described therein. But the education referred to there is vastly different from the made-to-order kind received in the secular colleges where the god of evolution is "greater" than the God of creation, and where the atonement of Christ is denied.

Joseph Smith predicted increasing wickedness throughout the world with terrible consequences to follow, and we are living witnesses to the fulfillment of his strange and unpopular pronouncements. He also said the former and latter rains would be restored to the Holy Land and that the Jews would return and rebuild their beloved Jerusalem. He said Uncle Sam would become a "father" to the Indians and that they would yet "blossom as the rose," all of which is being fulfilled before our eyes; and yet, sectarians say he was a false prophet.

WARNING

By E. E. L.

Take heed, said the Master, that no man deceive you,
When asked for the sign of his coming again.
For many shall come in my name as great teachers
Deceiving the thoughtless with forms that are
vain.

And great tribulations shall come on the wicked,
A time of dire trouble as never before,
When famine and earthquake, and pestilences many
Shall sweep o'er the earth with a fury most sore.

For nation shall rise against nation in anger,
And send forth their armies in battle array,
Because they shall hate one another for envy.
(While working for peace universal, they say.)

And many false prophets shall rise up among them
To lead them astray from the truth as of old.
And many shall follow them on to destruction,
While hoping to enter the heavenly fold.

The signs in the sun and the moon shall betoken
The time of my coming. Yet, sad to relate,
Distress on the earth with perplexities many
Shall be disregarded until it's too late.

My servants I'll send with a message of warning
To nations afar, and the isles of the sea.
But they shall be hated, afflicted and scourged
By those who profess that they love and serve me.

"I AM COME THAT THEY MIGHT HAVE LIFE"

(Continued from First Page)

chased" for a price, a price paid on Calvary with untold suffering, by which we are assured of a complete restoration. To obtain the prize, however, we must pass through the mysterious change called death. Death, therefore, is a blessing in disguise, and if we can bring ourselves to properly understand it, it is not a thing to be afraid of. Our possession is on the other side. What was that possession?

We know what a garden is. And we know what it means to "dress it and keep it." That was man's first estate, and if he has it restored the "life more abundant" will be just that. It will be an earthly possession—on this earth—with the disagreeable features of present existence eliminated. This is clearly revealed in the "new song" of triumph which John heard on Patmos, when the "redeemed" were singing, "we shall reign on earth." Glorious hope! This present evil world will be destroyed with all its wickedness, "nevertheless," says the apostle, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Peter 3:13. The prophets, too, had a vision of the more abundant life when God's people, unmolested and unafraid, would "build houses and inhabit them," "plant vineyards and eat the fruit of them," and "long enjoy the work of their own hands," and delight themselves in the abundance of peace. That, kind friends, is the hope held out by Latter Day Saints. Death has no terrors for us. We look upon it as a necessary part of the great transaction, for by death shall life be made perfect.

REUNION NOTES

The joint reunion at Council Bluffs August 15-24 was largely attended throughout. The weather was ideal, except one day when it rained, and the health of the camp was excellent. The preaching was of a high order, but the prayer meetings were below the standard. One official was overheard to say to a group of men, "Boys, we cannot play volley ball right up to the last minute and then settle ourselves down so as to enjoy the meetings." That one remark coming from a lively participant in the games goes a long way towards an explanation as to why the prayer meetings were not better. Recreation at the right time and place is all right, but it is an easy matter to overdo it, and that it was overdone at Council Bluffs seems to be the consensus of opinion. It is hoped that this year's experience will be remembered when the program is being arranged for next year.

The reunion at Tryon was a small affair and started off very discouragingly, but interest increased, despite the busy season with the farmers, and the reunion closed with a big crowd who wanted the meetings to last longer. The reunion was held at the church thirty miles from the railroad, making it very inconvenient to attend. One pleasing feature of the Tryon reunion was the activity of the young people in the prayer meetings. As a usual thing all took part and more readily than the older ones. We certainly hope to meet with them at North Platte next year.

NOTICE OF APPOINTMENT

Up to the present Elder E. E. Long has labored in the Southern Nebraska District, but he has lately been informed that his responsibility has been increased. At the Post Conference Council he was placed in charge of the missionary work in the State of Nebraska but by some means his notification failed to reach him. He will at once take the active oversight of the missionary work and will be glad to cooperate with the local brethren at all points that the forces of Zion may be strengthened and extended. If there is opportunity in your vicinity for the preaching of truth address E. E. Long, Box 291, Lincoln, Nebr., and it will receive immediate attention.

CONFERENCE NOTICE

The Southern Nebraska District Conference will meet with the Fairfield branch some time in October. We would like to see a record attendance at this conference. Let all who possibly can make it a point to be there. Until further notice, address me at 26th and H streets, Lincoln, Neb.

J. L. PARKER, District President.

No one-sided controversy was ever settled. Both sides—and there are always two—must be fairly and impartially heard before proper and satisfactory adjustment can be reached. The honest man is always willing and anxious to appear in open court, if necessary, when justice is assured and submit his case to a discriminating public. A dishonest man should be compelled to meet his opponent in the forum of righteous investigation, and submit to an impartial decision.

THE ARIMAT

Published monthly by the Southern Nebraska District of Reorganized Church of Jesus Christ of Latter Day Saints.

H. A. HIGGINS—E. E. LONG.....Editors
J. L. PARKER, Business Manager.....Lincoln, Nebr.

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PEACE—?

Peace has been declared. The much talked of League of Nations has been established by fourteen nations with thirty-two signatories which, we are told, will safeguard the world against future wars. Religious leaders are working over time to perfect a League of Churches to strengthen and support the League of Nations. By these two lamb-like horns of power—conspicuous in apocalyptic symbol—the god of war is to be gored to death, and the noise of battle will be superseded by the cooing of the dove. A beautiful dream, truly.

But a glance at the world in action shatters our hopes, confirms our fears, and discredits the power of diplomacy to banish the evil. Commendable as have been the tireless efforts of President Wilson, and other great leaders, to restore peace, we make bold to say that the peace thus established is but temporary, and our respite from bloodshed of short duration. The League of Nations may “make the world safe for democracy,” but lasting peace will not come that way. As a matter of fact, there are at this writing upwards of thirty wars raging in various parts of the world where blood flows daily and suffering increases, and “European anarchy is daily becoming more serious.” Italy strengthens her position on the Adriatic, France maintains a large army and continues her watch on the Rhine. England, with characteristic selfishness, is determined to hold her place as “mistress of the seas,” while Uncle Sam is recruiting men by the thousands and building more ships and bigger guns.

Germany, defeated but not subdued, signed the treaty “under protest.” Russia, though torn and bleeding from revolution, is still to be reckoned with. United and directed by a master mind, these scattered forces containing the potential elements of war are capable of making trouble aplenty and will lose no opportunity to square accounts with their enemies. It only needs an Alexander or a Napoleon to rally the forces—however ignominious his defeat—and bury this diplomatic peace in the bloody mire of Armageddon.

Long ago the inspired apostle declared: “For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” 1 Thes. 1:5. And it was Joseph Smith who, in 1831, proclaimed that the time was near at hand “when peace

shall be taken from the earth, and the Devil shall have power over his own dominion.” Doctrine and Covenants 1:6. Nowhere in the sacred calendar—mark it well—is it recorded that peace thus taken away is to be restored until “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.” Rev. 11:15. For this reason we have been admonished to “stand in holy places.” Our imperative duty, therefore, is to establish Zion, under the Lord’s direction, that we may escape the judgments to be visited upon Babylon, and place our trust, not in the arm of flesh, but in Him who alone can bring peace to a distracted world, the Prince of Peace.

LITTLE ARIMATS

If the Son shall make you free, you shall be free indeed.

Let the Son of Righteousness shine into your soul and the darkness of doubt will disappear.

We may have a peace that passes all understanding whether the Senate ratifies the League of Nations covenant or not.

Zion shall be redeemed, and the temple reared in this generation; but a cunningly devised scheme to get possession of the coveted lot by “absorption” may delay rather than hasten the realization of our hopes.

It requires more than an education and the gift of gab to preach the gospel. Education and good clothes are both desirable helps to a higher life, but the blackest criminals this side of hades possess both, while the humblest peasant may have clean hands and a pure heart.

The ARIMAT family is growing nicely. Words of commendation and encouragement are being received from unexpected sources. A brother in Ohio offers his “hearty co-operation,” and another brother in Illinois says he likes the look of it and will “do a little boosting for it.” These are missionaries writing thus, and when the missionaries get behind a thing, push and boost, something has to move. Beginning with this issue the ARIMAT goes regularly to Australia.

One of the hopeful signs of real progress appearing above the horizon just now is the mission to the Lamanites. Brother Hubert Case has had years of experience in pioneer work among the Indians and he is eminently qualified to succeed where others might fail. To begin with, he has the confidence of the Indians, and being a devoted and consecrated servant of the Master, we expect to see his labors rewarded with many sheaves, for Laman has a promise.

A MISSIONARY NUMBER

Next month if possible we expect to have a distinctly missionary number of the ARIMAT, suitable for free distribution as missionary propaganda. It will be better than a tract for the reason that it will be more attractive. Special prices on bundles of ten or more. Send in your order and subscribe now.

THE ARIMAT

“SERVE HUMANITY AND YOU SERVE GOD”

VOLUME I.

NEBRASKA CITY, NEBR., OCTOBER 1, 1919.

NUMBER 5

THE KINGDOM OF GOD.

By Dan MacGregor.

A long time ago a certain Prince of truly royal blood, viewing the calamities which had visited the people who ought to have been his subjects, came down and visited among them.

For four thousand years those unfortunate people had been contending among themselves over the same old question that has bothered from the times of the beginning—who shall be greatest?

Multitudes had passed away in the shambles of many wars. Each nation as it mounted the stage of existence seemed to have had a chosen calling, that of exterminating the others.

All this happened because the people were badly governed. They were led by ambitions and unscrupulous kings, who sought only to enlarge their domains at the expense of others.

The Great King, having granted a certain freedom of agency to all whom he had created in his own image, did not interfere with the governments of men. He extended every opportunity of trying out the various systems man had designed and desired.

But it was all to no avail. The governments and kingdoms of this world were going from bad to worse. They could not control the people. Neither did they work for the interests of the people. They thought to rule by measures harsh and unbearable, and the people, rebelling, only created for themselves more trouble.

At last, after many years of patient forbearance, the Great King sent among the people his Son, his only Son, a Prince of royal standing.

This Prince visited among the people, conferring rare treasures of heavenly origin. He healed their sick, raised their dead, and told them that a better system of government was at hand. “From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand.” (Matthew 4:17.)

The peculiar merits of this kingdom are revealed in the fact that it was devised by the wisest of kings, by One who, having created all earthborn mortals, knew of their weaknesses and needs.

It was a theocracy, a government of God through the people and for the people, and as such there would never be any danger of that kingdom going to war for the sake of extending its domains. Its citizens would be spared and protected.

Not only did this kingdom deliver from the evils of the present, but from the evils to come. Indeed, it was the only government of God ever devised for the welfare of his people. All other governments were but temporary makeshifts, gotten up by uninspired man, and were largely the product of arrogance or selfish ambition.

Now this kingdom, which Christ the Prince sought to establish, was a real kingdom, as much so as any other.

It partook of material form. It had a real ruler in the person of the Lord Jesus. It had real subjects—even all those who cared to become citizens by submitting to the rites of initiation.

It had a real code of laws known as the gospel of Jesus Christ. And it had real officers to proclaim and execute those laws, even the ministry of the Lord Jesus.

The following texts will certify to the reality of the organization our Savior established.

I will build my church.—Matthew 16:18.

Ye are the temple of God.—1 Corinthians 3:9.

In whom all the building, fitly framed together, groweth into an holy temple in the Lord: in whom ye are also builded together.—Ephesians 2:21, 22.

Him (Christ) to be the head over all things to the church, which is his body.—Ephesians 1:22, 23.

Now ye are the body of Christ and members in particular.—1 Corinthians 12:27.

From whom the whole body fitly joined together and compacted.—Ephesians 4:16.

In the foregoing it is noted that the kingdom as proclaimed by Jesus Christ is known by several names, the most common of which is, the church, which, as Webster says, is “The collective body of Christians.”

The church of Jesus Christ, or collective body of Christians, is indeed the kingdom of God or kingdom of heaven, as the footnote texts will signify. (1)

(1) Matthew 13:41, 47, 48; 35: 1, 2; Luke 17:20, 21; Matthew 12:28; 21:43; 23:13; Luke 16:16; 10:9-11; Matthew 13:24, 30; Mark 1:15.

There are some who entertain the error that the kingdom of God is a kind of a vaporous institution, independent of any tangible organization. The kingdom, they say, exists only in the heart. This, they think, is supported by the following: “The kingdom of God is within you.” (Luke 17:21.)

A very casual reading of the context, however, reveals the fact that our Lord was addressing a race of proud patriots who were living in daily anticipation of the setting up of the throne of David, with his seed reigning thereon forever and over all. Questioned by these people as to when this kingdom should appear, Jesus informed them that it was even then in existence, within the borders of Jewish domains, “within you.”

This interpretation is borne out in the marginal reading, where it says “or among you.”

It will not do to argue that “within you” should be narrowed to the limited compass of the heart, else that would be charging those Jewish Pharisees with a possession of a celestial treasure which their life and conduct did not merit nor disclose.

The importance and necessity of the kingdom of God cannot be questioned. It was not only designed as a protection against the evils of this world but as a place of salvation for the world to come. Its mission was two-fold—to save here and hereafter. Consequently, it is only they who will suffer themselves to be gathered into the gospel net or church

(Continued on Third Page)

OUR CREED: THE DOCTRINE OF CHRIST

FAITH—Heb. 11:6; Mark 11:22; James 2:17-22; Eph. 4:16.
 REPENTENCE—Luke 3:7, 7; Acts 3:19; 17:30; 2 Peter 3:9.
 BAPTISMS—Matt. 3:13-15; 28:19, 20; Mark 16:16; Acts 2:38.
 LAYING ON OF HANDS—Matt. 19:13-15; Luke 4:40; Acts 13:2, 3; 19:6.
 RESURRECTION OF THE DEAD—Isa. 26:19; John 5:25-29; 1 Cor. 15:20-23.
 ETERNAL JUDGMENT—Heb. 9:27; Rev. 20:12, 13; 2 Cor. 5:10.
 WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

THE TRUE VINE.

“Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.” Ps. 80:8-10.

A few observations on the method employed when this vine was “planted” may be of interest just now when so many vines of divers variety have been planted and clamor for our attention. First: God chose the plant, and selected the field. Second: He called men of his personal choosing to perform the work, and pronounced dire calamity on all who assumed the right to labor without a similar call. (Num. 3:10.) Later, when men assumed the right to act without proper authority they met a tragic death. (Num. 16:1-35.)

Though God planted that “noble vine” from a “right seed,” it soon turned into a “strange and degenerate plant unto me.” (Jer. 2:21.) For disobedience, this plant was broken down by the heathen and carried away into a strange land (2 Chron. 36:5-1), becoming an “empty vine.” (Hosea 10:1.)

Up to the close of the Babylonian captivity, the Jewish religion was a unity. Incidental to the apostasy and captivity, much that pertained to the original worship was lost. This gave rise to a conflict of opinion among world-be leaders resulting in the formation of numerous sects and parties, as the Pharisees, Sadducees, Essenes, and others. These “strange and degenerate” plants were not authorized of God. They taught for doctrine the “commandments of men” (Matt. 15:9), making the word of God of “none effect.” It was those strange plants of whom Jesus said: “Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” (Matt. 15:13, 14.) Reader, are you following blind leaders? Are you sure you are in the straight and narrow way? Listen! “There is a way

When the noble vine had degenerated into a strange and unproductive plant, God sent his son into the world to replant his vineyard, who announced: “I am the true vine, and my Father is the husbandman.” (John 15:1.) Having authority from his father to so act, Jesus chose certain men and ordained them to assist him in the work. (John 15:16; 20:21.) When he left the world to return to his father he enlarged their field of labor and increased their responsibility. (Matt. 28:18-20; Mark 16:15-18.)

This commission, given to the eleven apostles, applies to no one else, and any man who assumes to labor under that commission is a usurper in all that the term implies. When Paul and others were called to labor in the vineyard a personal call through God’s appointed channel was necessary (Acts 13:1-4), and just so long as that order was observed there was unity, and harmony in the one body of Christ. But when men became dissatisfied with God’s arrangement there were divisions, and in process of time the “one body” became divided and subdivided into many contending sects and parties, all claiming to represent the true vine; but the fruit borne by the “strange” and “degenerate” plants does not correspond with the fruit of the original vine. “By their fruits shall ye know them.” (Matt. 7:15-20.)

Recognizing the necessity for a divine call, and foreseeing that men would usurp authority, Paul declared: “And no man taketh this honor unto himself, but he that is called of God, as was Aaron.” (Heb. 5:4.) Aaron was called into the priesthood by direct revelation through God’s chosen prophet (Exodus 28:1-4), and Joshua, Paul, and others were called in the same way. (Num. 27:18-20; Acts 13:1-4.) In that manner, God planted the true vine, and Jesus said: “Every plant which my heavenly Father hath not planted, shall be rooted up.” It happened so to the degenerate plants of Israel, and it will happen so to the many strange plants of modern Christianity, for God is no respecter of persons.

Does Catholicism represent the “straight and narrow way”? Every Protestant church in the country is a standing negative answer, a protest against the claims of the Mother Church. From the standpoint of Protestantism, “apostasy” is written on every Catholic edifice. When we inquire if the Protestants are the true vine, the Mother Church answers; “No! they are all heretics.” In the very nature of the case, one must be wrong; possibly both. Be it said to her credit, the Catholic Church recognizes the necessity of priesthood authority, while the Protestants seem to have lost sight of that important principle altogether. Jesus held priesthood, and bestowed the same authority on his apostles. (Heb. 7:24; Matt. 16:18, 19.) Catholics claim to hold that authority now by succession. But Protestant refute the claim on the ground that the Mother Church lost her authority by apostasy. If the Catholic Church lost that authority, where did the Protestants get theirs? When the daughters left the mother, they could not take something which the mother did not have. Moreover, if the mother did not have the priesthood, she was careful to dismantle all who forsook her, so it appears the daughters are destitute of divine authority, since they deny the only means by which it could be received outside the Catholic Church, namely: revelation direct from the Master.

There is but one logical conclusion: We must recognize the authority of the Catholic priesthood, or prove a restoration by divine authority. Latter Day Saints repudiate both Catholic and Protestant claims, and advocate a restoration of the primitive church by command of God. Is it reasonable? Is it logical? There is one safe way to learn the facts—investigate.

(Continued from First Page)

who have any promise of salvation, for "the Lord added to the church daily **such as should be saved.**" (Acts 2:47; Matthew 13:47-49.)

He delegated unto the church the power to manifest those forces that would make for the salvation of its subjects both as to time and eternity. To her was given "the power of God unto salvation," (2) also the "ministry of reconciliation," (3) who only had the power to dispense the gospel of salvation unto mankind. Paul makes this clear wherein he said, "For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Romans 10:13-15.)

It was to the church, and for the church, that Christ gave himself. "Christ also loved the church and gave himself for it," for he is "the head of the church and he is the savior of the body." (Ephesians 5:25, 23.) Hence, if any would avail themselves of the atoning power of the Lord Jesus they must become identified with the body of Christ, which is his church, for he is the head of no other concern. (4)

(2) Romans 1:16; 1 Corinthians 15:1, 2.

(3) 2 Corinthians 5:18.

(4) Ephesians 1:22, 23; Colossians 1:18; Ephesians 4:15.

WOULD THEY PREACH IT THAT WAY NOW?

The first public discourse after the resurrection contained an answer to the question: "What shall we do?" The reply was a genuine gospel answer. Hear it. "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." No one was invited up to a "Penitent Form," nor were any told they could be sprinkled as a substitute for baptism if they preferred it. The command included "every one of you," and the reception of the Holy Spirit was promised only on conditions of obedience; and just so long as they continued to "abide" in that doctrine there was unity, and the blessing of God attended the preaching of the word. (Acts 8:12-17; 19:1-6.) Would Peter, Philip, and Paul preach it that way now if they were here?

The argument advanced by some that Peter's command to be baptized for the remission of sins applied to the Jews only is as silly as it is false. There was never but one "Straight gate," and but one "Narrow way," for Jew and Gentile alike. (Gal. 3:26-29.) But the Scriptures must be fulfilled, which says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3, 4.) Men of our day have become very bold and, manifesting a reckless disregard for the divine command, have gone about and altered it to suit their own caprice and many confiding souls are misled thereby.

It means something to be a true follower of Jesus Christ.

THE PRESIDENCY CORNER.

A man to be a successful Servant and President (for they both mean the same thing) is for him to get in close touch with them over whom he presides or serves. Your President feels that to personally come in contact with all the Saints of this large District would be a physical impossibility, so we will do the next best thing, that is, reach you all through the columns of our growing and popular District paper, "The Arimat."

First, I want to say that the work throughout the District is Onward and Upward. However, more Missionary work should be the slogan in every locality. Now is the time to hit and hit hard and The Arimat is going to do its bit by coming out with a bright, breezy number for October. If you have not done so, subscribe now. Order a supply for free distribution. Read the sermons and articles and pass them along.

The Presidency is arranging for a number of homecomings and two day meetings throughout the District. If you wish such an effort in your branch or locality this fall or winter, get in touch with any member of the Presidency.

We are going to expect each Branch President to furnish at least two men from among his Priesthood organization to do at least two weeks of real Missionary work in the District sometime during the next four months, the places to be assigned by the Presidency. We urge farther that each branch furnish these two Missionaries (for such they will be) with a goodly number of suitable tracts for free distribution in the locality where they will perform their labor and, last but not least, we want these Missionaries to report to us in detail the results of their labor.

Brethren, the harvest is ripe. The Church needs good live men to spread the Gospel. Our District is large. The tide is turning in our favor. The honest in heart must hear us, they will hear us. Are you with us? SURE YOU ARE? All right, offer your services to your branch president and he in turn will get in touch with us and we will make the assignments as wisdom may direct.

Remember, Saints, our Church papers are among the best Missionaries we have. Subscribe for the Herald, Autumn Leaves, and Ensign, and don't forget our own "THE ARIMAT." It has been said that The Arimat would injure Herald and Ensign circulation. NEVER. More Arimat readers means more Herald readers. Get the habit of reading. People who used to take no papers at all or at the most one, now take two or three dailies. Read your church papers and pass them along to a friend.

Just a word about our coming Conference, which will convene at Fairfield, Neb., Oct. 11th and 12th. We urge the membership throughout the District to come. Bring the Missionary spirit with you. This Conference will be the opening gun of our fall and winter campaign for real Missionary work throughout the entire District.

Remember our slogan, "MORE MISSIONARY WORK."

Your humble servant and co-laborer,

J. L. PARKER, District President,
Lock Box 291, Lincoln, Nebr.

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THE BOOK OF MORMON.

Why do Latter Day Saints believe the Book of Mormon? Did God have anything to do with its composition and discovery? Is it worthy the respect and belief of Christian people? Is there not enough in the Bible to save all mankind? If so, what need is there for the Book of Mormon?

The foregoing questions, usually the first in the mind of the objector, are perfectly legitimate, and worthy of courteous attention.

To the question, "Is there not enough in the Bible to save all," we promptly answer: "Yes, if all have access to it, believe it, and obey its teachings." But there were millions of people living on this continent in past ages who never had the Bible as we have it. All nations, with any degree of civilization, have a record of some kind. This continent was once peopled by a race who had attained a high degree of civilization, as attested by their numerous remains in North, Central and South America.

Now read: "God that made the world . . . and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after him, and find him, though he be not very far from every one of us." (Acts 17:24-27.)

If God made of "one blood" all nations of men, he made the "Mound Builders" of the blood of Noah, and in some manner brought them to America. Who can tell when or how it was done? And since God decreed that all men might feel after and find him, is it unreasonable to conclude that the pre-historic people of America might have sought and found the Lord? And if they did, would they not likely make and preserve a record of themselves and God's dealings with them? The Book of Mormon claims to be just such a record. It does not supersede the Bible, nor teach another gospel. It comes to us from a lost people as an additional witness for God, teaching the same plan of redemption revealed in the Bible, proving the truth of the Bible claim that all men may feel after God and find him. The Bible informs us that Noah's posterity were scattered upon "all the face of the earth." See Gen. 11:8. America comprises a large part of the "face of the earth," and we conclude that some of those ancient people found their way over here, for here

in America are found the remains of a vanished race or races whose history lies buried with them, unless we accept the Book of Mormon story for what it purports to be, a record of those people.

Whence came the American Indian? Men have spent weary days and sleepless nights trying to solve the problem, and it still remains unanswered—outside the Book of Mormon. Numerous theories as to their origin have been advanced and exploded since the Book of Mormon was published in 1830, while the museums the country over are being filled with mute evidences of the correctness of the Book of Mormon claims. It alone tells a straightforward story that needs no alteration as time goes on and discoveries are made. Every turn of the spade confirms and supports it.

But that is not all. It contains some startling prophecies being fulfilled now, including the war and the return of the Jews to the Holy Land. It explains the high cost of living by revealing the "secret combinations" of men for selfish purposes so clearly exposed by the numerous "probes" and "investigations" being made from time to time. The spread of spiritualism, now so rapid and popular, is clearly foretold and the author of the wicked delusion plainly revealed as Satan. A careful reading of the Book of Mormon will allay prejudice, disarm opposition, and increase one's love for our Heavenly Father.

AN UNWARRANTED ACCUSATION.

"He that answereth a matter before he heareth it, it is folly and a shame unto him." Prov. 18:13.

"Judge not according to the appearance, but judge righteous judgment." John 7:24.

One of the most flagrant disregards for the principle involved in the foregoing scriptures is the charge so often made by our enemies that we are just the same as the Utah Mormons. This "false accusation" is frequently circulated in such a way that we have no opportunity to refute it, every avenue of approach being closed against us because of prejudice. Many men and women of good intentions have turned a deaf ear to our plea for a square deal because of this evil report—as wicked as it is false—and an innocent, law-abiding people are made to suffer gross injustice at the hands of an otherwise fair-minded people. Of those we have little to complain. There are others, however, who, from ulterior motives, are interested in keeping the falsehood alive and in circulation.

The writer listened to a woman lecturer who, after leaving the impression that we were "all the same," declared: "Mormonism is a cancer on the social body of America, and the only way to treat it is by the caustic of gunpowder and the surgery of the sword." It matters not that Judges of Courts, United States Senators, and other men prominent in public life have spoken on the subject and made the distinction clear, we still have to meet the charge at the hands of unscrupulous men and women who love a lie more than the truth.

Of one thing the Latter Day Saints may be justly proud: there is no connecting link between them and the Church of Rome.

THE ARIMAT

"SERVE HUMANITY AND YOU SERVE GOD"

VOLUME I.

NEBRASKA CITY, NEBR., NOVEMBER 1, 1919

NUMBER 6

FROM HIGH SCHOOL TO JAIL.

We have all read the horrifying story of the Omaha mob, the lynching of the negro, Will Brown, who may have been innocent, the attempted murder of the mayor of the city, and other depredations. Now that many known to be guilty are in custody, it is pertinent to ask, "Who's to blame?" for a startling fact stares us in the face. That mob was composed largely of high school boys, boys who had been given every advantage of civilized training, so far as the public schools exercise a civilizing influence. Yet, they are criminals on the way to the penitentiary. The Nebraska State Journal in a pointed editorial says in part:

"Not all the members of the Omaha mob were boys under twenty-one. But more than half of them undoubtedly were. One policeman said the mob looked like a freshman parade. Some of the active members were boys of twelve, fourteen, and sixteen. This is the sort of fact that sends hands up in despair. If this is the new generation, what hope is there for the future? And there follows remarks anent the fall down of the public school system, the present day and the modern parent. The fact truly calls for a ruthless searching of hearts. The child is father to the man. We have gone great lengths in bestowing liberty upon our children in America. We have done this, when we had any conscious reason, on the theory that practice of liberty in childhood would mean the practice of self restraint in manhood. Now we see this liberty employed in the taking of life and the destruction of property. And there is a fourteen-year-old boy in the state penitentiary convicted of murder. And it is said to be school boy drivers of automobiles who make the streets unsafe with their speeding. Have we utterly failed to develop character and responsibility in the rising generation? Sometimes it seems so."

Had that mob been composed of ragged boys from the slums, and "lewd fellows of the baser sort," what a lot of things educators would be saying about the vices of illiteracy! It would be interesting to know just how many of those boys had received proper home training. It would be interesting, too, to know how many of the fathers of those boys knew the whereabouts of their sons from nine o'clock in the morning until ten o'clock at night. Is there not a close relationship between the action of the mob and the parental oversight of the boys? In the loneliness of a narrow cell, those boys will have a long time to think matters over where their thinking will be undisturbed; but their deepest thoughts will not repair the wrong

done, nor remove the stain of criminality from their life. But fathers who spend their nights at the club, and their Sundays on the golf links; and mothers who are too busy with cards and dancing to attend to family duties, allowing their children to run at large, need not be surprised when their sons go rioting in quest of more thrilling adventure.

No sensible persons will lay the blame on education, for education is a powerful corrective agency, so far as it goes. Man is a dual being and his duality requires two distinct kinds of education, intellectual and spiritual. It takes the two to make a man or woman. To neglect either makes the individual lopsided. A proper equilibrium can only be maintained by preserving a well balanced proportion of moral influence and spiritual power. Some of the shrewdest and blackest criminals have been highly educated men and women—destitute of spirituality. Being blind on the spiritual side, they see things from one angle and their first impulse is to strike at any object, real or imaginary, that approaches from the blind side without turning around to see what it is.

But intellectual development is not criminal in its tendency, no more than proper food is injurious to the physical organism. It's the wrong kind of food that poisons the system and robs the victims of health. And it's the wrong kind of literary food that poisons the mind and makes criminals. We have a list of "wants" from the editors of more than a hundred magazines and papers, some of them devoted exclusively to boys and girls, sent out to writers of popular fiction, and these requirements run about as follows: "We want thrilling, red-blooded adventure stories that do not preach," etc. This popular adventure "stuff," portrayed in the magazines and illustrated on the screen, by which the youthful mind is molded, makes the best kind of mob material. The spectacle of a hundred boys in jail charged with crime on nine or ten counts ought to be an eye opener; but parents will continue to neglect their children, and educators will keep right on cramming their minds with the fascinating adventure stuff that extols the "hero" and belittles deity—and other boys will go trooping to the penitentiary, because of parental neglect and misguided energy.

Says the editor quoted above: "Have not the Omaha boys brought forth the fruits to be expected of the circumstances with which the Omaha grown-ups permitted them to be surrounded? Will it not be the same in Lincoln and everywhere? After all,

isn't it time to quit dodging our responsibility and admit that though the child is father to the man, the man is still father to the child and so, in the last analysis, the responsible party?" Once this truth is burned into the consciences of fathers and mothers, among other reforms, they will see to it that Sunday school teachers cease reading and telling adventure stories from popular novels in lieu of the beautiful lessons found in the gospel quarterlies. As the tree is bent so it will grow, and every seed brings forth after its own kind.

ELEVEN HOURS IN A "PIOTE" TENT.

On October 17, in company with Brother J. W. Reilly, I joined President Frederick M. Smith and Elder Hubert Case to attend an Indian meeting near Macy, Nebraska, on the Omaha Indian Reservation. I had never attended a meeting of the kind and was glad of an opportunity to accompany some one who could pilot me through, for I was somewhat at a loss to know just how to approach the Indians successfully.

The meeting was to be held on the farm of a Mr. Blackbird. We arrived at Mr. Blackbird's a little after dusk and was directed to the place of meeting in a grove on the bank of a small stream called Blackbird Creek. There were already a number of Indians present, and arrangements were soon made for us to enter the "Lodge," a circular frame building about thirty feet in diameter with a center pole, representing a tent. Blankets and canvas were spread on the ground and all were seated in a circle. Through an interpreter, brother Case addressed them briefly, introducing President Smith, who spoke to them on the object of his visit, and what he hoped to accomplish in their behalf. His address seemed to please them greatly, and they thanked him for coming so far to visit them, and "do them good." After the meeting was dismissed, arrangements were made to attend a "Piote" meeting the following evening at Mr. Ed. Mitchels, about four miles from Walthill.

Saturday morning Brother Jay Leeka of Omaha drove up to Deatur and took us in his car to visit points of interest on the Reservation, where President Smith took a number of pictures. Arriving at Walthill in the evening, we had supper with Mr. W. F. Springer, an Omaha Indian, his wife and daughters being members of the church. After supper we drove to Mr. Mitchels, arriving about seven o'clock. As soon as our presence was made known to Mr. Mitchel he made arrangements for a meeting in his house. President Smith addressed them at some length, telling them the object of his visit, to which an Indian by the name of Cox made a logical and sensible reply. Mr. Blackbird, the interpreter, also spoke, making some touching remarks. They welcomed us very cordially, and seemed highly pleased when they learned that we desired to join them in their piote meeting.

The piote tent stands with its single entrance facing the east. Inside, the sacred fire was burning on the altar in the center of the tent, the worshipers being seated in a circle around the "altar." The altar was a depression made in the ground in the shape of a heart about six and one-half feet long by three and a half feet wide, with the point toward the east. A straight line was made from the point to the west end of the altar and near the widest part another line was made across the altar forming a cross in the center, at which point the fire was burning. At the west end of the altar was a small mound, probably six inches in diameter by two inches high, on the top of which was a cross, and on the cross the sacred "Piote" was placed.

The "leader" of the meeting sat at the west end of the altar and directed the ceremonies. We "white brothers" were seated mid-way between the leader and the entrance on his left. When all was ready, a pail and glass was passed around and all drank of a concoction made by boiling piote "buttons" in water, after which the piote was distributed, giving to each one as many "buttons" as they desired, to be eaten at leisure.

"Piote" is a species of cactus found in Mexico. It has a sickening, butter taste and is said to produce "visions." I drank of the "tea" and ate some of the piote, but saw no visions, probably because I didn't eat enough. After the piote was passed around, the leader, holding a staff in one hand and a rattle in the other, sang four songs to the tum-tum tum-tum of a "drum" made by stretching a piece of raw hide over an iron kettle partly filled with water, and fastened with a rope. It makes a weird noise resembling the muffled exhaust of a steam engine heard in the distance, and can be heard for miles when the air is still. The staff represents Aaron's rod. It is decorated with feathers and bead work. Each worshiper in turn, holding the staff in one hand, shaking the small rattle with the other, sings four songs while another Indian beats the drum. This procedure is kept up all night, varied only when a prayer is offered or incense is sprinkled on the fire, and when the altar attendant is replenishing the fire.

The man who keeps up the fire sits at the entrance and brings in the wood. The sticks are laid in the shape of a V, with the point toward the sacred piote, the ends being crossed to represent a hand clasp in prayer. Everything from the beginning of the service to the closing prayer, and every object has some spiritual significance. The worship is kept up until daylight when the offering is brought in. First a pail of water is brought in and placed in front of the altar; then a pan containing parched corn in clear water. Next comes the meat. I forget the name, pounded up very fine and having a peculiar taste, followed by a dish of candy. After the prayer and blessing, it is passed around in the order of its presentation and all par-

take of a portion when it is again placed in front of the altar just the reverse of the order at the first. A prayer is offered and the meeting is over. We entered the tent at 9:45 in the evening and left it at 8:40 the next morning, having been inside for eleven hours, during which time the worship was continually in progress, except once, about one o'clock, when the leader requested President Smith to address them again, which he did, making some very appropriate remarks to which they responded approvingly.

When we were about to depart, they gathered around us like children and very earnestly sought to have us know they were much pleased to have us with them and invited us to feel free to come again. One man said to me, "You are the first ministers who ever came among us and tried to do us good. Other ministers were mentioned but, said he, "They will not look at us." The time is at hand when we must take the truth to the Indians, and mark it well, they are going to receive it. Let no one hinder the preaching of the gospel to the Lamanites. More anon. E. E. L.

BUT WHAT OF THE RESULTS?

The Presbyterian Church in the U. S. A. has

- 9,800 churches
- More than 1,600,000 members
- More than 1,300,000 Sunday School pupils
- Church property valued at \$250,000,000
- 12 theological seminaries
- 47 colleges and academies
- Work in 33 State universities.

The Board of Foreign Missions alone operates

- 79 hospitals
- 110 dispensaries
- 2,122 schools, of which 640 are self-supporting
- 166 missions with 3,665 out-stations
- And has 1,003 organized churches
- 6,806 native teachers
- 1,364 American missionaries.

In Home Mission fields the Presbyterian Church has under its Woman's Board

- 21 boarding schools
- 20 day schools
- 24 community centers
- 7 hospitals and medical stations
- 296 commissioned workers
- 3,542 enrolled in boarding and day schools.

And under its Home Missions Board

- 1,859 churches
- 1,243 home missionaries
- 11,502 Sunday schools
- 1,125 church edifices
- 19 churches organized in 1919 alone
- 40 churches entirely self-supporting.

The foregoing statistics, taken from The Christian Work for October 11, are worthy of serious reflection. Multiplied by the number of other churches thus engaged, the figures are astounding. Catholics, Anglicans, Methodists, Baptists, Lutherans, Christians, and smaller Protestant bodies have spread their work far and wide, to say nothing of other religious movements in the world claiming to be Christian. And yet, at the very apex of these gigantic efforts to "take the world for Christ," the greatest war of all time was fought among these

same Christian people, entailing the death of more than 7,000,000 soldiers and loss of 200 billion dollars, besides untold death and misery of helpless noncombatants—and the end is not yet, for at this writing hordes of armed men are fighting and blood is flowing in many places where their cross-crowned steeples point heavenward! Really, one is justified in asking why this terrible calamity, if God is directing the efforts of all these religious workers, and whose servants they claim to be. Does God protect His own? The answer is found in the following clear-cut prophecies from the Book of Mormon:

"But behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles; and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire."—Second Nephi, 11:116, 117.

"And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; For they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation that shall war against thee, O house of Israel, shall be turned one against another, And they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed. And that great whore, who hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it."—First Nephi, 7:26-31.

The foregoing prophecies need no further elucidation. They are right to the point, and their fulfillment is written on the pages of time in letters of blood and suffering beyond the power of man to describe. But not one per cent of those professing Christians will accept the Book of Mormon when it is presented to them. Having "strayed from mine ordinances," they have gone about to establish righteousness in their own way with fatal results to themselves and the world. ~~at the hands of God, and well-meaning people among them there are;~~ but they are so blinded by priestcraft, and deaf to the "voice of the Good Shepherd," that they cannot see the truth nor hear the Master's invitation to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. 18:4-5.

THE ARIMAT

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GROWING.

With this issue, the ARIMAT casts aside its swaddling clothes and steps into its first pair of knee pants. Of course, it feels "bigger." By and by it will grow some more, putting on a brand-new dress, and take its place with the grown-ups and then—well, wait and see. Meantime, it will continue to deliver a message of good cheer to those who love the truth, for truth must prevail.

At the Northeastern Nebraska District Conference, held at Walthill, October 5 and 6, it was voted unanimously to "join the Arimat movement," and a committee was appointed to "make the arrangements." Expansion was necessary to meet the new demand. For prudential reasons, the ARIMAT will make its future home in Nebraska City where better printing facilities are had, and Elder H. A. Higgins as Managing Editor will have the direct oversight.

A new feature of the ARIMAT will be a department devoted to Indian Affairs. Elder Hubert Case, who has been appointed to labor among the Lamanites, pleads for help. The ARIMAT has heard his call and goes to his assistance. While the Gentile nations are fast falling "asleep," there is a remarkable awakening among the remnants of Jacob all along the line. "Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose," said the prophet, and we have lived to see the day of the budding promise. If we read the signs of the times aright, we are entering the transition period when the words of the Master, "The first shall be last, and the last shall be first," are to have their fulfillment.

We appreciate the many kind words of commendation and encouragement being received, and we pledge anew our best endeavors to make the ARIMAT "Bigger and Better."

The Socialistic leaven now working everywhere is as fatal to Zionie ideals as it is fascinating to the carnal mind.

PREJUDICE.

Not long ago we heard a sister say that the Latter Day Saints were prejudiced as much as any other people. Our first impulse was to take issue with her, but modesty kept us out of the discussion. A more recent personal experience has convinced us that the sister was wise above her fellows. There being an "opposition in all things," if the "glory of God is intelligence," the glory of Satan must be prejudice, for no one—plus opportunity—can remain in ignorance without being prejudiced. It is the greatest of all barriers to intelligence. Prejudice crucified the Christ, exiled John on Patmos, burned Michael Servetus at the stake, dragged John Wesley by the hair through the streets of London, hanged John Brown at Martin's Ferry, shot Joseph Smith to death in Carthage jail, and lynched Leo Frank in Georgia. It ignites the torch of the incendiary, sharpens the assassin's dagger, and inspires the mob. It denies children the right to be born, feeds youthful minds on fable and fiction, builds penitentiaries for its victims, and locks the gates of heaven against its best friends. It is as merciless as an Inquisitor General, as bigoted as a Pharisee, and as shameless as a harlot. It resides in the mansion of the rich, abides in the hovel of the peasant, and joins the big crowd on all occasions. In a word, it is the common enemy of mankind and, to some extent, is resident in the heart of every one of us.

THE LAMANITE WORK.

The outlook is very bright; after visiting seven tribes and doing some very effectual work in company with Bro. Ed Dillore of Oklahoma City, among the southern tribes, I came north and attended the Northeast Nebraska District Conference at Walthill among the Omahas. Here we have about fifty members of said tribe and a very favorable sentiment in our favor. I wired President F. M. Smith to meet me at Decatur for important work among them. The first meeting was in an Indian lodge house. Bro. E. E. Long and Bro. Riley met us there.

President Smith's message was greeted by a very hearty welcome. It means much to them and will to us some day. The following night Bro. Jay Leeka from Omaha joined our party with his big car, driving for us over the Reservation, and at night we were in a meeting which lasted all night with them, in their sacred tent. Bro. Long will likely write up the details of said meetings.

It seems we are now face to face with a great opportunity, the greatest in my life in mission work; the door is swung wide open to our work as the Book of Mormon said the day would come, and these very people of prophecy who were to help build Zion will soon be ready.

We are now not talking in terms of ones or

twos, but in terms of tribes. This shows the oneness of the people whom God said would become a delightful people and whose seed should not perish but would be restored to the true knowledge of their forefathers of their Redeemer, etc.

One tribe is now asking admittance and all the leaders of another are of the same mind and many of another, while there comes news from north, south, east and west of good openings among other tribes.

What are you willing to do to help prepare this people? If we are Ephraim and they are Manasseh as the Bible and Book of Mormon both show, and we are to give the message to them, and we have had it in our hands for ninety years, don't you think it is time we were waking up to our task? I do.

Your co-worker,
HUBERT CASE.

THE MYSTERY OF CUMORAH.

In western New York state there stands a hill, just an ordinary hill, little known to the generality of mankind. Yet, it has divulged the most profound secret of all time. From that unpretentious hill there came a record that has baffled the philosopher and scientist alike. Every effort to solve the riddle has increased the mystery. And though that secret has been proclaimed from the housetops far and near, it remains an enigma with ever-increasing magnitude. It is camouflaged by its very simplicity.

The Book of Mormon was published to the world in 1830. At that time it was the policy of our government in handling its "Indian Affairs" to push the red man back to make room for the constantly increasing white population. Treaties were entered into from time to time whereby it was agreed that the Indians would be unmolested only to be violated by the white invaders, and the poor Indians who, retaliated by scalping a few of their enemies, were subdued and pushed back still farther. It was freely predicted by the knowing ones that the Indian being, as was supposed, "an untamable savage," would in time become extinct, and more than one poor, innocent "redskin" was sent to his happy Hunting Ground" to satisfy the wicked caprice of some "hero" whose highest ambition was to "go west and shoot Injuns."

So it was from 1804 until 1869, when President Grant declared that the day of extermination was over, and affected a radical change in the Government's attitude toward the Indian. While the passing of the Indian was regarded as a certainty, the Book of Mormon, with its rejected message of mystery continued to affirm that the Indian had a future. That instead of becoming extinct he would in time be a man among men and take his place in society. That Uncle Sam would be a "father" to

him and one day they would be a "blessed people," to whom the gospel in its original purity would be preached, in a day when the Gentiles would be lifted up in pride and full of all manner of iniquity. That the "scales of darkness" would in time fall from their eyes and they would become acquainted with their origin and ancestry, and participate in the crowning events of the latter days.

It was in 1869 that Captain Pratt opened an "Indian School" in an abandoned army barrack at Carlisle, Pennsylvania, and in a modest way began the process of making the Indian "one of us." His efforts being rewarded with singular success, other schools were organized and today thousands of Indians are "one of us" in all that the term implies. Lawyers, doctors, preachers, merchants, farmers and mechanics testify to the far-sighted vision of President Grant, and the truthfulness of the Book of Mormon, and the end is not yet. In fact, it has only begun. There is a wide field for missionary work among these descendants of Lehi in North, Central and South America who, according to the prophets, will some day exercise a powerful influence on the destiny of their fellows.

In view of the conditions prevailing throughout the world, the following prophetic words of the Savior, as voiced to the Nephites, are significant at this time:

"And thus commandeth the Father that I should say unto you, at that day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; And if they shall do all these things, and shall reject the fullness of my gospel, saith the Father, I will bring the fullness of my gospel from among them; And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them."—3 Nephi, 7:34-36.

"And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles. And it shall come to pass that I will establish my people, O House of Israel. And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a new Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you."—Ibid., 9:56-59.

"And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the ful-

OUR CREED: THE DOCTRINE OF CHRIST

FAITH—Heb. 11:6; Mark 11:22; James 2:17-22; Eph. 4:16.
 REPENTENCE—Luke 3:7, 7; Acts 3:19; 17:30; 2 Peter 3:9.
 BAPTISMS—Matt. 3:13-15; 28:19, 20; Mark 16:16; Acts 2:38.
 LAYING ON OF HANDS—Matt. 19:13-15; Luke 4:40; Acts 13:2, 3; 19:6.
 RESURRECTION OF THE DEAD—Isa. 26:19; John 5:25-29; 1 Cor. 15:20-23.
 ETERNAL JUDGMENT—Heb. 9:27; Rev. 20:12, 13; 2 Cor. 5:10.
 WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

filling of the covenant which he hath made unto the people who are of the house of Israel.”—Ibid., 9:33.

That the “sword of my justice” fell heavily upon the nations during the world war no one will deny. A prominent New York minister writing on the cause of the war, among other things said: “You have seen a wonderful thing. You have seen the nations settling with God. You have seen the Almighty God cast a whole continent into hell.” Though the great war has come to an end, the fires of hell, ignited in 1914, have not been extinguished. Robbings, hangings, murders, burnings, famines, whoredoms, strikes, riots and whatnot are everywhere in evidence—and who shall say that the time is not ripe for the preaching of the gospel to the remnants of Jacob? Verily, the hour has struck, the time is at hand, and we shall be found slothful servants if we fail to bestir ourselves and carry the truth to the covenant people who are waiting to receive it. The mystery of Cumorah, dark, deep, unfathomable to the world at large, is an open secret to us, and great will be our condemnation if we fail to make full proof of our ministry.

PRESIDENT'S CORNER

DELIVERING THE GOODS.

We are glad to report the late conference at Fairfield, a live one. More Missionary work seemed to be the theme running through all the sessions. Our appeal for local brethren of this district to do more preaching is already beginning to bear fruit judging from reports we get.

For the benefit of all local men we are going to drop a few suggestions under the above named heading.

First: To deliver the goods from a standpoint of preaching, we must get Religion or, in other words, be thoroughly converted to the Gospel and all it stands for.

Second: Be certain of our calling.

Third: Determine to be a man of one work.

Fourth: Get the best preparation possible.

Fifth: Go right to preaching the first chance we get and we are sure to deliver the goods.

One thing we must all remember, that is, variety is the spice of the pulpit. One can not preach and deliver the goods without a stock of material to draw from any more than a merchant can expect to sell and deliver the goods, without a reserve stock, that he can draw on when needed. If every pigeon hole of our brain is not crammed with information we will be sounding brass and a tinkling simpleton when we endeavor to stand up and preach.

Paul once said “Study to show thyself approved,” etc. People will have greater respect for our preaching when they discover we know what we are talking about. We should thoroughly acquaint ourselves with the first principles of the gospel. One learned man once said, “Wrestling with Roots will make us good stump pullers.” Latter, Day revelation tells us, to preach nothing to this generation but, Faith and Repentance. I sometimes wonder if we don't sidetrack.

I would say to the brethren, who are just starting out preaching with the idea of delivering the goods, to despise not the day of small things. In plowing, do not cut more than you can turn. When ready, BEGIN, trust the Lord for results. If you have a desire to preach to a large audience, make your small audience bigger. The man who slights a small work, will not be called to a great one. The way to get out of a small place is to work out. We should grow until God and the Church will see that our clothes are too small for us and then our measure will be taken for a suit that will fit. If we succeed as a small preacher, we will grow up, and as we go up, we will leave behind our mistakes and carry to the greater field the fruit of our studies and the experience we have acquired along the way.

Self-confidence is the lever that moves the world. To think we cannot preach is, to make it so. “Better adorn our own, than to seek another's place.” A man is seldom unsuccessful, unhappy, or vicious, when he is in his place. It takes courage for a public man, not to bow the knee to popular prejudice. These and many other sayings, if remembered, will help us all to become efficient laborers for the Master.

Come on Brethern, let us sound the gospel trumpet from one end of this District to the other. I am sure you are with me. We may fall down but, let us remember our greatest glory is not in never falling but rising every time we do fall.

I will be glad to hear from any of the Brethern at any time and if I can be of any assistance I am ready to do my part in Delivering the Goods.

J. L. PARKER,

District Superintendent.

517 South 11th St., Lincoln, Neb.

THE FALLEN STAR

By E. E. L.

In the heavenly constellation
 There arose a shining star.
 Once his magnitude, increasing,
 Shed his brilliancy afar.

Honored with the holy priesthood,
 In the vigor of his youth,
 He became an ardent preacher,
 Adding luster to the truth.

From an obscure isolation
 He arose to fame and power;
 Gifted with a magnetism,
 His was soon an envied dower.

With an eloquence surpassing,
 And a zeal that knew no fear,
 He could stay the angry passion,
 Once he had a listening ear.

Blessed with fortitude unmeasured,
 Conscious he was in the right,
 To defend the fallen martyr
 Seemed 'twas his intense delight.

With a loving veneration,
 He would eulogize the dead;
 And, with words of adoration,
 Place a crown upon his head.

With surpassing gift of vision,
 He could look beyond the veil,
 And review celestial glories,
 Hid from mortals in the pale.

Thus he bore a testimony
 That he knew the work was true,
 And possessed a priceless treasure,
 God revealed to but a few.

But this mighty star has fallen
 From his lofty astral height,
 And would now beguile his fellows
 With his dark, satanic blight.

With a reckless, wild abandon,
 He now vainly would undo
 What he heretofore assured us
 God revealed to him was true.

And, this most ungrateful traitor,
 (One would think that he was mad)
 With a bitter acrimony,
 Smites the dearest friend he had.

If his former testimony
 Was deceptive, or at fault,
 'Tis in vain he seeks to stay it
 By his fierce, insane assault.

Lured away by false ambition,
 Moved with pride, and vain conceit,
 His career thus ends abruptly,
 Marred by envy, and deceit.

In the holy priesthood, once he
 Stood a moment at the head,
 Whence he fell to depths degrading—
 And was numbered with the dead.

LITTLE ARIMATS.

Our security against priestcraft lies in the sovereignty of the people lawfully exercised.

One clear-cut paragraph, based on law and precedent, is worth a whole volume of argument based on expediency.

The fact that "one mighty and strong" is to be raised up to "set the House of God in order" implies the further fact that at some future time the House of God will be in disorder.

Whether or not he saw an angel, Joseph Smith told the truth when he said the churches were all wrong, for everywhere today the failure of sectarian philosophy is admitted.

There are fools, and fools, and more fools; but the biggest fool of all is the one who, because he can no longer endorse certain policies, withdraws from the body and proceeds to jeopardize all within by trying to pull the house down on their heads.

Let this fact also be admitted: Jesus Christ established a church composed of many individual members who formed one collective body, with a governing head; and throughout the entire body there was unity of purpose and concert of action.

"If the kingdom of God is ever established it will be done by men who are men, and women who are women. God will not be satisfied with a people wherein the few, who may be termed leaders, do all the thinking, and the majority poll-parrot-like say, 'Me, too,' or 'amen'."—B. L. McKim.

Much is being said and written these days about Federation, Confederation, and Church Unity, looking toward a League of Churches. The Church of Jesus Christ can never become a party to any such covenant, for the Master has very plainly told us that "all old covenants" and "dead works" have been "done away."

We do not charge the brethren who have asked and obtained the special privilege of nominating their subordinate officers with sinister design. But what has been done may be repeated, and since history records multiplied instances of abused power to the injury of the people, it should not be surprising that when men of our day seek dictatorial powers some of us should ask the reason why.

According to the testimony of both Joseph Smith and Oliver Cowdery—two young men who were never identified with any sectarian church—an angel from heaven visited them May 15, 1829, and ordained them by the laying on of hands whereby they were authorized to begin the work of restoration. Their testimony has never been impeached; but has been and is being confirmed by the development of events unforeseen by human sagacity.

TRIUMPH.

Amid these times of tribulation, with everyone asking what the end will be, the injunction, "Be ye cheerful in your warfare that you may be joyous in your triumph," is more than a beautiful phrase well expressed.

Some unknown writer has rightly stated that "Success without difficulty, or achievement without strenuous effort, is robbed of most of its triumph." Men who succeed today do so through great difficulty. It certainly is a strenuous effort to achieve. Whether those who would win success or make achievement will be able to see its triumphal end is a question. This holds good in philosophy, sociology, psychology, or any of the sciences. Some of the most ancient sciences have been revolutionized, calling for a new basis on which to build our belief that we might reach the proper conclusion. Even now Newton's great law on gravitation is being challenged. Practically all basis of thought is being criticised and as we march on down the stream of invention, there comes with new findings what seems to be new principles. Was not the ancient writer correct when he wrote, "There is a way that seemeth right unto man, but the end thereof is Death"?

Now, let us contrast this with the statement of the Psalmist: "The way of the Lord is perfect, converting the soul, the testimony is sure, making wise the simple."

Man-made ideas are subject to criticism, change and correction; but Divine Revelation cannot be corrected and can only be interpreted by the same spirit that caused holy men of old to write as they were moved upon by the Holy Ghost. If we will succeed, achieve or be triumphal, let us cling closely to those constitutional principles that have stood the test of many centuries; have given to us good government; have directed us in sacred thought; have given us the rights of life, liberty and property, and secured to us freedom of worship. "To the law and to the Testimony" and "Think without confusion, clearly."

CORRECTION.

In the article entitled "Eleven Hours in a Piote Tent," the word "Peyote" is misspelled.

STAND FAST.

As the Arimat is going to press the most serious of all industrial problems is confronting the nation. The employes of mining districts have gone out in a body, tying up the bituminous coal mines in practically every mining district, east and west. Statistics for one day during the closing week of October showed over 1,600 different organizations out on strikes in different parts of the United States.

Men of thought are asking, will it be possible to avert a revolution? pleading, wherever it is possible to be heard in a public manner that men quiet down, think seriously and stand for constitutional law. If there was ever a time in the history of mankind when the injunction of the Apostle would be of benefit to humanity, it is now. His admonition was, "Watch ye, stand fast in the Faith, quit you like men, be strong." Again, "Let us hold fast the profession of our Faith without wavering; for He is faithful that promised." Professing Christianity would do well to heed the admonition. The price of Liberty has been costly and the nation cannot well afford to lose those exalted principles, won by such a great price.

TITHING.

The readers of the Arimat have no doubt noticed the appeal made by the Bishop of the Church that every member of the Church should be a tithe payer. Very timely articles have been written by Bishop B. R. McGuire, titled, "It is Written." The membership of the Church who has not read these articles should subscribe for the Church papers and ask the manager of the Herald and Ensign to mail you back copies that you may have the privilege of reading this most timely article.

The presidents of branches and priesthood bearing members conducting services and missions, isolated saints in the district, superintendents of Sunday schools in towns or hamlets where we do not have branches, should teach, exhort and enlist every member of the church to become a tithe payer. If the offering is not greater than ten cents, remember that it is tithing the dollar and is gratefully received by the Church.

H. A. HIGGINS,
Bishop's Agent.

Self-determination is the antithesis of autocratic rule.

THE ARIMAT

"SERVE HUMANITY AND YOU SERVE GOD"

VOLUME I.

NEBRASKA CITY, NEBR., DECEMBER 1, 1919

NUMBER 7

"THE WICKED SHALL DO WICKEDLY."

It was the Angel, Gabriel, instructing Daniel relative to world conditions at the "time of the end," who uttered the words forming the caption to this article. Despite the numerous and varied reforms inaugurated for the betterment of society, it is admitted by men of broad and comprehensive vision that the world is sinking deeper and deeper into the morass of carnality and criminality. Dr. Henry Van Dyke, former American minister to the Netherlands, in an address before the Christian Citizenship Conference at Pittsburgh, November 10, said:

"The world may be more sober, but it certainly is not more sane. On the contrary, it seems as if the pressure of human passion and impulse has become more intense, while the restraint of reason and conscience has relaxed. What else could you expect from a world which does not go to church, and whose chief intellectual influence is the moving picture show?"

Another prominent writer, Dr. Hans Huldriksen, in a scathing article in the St. Louis Republic, portrays the conditions in Europe just preceding the war as follows:

"Every great war has been preceded by a period of profligacy, of brilliant and wickedly extravagant entertainment, of devotion to voluptuous dancing and shameless and reckless luxury. . . . It has prevailed no less in America than in Europe. The expenditures on public amusements in the civilized countries have alone reached an amount that is staggering, but they are perhaps less significant than the craze for more demoralizing and unwholesome indulgences. Of special significance is the dancing mania, which has affected the whole civilized world in recent years. . . . In England there has been a mania for public costume balls, where costliness has vied with immodesty in the adornment of the dancers. . . . We hear of a banquet in Berlin where the decorations reproduce the Golden House of Nero. In Paris a fantastic banquet is held in a swimming pool. It may seem absurd to my American readers to speak of the demoralization of Paris, because they have always regarded it as the delightful incarnation of wickedness, but the truth is that the demoralization of Paris has reached a new stage. The separation of the virtuous and the disreputable classes no longer exists. The wickedness which was once a spectacle has now become a part of the life of the nation. . . . It must be remembered that the extravagance of the last few years has far exceeded that of any of the historical periods mentioned. In those earlier periods the mass of the people lived simply and roughly. Today the craving for luxury has infected every class of society, down to workmen and peasants."

It was thought that the war would have a modifying influence on society, and that the people would

turn from their grosser sins, but the Angel said, "the wicked shall do wickedly." Conditions are rapidly growing worse instead of becoming better. Dancing, gambling, robbing, adultery, and murder increase alarmingly! Nephi, too, foresaw the evil of today, and described them in the following caustic manner:

"And there shall be many which shall say, Eat, drink, and be merry; nevertheless, fear God, He will justify in committing a little sin: yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the Kingdom of God. Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the saints shall cry from the ground against them. Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrines, their churches have become corrupted; and their churches are lifted up; because of pride, they are puffed up."—2 Nephi, 12:10-14.

Leslie's Weekly for August 23 has an illustrated article entitled, "The Lid Is Off in Berlin," by Charles Victor, describing the after-war conditions in the German capital, where it is said, "The riotousness of the night life in all of the large German cities, the apparently unquenchable thirst of the people for amusement, and the absolute disregard of the seriousness of the hour which the form of amusement indicates, have been the subject of wide comment." Everybody gambles, he says, and the dance craze "seems to have hit Germany with the same force as it hit America about six years ago." "On the streets," he says, "one may see the roulette wheel whirling and the dice rolling day in and day out," and the "dance halls are open all night."

Nor are the conditions any better elsewhere. While these lines are being penned, I can hear the rattle of the dice on the floor in the room overhead, where University students are "shooting craps." And a few days ago I saw young men "shooting craps on the steps of the Burlington Passenger Station in Omaha.

Before me as I write is a copy of "The National Catholic War Council Bulletin" for October, containing a number of reports from "Clubs" in various cities, showing the activities of the Catholic Church in behalf of the soldier boys. From the "Cardinal Farley Soldier's and Sailor's Club" of New York we note this: "Mr. O'Donohue and his associates also on September 10th contributed towards the entertaining of the boys of the first division. There was a first-class entertainment and free

(Continued on Fourth Page)

OUR CREED: THE DOCTRINE OF CHRIST

FAITH—Heb. 11:6; Mark 11:22; James 2:17-22; Eph. 4:16.

REPENTENCE—Luke 3:7, 7; Acts 3:19; 17:30; 2 Peter 3:9.

BAPTISMS—Matt. 3:13-15; 28:19, 20; Mark 16:16; Acts 2:38.

LAYING ON OF HANDS—Matt. 19:13-15; Luke 4:40; Acts 13:2, 3; 19:6.

RESURRECTION OF THE DEAD—Isa. 26:19; John 5:25-29; 1 Cor. 15:20-23.

ETERNAL JUDGMENT—Heb. 9:27; Rev. 20:12, 13; 2 Cor. 5:10.

WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

A NEW COVENANT NECESSARY.

In his remarkable book, "The Divided House," Rev. Edwin E. Rogers, Presbyterian, says some very pertinent things anent the divided condition of the churches, and the necessity for a new reformation. In his Introduction we find this:

"One may well question whether there has been a time since Pentecost until the opening of the Twentieth Century, when the church has needed a reformation more sorely than she does today. When we consider the church in her morals she is not as far in advance of the community in which she exists as she should be. Is she producing men of profoundly godly character, whose piety shines forth as evidence of an indwelling spirit? Are the leaders of the church men renowned for spiritual purity and humility? If there is to be a Moderator of a General Assembly, a President of a Conference, the election of a Bishop, the selection of some one to stand at the head of his denomination, self-constituted candidates rise up on every side. The methods to which aspirants resort to secure the coveted honors cause even seasoned politicians to smile. If there be a vacant pulpit at all desirable, the number of applicants for the place, persons in every instance, holding less desirable positions, is appalling. If we may judge from appearances it is true that among Christians, members of the church, and even in the ministry, there is a similar thirst for honor and place as exists in the heart of the irreligious and worldly. We must admit an appalling deficiency in deep, real godliness. This we find in all classes from the worldly spirited member of the church to the denominational leaders. The most conspicuous evangelists of our time are none of them famous for their piety. It is suggestive that since the church commenced her divisive course, bringing forth brood after brood of denominations, piety, that peculiar type of character which in spirit is Christlikeness, has not been conspicuous. It is true that great men, great churchmen, have lived, but far too often their greatness was manifested to the best advantage in controversy. There must be something wrong in the kind of character which our modern Christianity is producing."

When, in 1820, Joseph Smith, then a mere boy, declared that an angel from God told him the churches were all wrong, and that "those professors are all corrupt," he was denounced by the ministry

everywhere as a charlatan, an imposter, inspired of the devil, and worthy of death. Now, seventy-five years after Joseph Smith is dead, along comes a "leader" of one of the popular churches, condemned by the angelic message, who confirms what the boy said. If "division" is wrong now it was wrong then. That the "old church" had become very corrupt is freely admitted by all. But instead of bringing about a renewal of the ancient order from which there had been such a gross departure, the present "lamentable misfortune" is the result, described in the following terse language:

"As the Reformation continued and the leading reformed church, the Lutheran in Germany, the Reformed in Switzerland, France and the Netherlands, extending over the Channel into Scotland, and permeating England, became established, it was discovered that the spirit of disintegration which had been strengthened by the discussion out of which these organizations had grown was most wonderfully working through the whole Protestant body. With respect to the old ecclesiastical authorities destroyed, with a suspicion of any man, or circle of men who might be acquiring unusual influence, the new movement was left without a steadying hand. Wanting in solidarity, it fell into unfortunate extremes. No man was bound by any authority, not even by custom, to recognize any particular leader. No one was recognized as a leader of all. Everyone conceiving himself to be under no outside restraint pushed ahead to find a way of work and a system of faith which might best comport with the ideals which he was forming. The result was not alone many different schemes of faith and polity, but an undue magnifying of rival theories. This gave to them for the time a place of fictitious importance. The authority of the old church was gone. The Reformed church, unable to unify herself, had failed to attain a place of authority. There was thrown open a field for ecclesiastical exploitation and many hastened to take advantage of the opportunity. For more than three hundred years we have been reaping the fruit of this unfortunate situation. The spirit of disunion has proven to be the evil genius of Protestantism."

So, after all, Joseph Smith was right about the churches being "wrong," whether or not he saw an angel who told him so. That being true, there was a necessity for, not a Reformation, but a Restoration, of the ancient "authority," and church polity, and Mr. Smith claimed just that. Mr. Smith, by command of God, as he declared, set himself to the task of establishing anew the gospel covenant which had been broken. Despite the combined opposition of Protestants and Catholics, he succeeded admirably, as a comparison of his work with the primitive church will show, while every effort on the part of Protestants to improve their condition has only increased the "unfortunate confusion." Now it is proposed to form "some kind of church union," and leaders of Christianity everywhere are bending their energies to that end. That they will succeed in forming some kind of a union, a federation or confederation, we believe to be certain, if we under-

stand the prophecies. But that does not say that God will be committed to an endorsement of it. The "authority" of the old church was lost, and, to date, Protestantism has not found it. Again we quote:

"At the advent of Christ, the Hebrew Church was passing through such an experience. It was divided into factions, and these were at enmity with each other. The Pharisees, the Sadducees, the Herodians, the Zealots, the Libertines, and the various parties among the Jews had developed the spirit of party strife to such an extent that the true worship of Jehovah had come to be a cold and formal exercise. The struggle engendered bitterness, hardening the heart against spiritual influences, leaving the man a partisan. A similar struggle is now in progress."

The foregoing admission is fatal to modern Christianity, for it is well known that Jesus rejected the Jewish church in toto. Not a Pharisee, nor a Sadducee did he choose to represent the new church he said he would build. On the contrary, he selected his ambassadorial timber from among the fishermen and publicans, men who were not identified with the popular sects; and in precisely the same fashion God began the Restoration in the latter days. The "everlasting covenant" having been broken, it was null and void. Diplomatic relations between God and the "old church," with its numerous factions, were broken off, and communication severed. The indictment, "Their creeds are an abomination in my sight," is caustic, but no more severe than the lengthy condemnation of the Jewish institution found in Matthew twenty-three.

When Jesus began to "build" his church, he first "set" apostles and prophets therein for a specific purpose, 1 Cor. 12:28, Eph. 4:11-14. Whether or not he received command from God, it is strikingly significant that Joseph Smith followed the pattern as found in the New Testament Scriptures. The church was organized April 6, 1830, and as fast as available material was at hand the organization was perfected which corresponds so remarkably with the ancient Church of Christ. Nor has there been any occasion to revise or alter the policy established nearly a century ago. It has stood the test of criticism, within and without, and today stands as a beacon light to the storm-tossed mariners on the billowy seas of sectarian uncertainty; and "Whosoever will may come" and partake of the water of life freely.

R. C. EVANS WRITES.

We are in receipt of a lengthy letter from R. C. Evans, which he asks us to publish, in which he charges that more than "one hundred and fifty feet" of column matter has been published against him with no opportunity for reply by him. The ARIMAT believes in fair play, and it also believes that any and all objections which Mr. Evans can urge against the Angel's Message can be easily refuted. So his letter will be published in the January number of the ARIMAT, with a suitable reply in the same issue.

WHAT THINK YE OF CHRIST?

Why was Jesus "despised and rejected of men"? Was it because of his social position? Do you think his personal appearance had anything to do with it? There was nothing about the man's outward appearance to attract particular attention. We must look elsewhere for the cause.

First of all, the peculiar circumstances attending his birth were against him. The stigma of an illegitimate parentage was upon him. In every place he had to meet the accusation, "born of fornication." His appeal to the law and the prophets was unavailing, so far as his miraculous birth was concerned, there being no precedent for such an improbable occurrence. It was altogether out of harmony with the laws of nature, and the social position of himself and friends was not such as to lend weight to their testimony. In a word, the rulers looked at the man and ignored his message, and the people followed their lead.

But his claim to a miraculous birth would have attracted little or no attention had it not been for the doctrine he preached. He presented new ideas to the people, and appealed to the Scriptures to prove the logic of his position. His doctrine was in conflict with the established order of the day, and his critics were unable to meet it in open discussion. We who look back over the intervening period of nineteen hundred years are quite free to condemn the Jew for his blind opposition; but the probabilities are that had we lived then and been observant of the conditions our attitude might have been the same.

If the preaching of the gospel in its original presentation caused such bitter opposition, would not a recommitment of the same message in the latter days produce the same results? (John 15:17-21; Matt. 24:9.) Like causes produce like effects.

IT PAYS TO ADVERTISE!

The ARIMAT movement is growing and those in charge have decided to open an **ADVERTISING DEPARTMENT** with the December issue.

All Missionaries and District authorities are invited to advertise special efforts, Conference programmes, etc., in our columns and then order a bundle for distribution. Watch them for results.

All clean cut business ads will be accepted and published at reasonable rates.

Write for rates on advertising, addressing all orders to **THE ARIMAT, Box 291, Lincoln, Nebr.**

If the Arimat comes to you regularly, it is paid for. Read it and pass it along. It is a "valuable thing."

THE ARIMAT

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WOLVES IN SHEEP'S COTHING—WHO?

From the time the Latter Day Saints began the proclamation of the Angel's message to the present day, men have frantically raised the cry, "beware of false prophets," and Matthew 7:15 has been made to do duty as a text for many a lecture on "Mormonism." Everywhere the alarm has been raised and people warned against "wolves in sheep's clothing." Never does it seem to enter the befogged brain of the alarmists that the application of the text fits their own case the best.

Right here it may be well to note the fact that this Church did not originate with discordant members of some church pulling out and starting a faction by adopting a part of the old creed. The prime movers in the founding of this Church were never identified with any religious institution but the one they organized by command of God. They patterned after no creed in existence. On the contrary, the very first announcement made was, "our creeds are all wrong," and the burden of their cry then as now was, "Repent, for the kingdom of heaven is at hand." There was no mincing of words about it. Had they withdrawn from some popular church, adopting a part of the old creed, and then sought to lead others away, it might be said they were wolves in sheep's clothing—if the parent body were really "sheep."

Now let us see who those "wolves" are. When the men who, under God, were instrumental in establishing the "new covenant" in 1829, and in 1830 made proclamation to the world that an Angel from God had restored the ancient order of things, including the gifts of healing, prophecy, speaking in tongues, etc., the whole train of religious teachers united in branding it a fraud saying those gifts of the Spirit were all "done away." Be it remembered that those extraordinary blessings of God were no part of existing institutions in 1830. They formed no part of the clothing of those who claimed to be the Lord's sheep. How, then, could it be said they were in sheep's clothing when the professed sheep did not wear such garments?

Those things originated with Latter Day Saints, men who had no connection with any of the modern creeds, and they have enjoyed them from then until now. It is only quite recently that others have begun to claim anything of the kind. They first claimed to have the gift of healing, and finally the gift of prophecy. Now some of them are making a great noise about the gift of tongues. A moment's re-

lection will convince the unprejudiced thinker that the application of the wolf-in-sheep's-clothing text applies to the counterfeiter. Some of those who have been loudest in crying "false prophets" have been purloining the Saints' fleece to cover their own deformity. If speaking in tongues and divine healing are evidences of heavenly favor now, what were they in 1830?

AND THERE ARE OTHERS.

One of the apostles, writing to the editor relative to the October number of the ARIMAT, says in part:

"The publication of your paper, with articles similar to the last number which you placed upon my desk, would be productive of good to any district in the church; and I certainly congratulate you upon your missionary number, and trust we may have many more of them. Would it not be a good plan to publish them in such a way that the missionaries in your territory could be supplied with a hundred or a thousand copies, if necessary, for distribution where they may hold protracted meetings? By canvassing the question with them, learning the number they could use in various towns, you could arrange to make the copy of your paper so that their special meetings in the field could be announced in bold, clear type."

Had this brother been acquainted with what the ARIMAT aims to do he could not have set it out any more clearly. Yes, there will be "many more" missionary numbers to fill a long felt want. Every missionary should be a booster for the ARIMAT, for it will make friends for him wherever it is introduced. Try it, brethren, and see. Unsolicited, and unexpected subscriptions are coming from far and near. Our aim is "Bigger and Better," and with your cooperation we will go "over the top," and the petty opposition from certain quarters will fade away

"THE WICKED SHALL DO WICKEDLY."

(Continued from First Page)

drinks and smokes all day, and candies and cigarettes furnished through the courtesy of the Knights of Columbus, were distributed among the boys." Is it any wonder that the cigarette habit is so prevalent when church societies, the Knights of Columbus, and the Red Cross, distribute the deadly "coffin nails" with a lavish hand? In 1918 America smoked \$800,000,000 worth of tobacco! While the "boys" were in France, we shipped monthly 20,000,000 cigars, and 425,000,000 cigarettes, notwithstanding the fact that it is universally known that the cigarette is a positive injury to health. Nor is that all. Police and prison records reveal the fact that ninety-five per cent of the young men taken up are cigarette fiends, and sixty per cent of the young girls arrested are cigarette smokers, and cigarette smoking is on the increase among women.

"And thus the devil cheateth their souls, and leadeth them away carefully down to hell."

"And they sell themselves for nought; for, for the reward of their pride, and their foolishness, they shall reap destruction."

WHO MADE THE CHANGE?

November 21st, 1919.

Jesus and the apostles taught baptism—immersion—for the remission of sins, the gift of the Holy Ghost to follow, Acts 2:38, 39. If through faith in God's promise the people received a remission of their sins by baptism, by what authority was the divine plan changed? Where in the Scriptures do we find any commandment for sprinkling, either adults or infants, and calling it baptism? If through the laying on of hands the Holy Ghost was given in ancient times, Acts 8:17, 18; 19:6, by what authority do men tell us now that it may be received without either baptism or the laying on of hands? When and by whom was this change in the gospel plan made? Who can answer?

Who are those referred to in Galatians 1:7, 8, as perverters of the gospel of Christ? Does the curse in verses 8 and 9 extend to our day and time? If we are living under a changed or perverted gospel, is it still the power of God unto salvation? Rom. 1:16. Will a perverted, hence imperfect, gospel bring us to the state of perfection designed of God? If the gospel law was perfect in the beginning, Ps. 19:7; James, 1:25, could it be improved upon either by addition or subtraction? If not, why do not men of our day teach it as Jesus and the apostles taught it? Who made the change?

God is an unchangable being, and no respecter of persons. Mal. 3:6; Acts 10:34. His law, as taught by Jesus and the apostles, was perfect, designed to meet the necessities of man without alteration in all ages of the world. Eceles. 3:14, 15. It was preached with authority regardless of the attitude of men. Matt. 7:29; 16:18; 28:18-20. Jesus came to unfold and magnify the law, and authorized his disciples to continue the work. John 20:21. He disclaimed all responsibility for what he taught, insisting that his message was the word of God. John 8:12-47.

The first act in the important "work" which he did, after his baptism, was to make proclamation of the message and call on men to accept it; and as soon as there were men capable of holding responsible position, he begun the organic structure by the selection of twelve men whom he named apostles. Matt. 10:1-4. Referring to this action, the apostle Paul says God "set" those officers in the church, 1 Cor. 12:28, followed by others as fast as available material was at hand. Eph. 4:11-14, 1 Tim. 3:1-8; Titus 1:5.

In this body there were placed certain "gifts" for the edification of all (1 Cor. 12:1-11) manifestations of life in the body. What became of that "one body" with all those distinctive features? Who made the change? Can you answer the question with satisfaction to yourself?

The following interesting items are furnished by our Washington Correspondent, from whom we expect to hear monthly. We feel sure the ARIMAT readers will be pleased to hear from the National Capital as to the progress of the work there.—Editors.

At your request I shall give briefly my knowledge of the Branch of Latter Day work in Washington, D. C.

In September, 1918, a Sunday School was organized to meet at the home of Bro. and Sr. Davisson. Since then, Sunday School services have been held every Sunday. There are many Saints here from different parts of the country, some whose homes are in Washington, and others have come in Government service. During the summer, one evening each week was devoted to the study of Daniel MacGregor's "Marvelous Work and a Wonder." The warm weather made this inconvenient because of no special meeting-place.

The Sunday School is steadily pushing forward, and at the present time numbers about twenty-five or more in attendance.

We were very fortunate in having Bro. Frederick M. Smith with us for a week not long ago. He gave us most interesting information and at the prayer meeting the following Wednesday, all who were present left with encouraged feelings and felt greatly blessed for having attended.

Sr. Jones, one of the sisters having a beautiful home here, invited the Sunday School out to her home Hallowe'en evening. Decorations were in keeping with the Holiday and games and music were the entertainment of the evening, after which a most lovely supper was served.

Last Sunday Bro. C. H. Rich, of Brooklyn, spent the day in Washington. Again we enjoyed greatly hearing two sermons of worthy counsel and advice. During Bro. Smith's visit we gained his consent to have a missionary sent to us to preach once a month. We are hoping that Bro. Rich will visit us soon again, and that we have his presence with us in counsel and advice.

We have enjoyed wonderful weather here and my visit has been most interesting. The different life here, or life as one sees it in the different phases, as well as historical interests are broadening to any one wishing to study them.

We hope that our little band of Saints shall grow to a large branch of workers for our Saviour.

Correspondent.

If the auto is an asset, as the business men all say, what's the reason that an auto for the preacher wouldn't pay?

They shall turn away their ears from the truth, and be turned unto fables.

Everything comes to those who wait—but the fellow who hustles gets the first choice.

Be careful that your daily life does not contradict your testimony. Your neighbors are watching you.

“PROPER CONTROL.”

By E. E. L.

In Zion they say that the movies must stay;
They're going to have "proper control."
By art and intrigue they are making a league—
For pleasure they'd barter their soul.

Now Satan, the lion, has agents in Zion.
They are always on duty. Beware!
He covers his wiles with his genial smiles,
Then sets for his victims a snare.

The children, of course, must have other resource
For pleasure than learning to pray.
For sure those wild oats are not all for the goats;
The lambs must have more than dry hay.

The voice of the Spirit—say, saints, did you hear it?—
Admonishes us to forsake
The world and its ways in these wicked last days.
Beware lest you make a mistake.

For worldly amusements, those dangerous allurements,
Can never replenish the soul.
Then do not believe this bold lie to deceive,
That you can have "proper control."

To play with an adder will make him the madder;
His fangs, though removed, will soon grow.
He surely will smite, and his venomous bite
Will bring to you sorrow and woe.

Way back in Nauvoo this hypnotic hoodoo
Wrought havoc among the Lord's flock.
To ease their poor soul, they tried "proper control"—
Alas! they were wrecked on the rock.

And let the Lord's work go undone.
And let the Lord's work ~~do~~ undone.
They followed the way of the giddy and gay
Until they were drunken with fun.

They entered the lodge in an effort to dodge
Tormenters who harried their soul—
And drifted away in the mist and the spray,
For Satan got "proper control."

—Published by Request.

PROGRESS AT HEADQUARTERS

The Saints' Herald management announce a "Bigger and Better" Herald for the future by the addition of new departments. The "Forum" having already been added where contributors may express their sentiments on mooted questions, with a certain degree of liberty not hitherto enjoyed. We are glad the much needed and timely improvement is to be made, and we feel sure the saints will show their appreciation by a hearty co-operation. The ARIMAT slogan, Bigger and Better, will get results, if the promise is made good.

If you will examine the message we bear,
You will find it's a jewel, most precious and rare.

DISTRICT NOTES.

The Lincoln saints are planning an intensive missionary effort, provided a suitable place can be secured down town in which to hold forth, hoping thus to reap some fruits from the seed sown in the tent meetings last summer.

The local brethren are very much alive, and some interesting cottage meetings have been held as a result of their activities. This is as it should be. A systematic distribution of good literature and timely visiting will bear fruit every time.

Elder Long is back in the district after an absence of several weeks during which time he was busy in the northeastern district among the Lamanites. He is billed for a special series of meetings at Fairfield, beginning November 30.

In answer to the question, "What is the matter with the Religio?" a prominent Religio officer replied: "The Religio is sick." Another expression heard was, "Unless something is done to relieve it, the Religio is going to die."

The Religio was organized primarily to study the Book of Mormon, and the Lord approved of it. It grew and spread throughout the church, and things went well until some one imagined the young people were being neglected. The trouble was, the young people in certain places had become infected with the social germ, and inoculated with the recreational microbe, which, strangely enough, has the peculiar quality of creating a desire for more. The effort to supply the increasing demand has led farther and farther into the desert of spiritual deadness, with the delusive mirage of promised relief through carnal pleasure ever in the distance—and the Religio is "sick," famishing for the "water of life." The remedy is, quit chasing the rainbow and return to the fountain of truth, for "the truth shall make you free."

Elder C. H. Porter's new book, "Gleanings By the Way," is of general and historical interest and quite suitable for a Christmas gift. Price \$1.50, or four or more at \$1.25 per copy. Address orders to C. H. Porter, Wilber, Nebr. Adv.

If the Indians, with their inferior Peyote religion, can devote eleven hours to a single service, what should Latter Day Saints do who have the fullness of the gospel?

If every seed brings forth after its own kind, and if the Scriptures will make one wise unto salvation, will fiction produce fictitious characters? If not, why not?

Many false hopes were shattered during the war because they were built upon the sandy foundations of man-made creeds which could not resist the thunder of cannon nor the vapors of poison gas. But the gospel of Christ still lives.

A Merry Christmas and Happy New Year

LITTLE ARIMAT

We have the best thing in the world to give away.

People pay high prices for fiction and fun, and refuse the gospel as a gift.

One of the crying needs of the Church and society today is brave, courageous men and women who are not afraid to speak out and tell the truth.

The man who can say or write the thing that will please everybody will perform the greatest miracle of all time. Jesus Christ could not do it, and we are not going to try.

There will be a desirable and durable peace when the nations remember God and turn from their follies, and not before; for it was because of their sins that their peace was taken away.

Between the Church of Rome and Protestantism there is a great gulf fixed, with the drawbridge swinging from the Catholic side. Catholics and Protestants may reunite—when the Protestants cross over to the Catholic side and burn the bridge behind them.

In the Lord's Prayer, we are taught to pray, "Thy will be done in earth, as it is in heaven." It may be done when we adopt the co-operative plan expressed in these words of another prayer: "All mine are thine, and thine are mine." But as it is today, mine is mine, and thine is mine, if I can get it—and I'll get it if I can.

HEREDITY AND ENVIRONMENT.

"Well-meaning, book-taught theorists who would reform society as they find it, will fail in their task now, as they have always failed, unless they recognize the fact that man must be treated as a victim of his weaknesses, inborn and ineradicable. No laws will make him perfect; no new distribution of property will make every one rich and comfortable; no commandment will abolish sin and no medicine will cure all ills. Let us begin with this admission and address ourselves frankly to the task of lifting the burdens of all who suffer, but let us not delude ourselves into the belief that man can be made different from what he is excepting by the same power, of that Infinite Creator, that gave him his being and that perpetuates existence. Are you thinking these things? A lot of wise ones are."—Leslie's Weekly.

The sooner we, as a people, recognize the truth of the foregoing and set ourselves to the task of demonstrating the "power" of the gospel committed to us, which has for its object the correction of hereditary sins, and the changing of our environment, depending less on the dictum of "book-taught theorists," the sooner will Zion be redeemed and the will of God be "done in earth as it is done in heaven." Are **YOU** thinking of these things?

Are you interested in the gospel work among the Lamanites? Do you want to help send the gospel to them? If you do, we have a list of names of prominent men among them who are interested in our message. A dollar bill will send the ARIMAT to two of them for a year, and, incidentally add to your bank account on the other side. Try it. The ARIMAT will do the rest.

There can be but one body or church of Christ, for Christ is not divided. All branches of the church are an integral part of the one body, under one federal head, subject to the same federal laws designed for the unity and perpetuity of the whole. The twelve apostles, under the direction of the first presidency, are the directing and regulating authorities of the whole church in all the world, with concurrent jurisdiction in every branch of the church. There can be no exception, for "God is no respecter of persons."

Some time after Pentecost the initial step was taken in the wrong direction which led to the establishment of the papacy. And at Nauvoo the first step was taken in the wrong direction that placed Brigham Young in power. It is the natural bent of human aspiration, and the few thus favored have nearly always managed to erect for themselves a throne. And it is not infrequently the case that the initial step was taken at the instance of interested officials whose plea for greater efficiency was camouflaged ambition.

STOP! LOOK!! LISTEN!!!

Are you alive to the present situation? Do you want to see the gospel go to the Lamanites? Do you want to help send it to them? Here's your opportunity to help in a big way. Send us a five dollar bill and we will send the ARIMAT into thirteen Indian homes for a year. There's luck in odd numbers and thirteen is ours. Do it now!

Address **THE ARIMAT, Box 291,
Lincoln, Nebraska.**

LITTLE ARIMATS.

The friendship of the world is enmity with God.

Set your affections on things above, not on things on the earth.

Whosoever, therefore, will be a friend of the world is the enemy of God.

What Is the Matter With the World? Is It Coming to an End?

These and other burning questions will be answered by Elder E. E. Long at the Saints' Church, Fairfield, Nebraska, beginning Sunday, November 30.

THE PROPHETS TELL THE STORY!

The following subjects will grip your attention like a vise:

The Nations in Turmoil.

The Turning Point in History.

The Time of the End.

The Battle of Armageddon.

What the Prophets Say About the I. W. W.

Chasing the Rainbow.

God's Plan vs. Man's Ways.

What Shall We Do?

The Mystery of Cumorah.

DON'T FAIL TO HEAR THIS MESSAGE. IT'S DIFFERENT.

Services each evening at eight o'clock. Watch the bill board at the Church for daily announcements.

If Jesus Should Come.

If Jesus should suddenly come to the earth
To visit his children awhile,
Pray, where would he go when the chiming bells ring?
What shrine would he greet with his smile?
Now if he should go where the cross is on high,
Where candles and wafers abound,
And bow to the Virgin, Saint Peter, and Paul,
Pray, where would the Lutherans be found?

Or if he should go to the church of renown,
Where babies are sprinkled, indeed,
Would Campbell's "Disciples" cease dipping converts
And follow the Methodist creed?
Now if to the Baptist perchance he should go,
And thus to their creed would conform,
Would Catholics forsake holy water, and mass,
And kneel at the penitent form?

But what if he went to the popular church
Where Calvin and Knox are afamed?
Would those Apostolics quit speaking in tongues,
And worship where healing's defamed?
If he should abide with the Dunkards the while,
Who practice immersion triune,
Would Adventists then wear the "mark of the beast,"
And with them on Sunday commune?

Yet now peradventure he'd visit the Friends,
Who quietly sit in the room,
Could Baptists and others who make a big noise
Serve God in the silence and gloom?
And where would our friends, Unitarians, come in?
The Scientists, and others galore?
Would he to the mall bring the message "God speed"?
Or weep o'er their plight as of yore?

But, shades of ye martyrs! and canonized souls.
Suppose he should pass all restraints
And go to Lamoni, headquarters the while,
And meet with the Latter Day Saints?
And preach from their pulpit the gospel of old,
And plead for the message, so plain,
As taught from the Bible by Latter Day Saints—
Say, friend, would he preach it in vain?

How many would follow the way of his steps,
Forsaking their creeds and their pride,
And down in the river, like Christians of old,
Be buried with Christ in the tide?
Ye people in error, now hear what we say:
We bring the glad message to you
Once taught by the Savior of men in Judea—
The gospel, unchanging and true.

You may have been warned against Latter Day Saints
Because they're unpopular so.
The Jews in their blindness made just that mistake
And lost the "great treasure," you know.
They looked at the man and his message ignored;
No good in his life could they find.
The treasure was there—beneath evil report—
And poor wand'ring Jew is still blind.

So then, from their error, a lesson now learn
Don't turn from this message away,
For God has revealed it, the same as at first,
And pleads with all men to obey.
Your creeds and your dogmas can never avail;
They're not of God's choosing, dear friend.
But, creatures of men, they will perish at last,
And you will lose out in the end.

THE ARIMAT

"SERVE HUMANITY AND YOU SERVE GOD"

VOLUME I.

NEBRASKA CITY, NEBR., JANUARY 1, 1920

NUMBER 8

INDUSTRIAL WORKERS APPROACH ZIONIC IDEALS.

WHAT DOES IT MEAN TO US?

In the American Magazine for December is an article by John Leitch entitled, "Here is My Plan", which reads like a romance. Yet, it is an honest-to-goodness, clear-cut, gripping account of an attempt to grapple with the vexatious labor problem whereby the relations between capital and labor may be mutually agreeable and profitable. It is a practical demonstration of the feasibility of the Golden Rule applied to industrial relations, and it gives the lie to the time worn and fossilized assertion, "It can't be done." Industrial Democracy, as Mr. Leitch calls his plan, is the organization of capital and labor on a broad co-operative basis in which every worker has a say, the company, as well as the employees, being bound by the action of the "Senate" and "House of Representatives" of the plant. Says Mr. Leitch.

"Industrial Democracy is the organization of a factory, or any other business concern, into a little Democratic State, with a representative government which makes its own laws and has the power to enforce them. The plan can be applied in a big organization or in a small one. If the plant is large, the government is very much like that of this country. It is vested in a House of Representatives, a Senate, and a Cabinet. The members of the House are elected, by secret ballot, by the whole body of workers. Suppose, for example, that the plant is a large factory, with various departments. In that case, the elections are held by departments, each one choosing its own representatives. The usual basis is one member for every twenty to one hundred persons in the organization. If a plant has fifteen thousand employees, one representative to each twenty of them would make a House of seven hundred and fifty members, which is too unwieldy. So the basis in that case would be nearer one per hundred. The men and women who are elected to the House sit in that body as the representatives of their constituents. It is their duty to present all complaints, requests, and suggestions from the workers who have elected them. Not to the officials of the company! But to their fellow members in the House. These members are themselves workers, and their point of view is an inside one. * * * The House has a Speaker, who is not an official of the company, but one of the workers themselves, chosen by the other members of the House. And there are various committees, the one on Ways and Means being the most important. The Senate is not elective. It is composed of minor executives, heads of departments, and foremen, and is intended to include those in immediate authority over the workers themselves. It is run on the same lines as the House. Both the Senate and the House meet weekly; and these meetings are always on 'company time.' That is, they are held during regular working hours for which the members are being paid. This may seem like a small matter, but I do not think so. The time spent in these meetings is devoted to the interests of the

business. It should be recognized as a vital part of the work and paid for as such. The mere fact that it is being paid for impresses on the members their obligation to discharge their duties there with earnestness and sincerity. Their proceedings are reported, and every man in the organization can know what is done. The Cabinet is composed of the executive officers, with the president of the company as chairman. The cabinet does not legislate. But it can suggest legislation, by recommending certain measures to the House and Senate. They are under no obligation however to carry out these suggestions. And it must be remembered that humblest worker in the plant may also suggest legislation, through his representative in the House, and the Senate, and approved by the Cabinet, before it becomes a law. The Cabinet can veto any measure. But the fact that not one of these industrial cabinets, so far as I know, has ever vetoed a bill brought before it, should prove to any one that employers and employees can work together in harmony."

The "policy" of this new organization, as explained by Mr. Leitch, consists of "four corner stones and a cap stone," namely: Justice, Cooperation, Economy, Energy and the "cap stone of Service." The "Plan" has been tried out in a number of places, and in a variety of manufacturing concerns with marked success, beginning with the Packard Piano Company of Ft. Wayne Indiana, in 1912, since which time it has extended to other and larger plants in the eastern states. Metal workers, silk workers, steel workers, cabinet workers and whatnot; it is all the same. There seems to be general satisfaction wherever it has been tried.

Is there not an inspiring lesson in it for us as a people. Years ago the "temporal" law was given to the church with instructions to "prepare every needful thing," and yet, after three quarters of a century, we are not much nearer the goal of zionic ideality than when the law was given. We have had a lot to say and do with regards to the social side of life, which does not enrich the soul nor enlarge the purse while the weightier matters have been too often neglected and we, too, are caught in the hurricane of industrial strife without a friendly harbor into which we may sail for protection from the storm. What a terrible waste of talent, energy and money is going on yearly in the church because we have no way of using it to our advantage! What immense quantities of available material are going to loss slipping away from us—being diverted and expended in the various channels of worldly trade where the money barons are piling up gigantic fortunes from the products of our labor! With the aid of our resources the worldly wise are building up great institutions industrial and benevolent, while we—well, what have we done? I am not blaming any one department, or quorum, or individual for the lack of tangible results. But there is something wrong with the system under which we are working; nor am I able to diagnose the case to my satisfaction. But I have thought at times that the "body" had a bad

(Continued on Page Three.)

OUR CREED: THE DOCTRINE OF CHRIST

FAITH—Heb. 11:6; Mark 11:22; James 2:17-22; Eph. 4:16.

REPENTENCE—Luke 3:7, 7; Acts 3:19; 17:30; 2 Peter 3:9.

BAPTISMS—Matt. 3:13-15; 28:19, 20; Mark 16:16; Acts 2:38.

LAYING ON OF HANDS—Matt. 19:13-15; Luke 4:40; Acts 13:2, 3; 19:6.

RESURRECTION OF THE DEAD—Isa. 26:19; John 5:25-29; 1 Cor. 15:20-23.

ETERNAL JUDGMENT—Heb. 9:27; Rev. 20:12, 13; 2 Cor. 5:10.

WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

DO YOU KNOW IT?

Do you know that the religion of Jesus Christ is a unity? Do you know that the church of Jesus Christ was "one body"? Eph. 4:3-6. Do you know that it was the divine purpose to have it remain one? John 17: 21. Do you know that the early saints were warned against division? Rom. 16:17. Do you know that any edgree of division means apostasy? Do you know that apostasy means estrangement from God? Do you know that the "everlasting covenant," the gospel covenant, was to be broken? Isa. 24:5. Do you know that the "everlasting covenant," the gospel covenant, was to be broken? Isa. 24:5. Do you know that the prophets have foretold modern conditions? IITim. 4:14. Do you know the meaning of the word "Babylon" as used in John's Revelation? Rev. 17:5. Do you know that God has called to his people to "come out of her"? Rev. 18:4. Do you know that her destruction has been decreed by Almighty God? Rev. 18:21. Read the whole chapter. Do you know that a multitude of people are going to be disappointed when they seek entrance into the kingdom of God? Matt. 7:21-23. Do you know that the way of life is narrow? Matt. 7:14. Are you sure you are in the narrow way? Do you believe in one way, or many? Or do you believe in anything?

Do you doubt the divinity of Christianity? By what standard do you measure the religion of Jesus Christ? Have you carefully considered the great disparity between the Christianity of Christ and the modern product? Has it ever occurred to you that modern christianity misrepresents Jesus Christ? Do you think Jesus ever preached non-essential doctrine? Listen!

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12: 48-50. "I speak as the Father said unto me, so I speak," John 12: 48-50. John 8:26. "The word which ye hear is not mine, but the Father's which sent me." John 14:24. "I have given them the words which thou gavest me." John 17:8.

Do the foregoing declarations sound like there was anything about the message of life that could be called "non-essential"? If the "law of the Lord is perfect," Ps. 19:7, and the "power of God unto salvation," Rom. 1:16 and God is no re-

spector of persons," Acts 10:34, was any part of it "non-essential"?

Do you know that God "set" apostles, prophets, and other officers in the church as permanent fixtures? I Cor. 12:28; Eph. 4:11-14. Do you know that those officers called men to those various offices? Acts 13: 1-3. If by direct appointment, Mark 3:14, Christ, or the Holy Ghost Acts 13:2, called and sent men to preach the gospel anciently, and if that divine plan was "perfect" and God is unchangeable, why does not God call men that way now? If the Holy Ghost was given to "endow" men "with power from on high," Luke 24:40; and if that same Holy Ghost was sent to "teach you all things," John 14:26, why is it necessary now to send men to some theological school or seminary to qualify them to preach the same gospel the apostles preached by the power of the Holy Ghost? Where in the Scriptures is it recorded that the Holy Spirit would cease to operate as it did at the first? Do you know that those keys were symbolical of the authority he bestowed on them? If the authority to preach the gospel was conveyed by divine revelation in days ago, Matt. 16:18; John 20; 21-23, that they might officiate authoritatively in the Master's name, John 15:16, can men officiate authoritatively the Master's name, John 15-16, can men officiate in the same gospel in this day without the same "keys" committed in like manner? If God "set" apostles, prophets, evangelists in the church "for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith," Eph. 4: 11-14 can the same work be accomplished without them now? Can the learning of men supersede the wisdom of God? Would God call and send men to teach conflicting doctrines?

Wha have those referred to in I Tim. 3: 1-5? Having a "form of godliness, but denying the power thereof," could they be the true children of God? They were to abound during the "perilous times" of the latter days. Do you know who they are? Do you know that it is necessary that you should "avoid them"? Rom. 16:17.

WE PASS FOR WHAT WE ARE.

By E. E. L.

When we cross the great divide, and
Stand before the judgment bar,
And the Judge pronounces sentence,
We will pass for what we are.

We will have to face the record
Of our checkered daily walk.
And make answer to the Master
For our useless, idle talk.

If we've had a disposition
To protect the Master's will,
We will find that pride is costly,
When we have to pay the bill.

So 'twere better, for our safety,
(When the tempter seeks to mar)
To secure the spotless pages,
For they tell just what we are.

Industrial Workers Approach Zionie Ideals.

(Continued From Page One.)

case of hookworm. Hookworm, as we understand it, is a pesky little animal that gets into the system somehow and assassinates ambition, devitalizes energy, and encourages procrastination, producing an anemic condition but does not interfere with the base instincts.

In 1909 we went before the Lord in fasting and prayer, asking for light and instruction on our temporal affairs. The Lord heard and answered our petition and, among other good things, gave us the following:

"The Spirit saith further: That these organizations contemplated in the law may be effected and the benefits to be derived therefrom be enjoyed by the saints, in such enjoyment they cannot withdraw themselves so completely from a qualified dependence upon their Gentile neighbors surrounding them as to entirely free from intercommunication with them ;yet it is incumbent upon the saints while reaping the benefits of the organizations to so conduct themselves in the carrying into operation the details of their organizations as to be in the world but not of it, living and acting honestly and honorably before God and in sight of all men, using the things of this world in the manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord." Doctrine and Covenants 128: 8.

Three times in the foregoing paragraph the "organizations contemplated in the law" are referred to. The divine instruction to "organize yourselves" dates as far back as 1832, reiterated with additional light in 1909, and yet, after ten years—what? Truly, the children of this world are wiser than the children of light. If we were as willing to spend our energies, our talents, and our money to establish industrial enterprises and "organizations contemplated in the law" as we are to provide amusement and entertainment Zion, the perfection of beauty, might now be shining as a beacon light to the nations of the world, the enjoyment of saints, and the glory of God.

ARE YOU WATCHING?

Jesus taught his disciples that he was going away for a long time to receive for himself a kingdom, and to return. Luke 19:12. He told them, "If I go and prepare a place for you. I will come again, and receive you unto myself." John 14:3. He gave them his parting blessing on Mount Olivet, and as he was ascending into heaven two angels stood by the wondering disciples and said: "This same Jesus shall so come in like manner." Acts 1:11. Are you watching?

Prior to his return, the Savior informs us that there would be a proclamation of his near approach. The gospel in its original purity would be preached in all the world, "for a witness." Matt. 24:14. You will notice that it says "this gospel," the same message he had been proclaiming, and not a distorted fragment of it, but the Galilean message in all its original purity and beauty. Another thing worthy of note right here is the fact that at the same time that "this gospel" was to be preached "for a witness," those whom he would send to preach it would be "hated." Matt. 24:9. Does that apply to you?

He said his return would be at "midnight," and a sad feature

of it is a number will arouse from their slumbers to find that they have no oil in their lamps, and, as a result, they will be unable to enter into the wedding feast. He says many will seek to enter but will not be able. Luke 13:24. Are you a wise virgin?"

The first proclamation of his return would be brought to the earth by an angel, Rev. 14:6, 7, who would commit the "everlasting"—unchangeable—gospel to men to be preached to all nations. As it was in the day of his first coming, so it would be in the day of his second coming; his message would be opposed by the very ones it was intended to bless. As the Jews made the mistake then, so the Gentiles would make the same mistake now. The Master would be "wounded in the house of his friends," that the Scriptures might be fulfilled which says, "the last shall be first, and the first last." Matt. 20:16. John informs us that Satan would exert greater power to deceive the people, because his time would be limited, counterfeiting the message by having a part of it proclaimed in various places, and by opposing forces, all in opposition to the angelic proclamation. Matt. 24:14; Rev. 12:12; 16: 12-24. Have you heard this great message?

The angelic message includes the announcement that "Babylon is fallen." Rev. 14:8. Do you know what it means? What is "Babylon"? Turn to chapter 18 and, beginning at verse 1, read where a mighty angel was to come from heaven to the earth and cry with a "strong voice" that "Babylon is fallen!" He says this Babylon "is become the habitation of devils," and that "all nations" have become corrupted by her iniquities for which the Lord says he will reward her double for all her sins. He says the "kings of the earth have committed fornication with her," and that the merchants of the earth have "waxed rich through the abundance of her delicacies." Verse 3. Now listen! "And I heard a voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 4. Again we ask: What is this great Babylon? Notice: The Lord's people are in her, and they are in danger, else he would not call to them to "come out of her." Read Rev. 17: 1-6,18, and you will get an idea who or what Babylon is. You will have observed ere this that she is very popular.

Babylon is a proverbial phrase and means "confusion." It originated with men who tried to "climb up some other way," by building a great tower. Gen. 11: 1-9. They were disappointed in their efforts, being scattered to the four corners of the earth. In like manner would it be in the "latter days." Men would try to climb up some other way, ignoring the Lord's way, with the result that they would become "confused." Needless to say, modern christianity is in precisely that condition now. Thousands of honest, God-fearing souls are to be found in one and all of the popular churches, imbibing the numerous errors, and drifting farther away from the gospel of Christ. Many of the great leaders of the churches realize something wrong, but are at a loss to find a remedy. God calls, "Come out of her, my people," because he says he intends to punish this Babylon for her sins, and his people are partaking of them to their hurt. Have you heard this call? Are you willing to heed the admonition? The fact that God calls to you to come out is evidence that he has a place of safety for you. Will you make the venture? There is peace of mind and contentment if you do.

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HE LIKES THE ARIMAT.

Here is a sample of what they say about the ARIMAT when they get acquainted with it. It comes from western Canada.

"I enclose 50 cents, my subscription to ARIMAT. I like its style fine; will see if I can get you some subs up in (Prison) Sask. Yes, up in the "foreign mission." Ha, ha! You old Yankee! Glad you are keeping the camp fires burning."

So it goes, and grows. Who will be the next?

We are going to tell the ARIMAT readers about that "Prison" some of these days. Watch for it. Its a real story with a delightful ending, thanks to sister James A. Gillen.

ANOTHER APOSTLE APPROVES.

One by One they are lining up with the ARIMAT movement, and why not? Being a "valuable thing," it only needs acquaintance to be appreciated. We are in receipt of a nice letter from one of the Twelve who expresses himself thus:

"I want to take the opportunity at this time to express my appreciation of your paper, of which I have read a few copies, Some of the things in it I consider quite pointed, and to some they would be considered a little bit extreme, but I must say that I could find no objections to them, and hope that your success with this paper will be all that you expect, and I certainly think there is a need for or room for another good missionary paper in the church."

These testimonies are voluntary and unsolicited. They are coming from men who, by experience, know the needs of missionary work, and they know a "valuable thing" when they see it.

VINDICATED AT LAST!

A "wideawake pastor," quoted in "ONE," says some one in the church, "wandering in the mists of darkness," have been sowing the seeds of Infidelity and Rationalism which has produced a very, very bad crop. Shades of Ingersol and Psychology! We have been pounded over the head for saying that, and opposing it with some other things about as pernicious, until there is scarcely a hair between us and the upper world. Moreover, we have been caricatured, jeered, and threatened, until we are finally convinced that a man's enemies are "they of his own household." We have heard it taught publicly that the god of evolution was greater than the God of Creation! And we have likewise heard it taught that dreams are nothing more than the results of "former impressions." Others there are, prominent in church circles, who delight to flirt with Christian Science! Is it

any wonder that our young people are drifting away when these "abominations" are stalking abroad in the church? Already we have lost some fine young people who have gone the Christian Science way! Wanderers will never cease—while pride and popularity last. But remember, it was the Master who said; "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom." The big crowd, the popular crowd, infidels, rationalists, higher critics, and a host of others are all in the broad way, on the "down grade," where coasting is easy and delightful—but they will reach the precipice after awhile and then!—THEN! We prefer the company and comradeship of the "little flock" where walking is not crowded.

LITTLE ARIMATS.

New Year greetings to all the ARIMAT family.

Any scheme of unity established on a compromise basis will be a failure.

It is just as easy for men to drift way from the truth as it is for water to run down hill, and about as hard to get back up.

The missionary spirit is the life of the body. Without it, the church is little more than a social club wherein the name is perpetuated.

It makes a difference what we believe, for belief controls action, and action determines destiny. Intelligent belief impell willing obedience, and unreserved obedience insures acceptance with God.

Our message appeals to your intelligence. It gives you something to take home and think over when you are at work. It makes the burdens of life easier to bear, and gives you a "lively hope" of the "first resurrection," in contrast with the forlorn hope of creedology. It is the old Jerusalem gospel come again. It satisfies.

One outstanding feature of the Restoration at this time is the remarkable fulfillment of prophecy by which the work is confirmed. Is it the restoration of Israel? Everybody admits it. And the Lamanites, too, begin to blossom as the rose.

When, in 1830, Joseph Smith presented the Book of Mormon to the world as a revelation from God he was derided because it declared in positive terms that the Lamanites (Indians) would in time become a "delightful people," whereas the popular notion was that they were destined to become extinct, because of their aversion to civilizing influences. But today the Indian is making good wherever he has an opportunity, and, in some instances, he outstrips his white competitors in an equal contest, be it whatsoever it may. Unlike the negro who progresses a little to stop and proceed no farther, the Indian, once he starts up, continues to climb, surmounting any and all obstacles. And again Joseph Smith stands out in bold relief as a prophet of God who had a message to deliver, and delivered it fearlessly.

CONFERENCE AND CONVENTIONS.

Beginning Thursday evening, January 15, the Southern Nebraska district conference and conventions will convene with the Lincoln branch continuing till Sunday evening the 18th. The Thursday evening session will be a preaching service. Friday the business sessions of the auxiliaries will be held. Election of officers delegates to the general convention and other matters of interest will be cared for. The district has never formally adopted the report of the co-ordinating committee. This will come up for action. We would also like to have the workers throughout the district take up the matter of the winter institutes with their various locals and come to the convention prepared to say what they would like to have. On Friday evening a program will be given which we trust will be pleasing and profitable withal. Come Thursday prepared to stay throughout, and help make the conventions and conference one long to be remembered for its spiritual uplift and social intercourse of the saints.

BLANCH I. ANDREWS, Dist. Sup't.

THREE POINTS OF VIEW.

In the course of a friendly talk with a Methodist minister one day he remarked: "I cannot understand why the Disciples, good, earnest people that they are, cannot see the baptism of the Holy Spirit, a doctrine so clearly taught in the scriptures."

"It is strange," I replied, "and the Disciples say they are at a loss to understand why you Methodists, good, earnest people that you are, fail to see any saving power in water baptism, a doctrine just as clearly taught in the scriptures as the Holy Spirit baptism."

"Is that the way they look at it?" he asked, innocently.

Yes, I answered, and we Latter Day Saints are standing off in a little group by ourselves and, with you, wonder at the short-sightedness of the Disciple vision, and with them we marvel at your lack of understanding when you deny the water. Jesus said we must be "born of water and of the Spirit." You Methodists stress the Spirit and ignore the water; the Disciples emphasize the water and reject the Spirit. Now we Latter Day Saints believe in both the water and the Spirit. If the Disciples can be saved we can, for we have as much faith in the water as they do; and if you Methodists get through we will, for we believe in and enjoy the Spirit as much and more than you do. In a word, we have two chances to your one, for we have all that each of you do.

R. C. EVANS WRITES AGAIN.

In last month's issue of the ARIMAT, we stated we had received a letter from C. Evans which he requested us to publish and that it would appear in the January ARIMAT with a suitable reply. We sent Mr. Evans a copy of our reply to show him we were taking no undue advantage of him. We are now in receipt of another letter in which he acknowledges receipt of our reply, and adds, "please regard my letter as private," giving his reason therefore. That closes the incident, so far as the ARIMAT is concerned.

A sister in Iowa enclosing a check for five dollars says to send the ARIMAT to thirteen Indian homes. That is a fine and generous beginning of a noble effort to reach the Lamanites with the message sent directly to them, the "new covenant." There is nothing to hinder you from being "next," if you act now.

We regret very much to announce that our meeting at Fairfield, Nebraska, was a failure, because of circumstances over which we had no control. Two combined forces served to defeat us—the coal strike, and the blizzard. For two weeks the battle for supremacy raged with the saints unitedly lined up energied by a lofty optimism, but we had to capitulate. But Fairfield will likely have another trial when coal strikes and blizzards cannot interfere, for the next effort will probably be with the district tent—and that is not saying that "twisters" and rains may not be in evidence.

It has been suggested by some of the District Officers that this Conference be a Co-ordinated Conference and under this arrangement Conference will open Thursday evening with an interesting sermon by one of the Missionaries.

Friday forenoon and afternoon will be given over to the Sunday School and Religious Departments.

An interesting programme will be rendered in the evening on Friday. Watch for the programmes.

It is being planned to have at least two very interesting Priesthood meetings during the Conference. An urgent invitation will be sent out to Priesthood bearing members of Omaha and Council Bluffs and other points to meet with us in these Priesthood meetings.

Saturday evening and Sunday will be occupied in Preaching, Priesthood meetings, Sunday school, Religious and Social Services.

Regular Annual Election of District Officers will take place on Saturday afternoon January 17th.

Interesting Speakers will be in attendance at all the meetings.

Remember the date January 16th to 18th inclusive.

The Place, 26th and H. Sts., Lincoln, Nebr.

By the way; why not make your friend a New Year present of the ARIMAT? They all like it, and so will your friend. Send fifty cents (stamps) to THE ARIMAT, Box 291, Lincoln, Nebr.

The coal situation has played havoc with our meetings at Fairfield. Word from brethren Gamet and Pierce shows the same conditions in their field. If it gets much worse, the "treacherous dealers" will be for putting a meter on the chimney so they can charge us for the smoke.

R. C. Evans boasts that he "baptised 138 last year and raised over \$30,000." If converts and dollars are the high-water marks of success, Billy Sunday has him beat a thousand miles. He made more converts in eight weeks than R. C. did in forty-years, and he got away with \$40,000 the last night. Speed up, R. C. Speed up.

If you want to "warn your neighbor," and avoid a lot of labor, why, the ARIMAT will serve you for the price of a dollar, more or less, and we'll make a hasty guess that you'll only have to do it once or twice.

SAY, YOU MISSIONARIES!

...Has the coal famine interfered with your work? One brother says he can "only visit among the saints." Well, listen! Send fifty cents or a dollar for a bundle of Arimats and distribute them judiciously. The ARIMAT will work whether the miners do or not. Try it and see. Address, The Arimat, Box 291, Lincoln, Nebr.

THE GLORY OF GOD.

That the Glory of God is intelligence, beyond a doubt is manifested in all the glorious creation that surrounds the human race. Doctrine and Covenants 90. But a sin almost all expressions of the Lord to the children of men, there are certain qualifications and definitions necessary for us to properly understand the language.

Now just what did the Lord mean in the instruction couched in this passage of Scripture? "The Glory of God is intelligence, or in other words, light and truth; light and truth forsaketh that evil one."

We draw from this Scripture that "intelligence and light and truth are one and the same. In the same Section, we read: and truth is knowledge of things as they are, as they were, and as they are to come; and whatsoever is more or less than this, is the spirit of that wicked one who was a liar from the beginning. "Now if we are right in our deductions, that which is not truth is not "intelligence" but is a lie and of the Devil.

In the light of this truth it appears that we should be very careful in our acceptance of the ideals, theories, or doctrines of men for fear we are caught in the meshes of Satan's web, which is woven out of error, deception and lies. In the olden days of Gospel lore the "law and the testimony" was the standard of evidence by which the servants of God settled their differences for the Christ said; "Thy word is truth." Do we do violence if we change the word "truth" to "intelligence?" We think not inasmuch as the Lord has said in latter day revelation that "truth and light" are proper definitions to the word "intelligence". Then the word of the Lord? "The law and the testimony". Simply the Bible, the Book of Mormon, and the Doctrine and Covenants are the nearest the truth of any thing on earth today.

Just because some college professor or scientist happens to say that some of their theories, or ideas are educational does not necessarily make it so. Because that which is not truth is not intelligence, and that which is not intelligence, is not education. Let us prove, "All Things" and hold fast to that which is good.

The Apostle Paul tells us in the second chapter of the First Corinthian letter, that man cannot understand the things of God except, "by the Spirit which searcheth all things, yea the deep things of God." Again in the 3rd, chapter of the same letter seemeth to be wise in this world, let him become a fool, for he says; "Let no man deceive himself. If any man among that he may be wise."

"For the wisdom of the world is foolishness with God. For it is written, 'He taketh the wise in their own craftiness.'"

And again, "The Lord knoweth the thoughts of the wise, that they are vain."

This language of the Apostle is very plain indeed, and hardly a chance for a misunderstanding. Now the question is; did the learned Apostle Paul know what he was talking about? We believe he did, and the conditions surrounding us even at this late date of the world's history prove beyond any successful controversy that the words of the great man Paul are true now, as then.

It is strikingly wonderful how the truthfulness of this Scripture is proven in our present day. For example we have before us a clipping from the Chicago Herald, for July 30th,

1915, from which we read: "Charles Kingsly gave up his chair of modern history at Oxford because he said he considered history 'largely a lie.' " Then there follows a list of historical quotations that have been proven false and unreliable. Here is one case at least where years of study and teaching in the wisdom of the world was vain and the wise were shaken in their own craftiness. For worldly wisdom itself condemns worldly wisdom as being wrong, and a house divided against itself cannot stand.

Again, from the Kansas City Post for April 9, 1916, we read: "Formal grammar should not be taught in grade schools. It is philosophising on the science of language, a division of philosophy, which doesn't get results in the grades. It doesn't teach boys and girls how to speak correctly, and to know intimately their mother tongue." In this statement Professor George Melcher efficiency expert on the board of education agrees with Abraham Flexner of the Rockefeller general board of education, whom he quotes. Again, by their own testimony, the world proves their own wisdom, foolishness and their thoughts vain to a large extent along another line of long standing in our educational system, for years adopted as "right" but now acknowledged as "wrong."

But perhaps the most astonishing statement along this line comes from Edgar Lucien Larkin, at the time of its writing director of Mount Lowe Observatory, Mount Lowe, Cali. No science have been so great that they have made fully nine-tenths of all books on earth obsolete. Scientific men of our present age Writing in 1916 he has this to say: "For since coming up here, on August, 11, 1900, discoveries in the physical and psychical this fact now as to delay. For nine out of ten books in existence that make any pretence of explaining things, of giving a rational account of the universe in which we now find ourselves by use of the new modern telespectroscope, telecamera, telebolometer and ultra-ultra-violet-energy-wave microscope armed with the modern micro-camera, written before these instruments were discovered, are not only obsolete, but actually harmful, since they give an inaccurate view of the universe.

In the majestic presence of modern science, one may as well stop, sell his useless books for paper stock, buy modern books, and begin anew. If not then continue right along looking through almost jet-black spectacles, seeing nothing in this beautiful world as it really is. (Matchless altar of the Soul, p. 161.

Stop and think dear reader! Of all the mighty men of science that have studied and written for years back; NINETY NINE OUT OF EVERY TEN according to this great man are WRONG! And not only wrong but their writings are actually harmful. What a discouraging admission this must be to the good people who have put their faith and labors into the false theories of the past scientific world. Oh! had they learned that lesson so plainly taught by the Apostle Paul that the wisdom of this world is foolishness with God and the thoughts of the wise are VAIN. Had they heeded the Christ's short lesson on faith: "Have faith in God." With an unflinching trust; had they loved, and believed in God, instead of the theories of men, how much disappointment it might have saved them!

With the forgoing before us where will we put our faith? Who is to say that the scientific world will not again in the near future reverse its claims and offer us some other theories that in their future reverse its claims and offer us some other theories that in their turn will also be proven false? Surely there is one place and one place only to put our trust and that is in the unchangeable God who is ever the same.

In the face of these conditions of uncertainty existing in the world we think it will be well if Latter Day Saints heed Paul's instruction to Timothy.

"O Timothy, keep that which has been committed to thy

trust, avoid profane and vain babblings, and oppositions of science falsely so called:

Which some professing have erred concerning the faith. Grace be with thee, Amen.—I Tim. 6: 20-21.

For: "We have also a more sure word of prophecy: whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (PET. 2-1: 19.)

Surely, "to the law and the testimony", must be our slogan if we are to succeed in the great work we have been called to perform.

The Glory of God is intelligence, but that intelligence is truth and not speculation and error. Let us take the Holy Spirit as our guide, place our trust and faith in the old, old, path wherein lies our salvation.

May God help us is our prayer. Amen.

R. M. FULK.

IS IT RIGHT?

Is it right to sprinkle a few drops of water on a candidate and call it baptism? Is there any record in the Scriptures where Jesus or the apostles did anything of the kind? Jesus and the apostles taught and practiced immersion. Baptism is a burial, a planting, Rom. 6: 3-5, and it was for the remission of sins. Acts 2:38. By this act of obedience to the commandment of God, having exercised a proper faith, and repented—turned away from their sins—past sins were remitted, blotted out, and the promised blessing of the Holy Ghost came on them. Acts 8: 12-17; 19: 5,6. Latter Day Saints teach and practice it that way now.

Is it right to sprinkle babies and call it baptism? Why baptize a sinless infant? Jesus pointed to them as an example of purity and innocence, declaring that we would have to become like them if we ever entered the kingdom of God. Matt. 18:3. Mark 10: 14, 15. Instead of going through the mockery of baptizing them, he took them up in his arms and "blessed" them, by the laying on of his hands. Mark 10: 16. Latter Day Saints teach and practice it that way now.

Is it right to teach those who are seeking for the truth that they should bow at a "penitent form" and pray for the Holy Ghost? Where in the Bible can such a command or example be found? There is no such teaching in the Scriptures. It is a precept of men originating in the "Dark Ages." The apostolic method was baptism, by immersion, for the remission of sins, after which the Holy Ghost was promised by the laying on of hands. Acts 2:38, 39; 8: 12-17; 19: 1-6. Latter Day Saints teach and practice it that way now.

Is it right to teach the precepts of men for the commandments of God? Remember, Jesus told the Jews that they made the word of God of none effect by their traditions. Matt. 15: 6, 9. An God be held responsible for the mistakes of men? If you follow the precepts of men contrary to the plain teaching of God's word, who will you blame for your disappointment in the day of judgment when you fail to enter the kingdom? Luke 13: 23-29; Matt. 7:12-23. Latter Day Saints teach and practice the same things the apostles did. Is it right?

An OLD OBJECTION ANSWERED.

It is urged by many that the spiritual manifestations of the apostolic age were to cease with the death of the apostles, because no longer necessary, and I Cor. 13:8 is offered as evidence. It reads as follows:

"Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

It will be noticed that prophecy, tongues, and knowledge all go together; all vanish away at the same time. But, when? Let the author of these words answer: "For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away." Verse 10. Do you see? When that which is perfect is come, then, and not until then, will that which is "in part" be done away. This verse proves too much for the critic. Verse 12 says, "For individuals see through a glass, darkly; but then face to face; now I know," in part; but then I shall know even as I also am known." You see, we are now in that imperfect, "glass darkly" condition, looking through the telescope of faith, but when that "perfect day" shall come, when we shall have overcome and are worthy to sit down in the kingdom with Abraham, Isaac, and Jacob, Matt. 8:11, where we shall see face to face and know as we are known, then that which is in part shall be done away.

By the aid of prophecy, and spiritual dreams, the gift of tongues and other gifts of the Spirit, we see God as though when the veil will be removed, and we will see God face to face in the beauty of perfection. We will know as we are known. When that time comes, and not before, the aids to a partial conception of God will be removed, "done away", because no longer necessary. We have not reached that perfect state yet by any means, and will not reach it until after the resurrection from the dead. Those blessings by which we might know God in part were given to help us come to "unity". Those who deny the gifts not only deprive themselves of the Father's favor, but they make divisions, and hinder the progress of spiritual development.

If the gifts of the Spirit were to be done away, why should the apostle in the next breath admonish the saints to "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy"? 1 Cor., 14:1. In verse 39 he says: "Wherefore, brethren, covet to prophecy, and forbid not to speak in tongues". A year later he wrote to the saints at Rome, and among other things said: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established". Rom. 1:11. If some spiritual gift would "establish" the saints at Rome, why would not some gift "establish" us? Just why men choose to deny themselves of those blessings of divine favor is a mystery, unless it is because, having wandered so far away from the Father's house, they imagine they do not need them any longer. Latter Day Saints enjoy those spiritual gifts from time to time. Others may deny themselves if they choose to do so.

A CORRECTION.

In the poem, "Proper Control," verse eight, in the December ARIMAT, the first line is omitted and the second line used twice. The omitted line reads: "They danced with a rage they erected a stage—" We regret such seeming inexcusable errors but it must be remembered that every one connected with the ARIMAT is busy with other work that has the preference, and the ARIMAT to a large degree just appears somehow. We are going to have "better working conditions" some day and then a better ARIMAT.

A MESSAGE TO THE INDIANS

When Columbus discovered this land he found it inhabited by a race of people whom he named "Indians." The Indians received him kindly, and treated him courteously. But as to their origin or history he could learn nothing. Who they were where they came from, or how they got here was a profound mystery and it remains so today—so far as science is concerned.

Later, when the other white men came over here to live, they found the remains of an ancient race of people older than the Indians who had lived and gone, and of whom the Indians know nothing at all. Ruined cities, large and small, still abound in Mexico, Central America; while in North America mounds and earth works of varying size and peculiar construction are to be seen in profusion. Ask any Indian who built the mounds in North America, or the ruined cities of the South and he shakes his head, for he does not know. His traditions say they were here when the Indian came, and that was so long ago that they have forgotten when or how. The contents of the mounds also reveal the fact that they were decidedly different from the Indians.

The Bible furnishes the only clue to the mystery, and it is so obscured by prophetic secrecy that many devout Bible readers have never considered it. It reads as follows:

"God that made the world and all things therein, . . . And hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointment and the bounds of their inhabitants: That they should seek the Lord if happily they might feel after him, and find him, though he be not very far from every one of us." Acts 17:24-17.

It says that God made all nations of one blood. That being true, the Indians, then, are descendants of Noah, and at some time, and in some manner made their way across the great waters to this land. The foregoing says, too, God "determined" the place of their habitation, so that God had something to do with their getting over here. It also says that God decreed that they might "feel after him," and find him." Is it unreasonable, then, to conclude that God brought them over here in his own peculiar way, that they felt after him and found him? And if they did, is it unreasonable to conclude that they might have made and preserved a record of some kind?

There is just one book in all the world claiming to be such a record, and it contains a message of great importance directly to the Indians, such as he can find no where else on the earth. It tells him who his fathers were, how they came here, and how they came to be in their present condition. It tells of God's dealings with them in the past, and what he intends to do for them in the future. In fact the great work to be done for them has already commenced. That record is the Book of Mormon.

Mormon was a prophet of God who was killed by the Lamanites (Indians) about 384 A. D. He made this record especially for the enlightenment of his brethren, the Lamanites, and hid it in the ground for safety until in the wisdom of God should be brought to light for the benefit of the remnants of his people, in the latter days, that the Indians might come to a

knowledge of their fathers, and be brought to a true knowledge of Christ and his gospel. It is called the Book of Mormon because Mormon wrote, or compiled it from other records, except a small portion at the close which was written by his son, Moroni, about 420 A. D. Moroni's last words contain a message directly to the Indians of today. It reads as follows:

"Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren the Lamanites, and I would that they should know that more than four hundred and twenty years have passed away, since the sign was given of the coming of Christ.

And I seal up these records, after I have spoken a few words by way of exhortation to you.

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true.

And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.

And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever."

In the February number of the ARIMAT, we will have more to say about this great message to the Indians which says that they shall become delightful people, and shall receive many gifts and blessings from God as in days of old when he dwelt among their fathers.

When Joseph Smith proclaimed to the world that an angel from God had informed him that Jews would return to Palestine and rebuild Jerusalem "as towns without walls," the knowing laughed him to scorn. A little later, Mrs. Ellen G. White, of Adventist fame, had a "vision" in which she was shown that the Jews would never return to the Holy Land, nor would Jerusalem ever be rebuilt along modern lines. Joseph Smith's "Revelations," and Mrs. White's "Testimonies," are matters of record today, and Joseph Smith is vindicated by the arbitrament of time. But the world still rejects his message, and the Adventists still believe in Mrs. White's "visions," though she is discredited by the culmination of events.

Up to the time of the "ARIMAT" going to press, the necessary matts to print this number in the usual style type is in transet with tracer after same.

THE ARIMAT

“SERVE HUMANITY AND YOU SERVE GOD”

VOLUME I.

NEBRASKA CITY, NEBR., FEBRUARY 1, 1920.

NUMBER 9.

AND THAT IF THEY DO?

Leaders of popular christianity are working as never before to affect a reunion of their divided forces. The “shame of division” has been burned into their consciences, and with one accord they are denouncing the evils of sectarianism. The timeworn argument that the conflicting creeds were necessary to meet the varying tastes of humanity is now discredited and gives place to the slogan. In unity there is strength. The evils of denominationalism are set out by Rev. Edwin E. Rogers, Presbyterian, in the following positive manner:

“Denominationalism therefore not only fails to develop a spirit which leads to greater loyalty to the Scriptures, but actually so prejudices the mind, and prejudices the truth, that it becomes exceedingly difficult ever to become a loyal, humble follower of the Word of God. There is engendered such a spirit of stubbornness, a determination to find evidence for certain views, and against other views, that it becomes extremely difficult for the denominationalist to understand the Bible. The more intense be the denominational spirit the greater the difficulty to interpret the Bible fairly. The tendency of denominationalism, in so far as it is successful, is to create and strengthen a prejudice which to such an extent incapacitates the human judgment as to render it incapable of fairly weighing Bible evidence. It is immaterial of what church we speak, or of what doctrine, the spirit of denominationalism warps the mind in such a manner that it is hopeless to expect a fair consideration of any doctrine involved. It is beyond a peradventure that any Arminian will be just in weighing the evidence which has convinced the Calvinist or that any Calvinist will do justice to the argument of the Arminian. It, therefore, is evident that in actual experience denominationalism, instead of resulting in greater loyalty to the Bible truth, positively obscures that truth. Denominationalism prejudices seriously interfere with the vision of the man who sincerely desires to find the truth.” *The Divided House*, P. 47.

It was just one hundred years ago that Joseph Smith, then a mere lad, declared that God told him the creeds were an “abomination” in his sight. For that testimony he was denounced as an imposter, and persecuted to death. And the Presbyterian church was one of the first to make war on the youthful Seer, and they have never ceased to condemn him and his work, though they now unwittingly confirm his testimony. If denominationalism is wrong now it was wrong

one hundred years ago, and the Presbyterians and others were wrong when they sought to defend the thing they now condemn. To the day of his death, Joseph Smith preached “unity” on the apostolic basis, and he presented to the world an organic structure which he said God told him to erect, and which has stood the test of time to the present day with no occasion for a change in the program. Still, sectarians will not accept it because, from the first, it has been a standing rebuke to the wisdom and learning of modern phariseeism.

Now it is proposed to unify the divided forces—a very laudable undertaking—on some kind of a basis, a simple creed touching the fundamentals to which all can subscribe. Some kind of a federal body with a governing head is necessary. Several proposals have been made, but as yet nothing definite has been agreed upon. At best, however, whatever is accomplished will have to be done on a compromise basis, with a wide latitude for a diversity of opinion. The sectarian spirit will have to be tolerated for the sake of harmony, for a time at least. It is admitted, and argued logically, that the unity of the apostolic church was “an external organic unity.” Referring to the apostolic office as mentioned in the twelfth chapter of I Corinthians this amazing deduction is drawn:

“It is impossible to interpret this chapter in any other way than as referring to the church as a body, composed of individuals, each bearing his relation to other individuals, and to the body as a whole... It is evident that the Apostles did not intend to limit the application of the principle which he was discussing to a single congregation of Christians. Neither can we suppose that he would limit this application to the church of a single province, or of any age. The organic body which St. Paul had in mind, the church, was the whole company of believers in all cities and in every province. The little church at Corinth did not number an apostle among its members... This was an officer who belonged to the whole church, the organic church including the entire body of Christians.” *The Divided House*, P. 161.

That the apostolic office was a permanent fixture in the primitive church has ever been a fundamental doctrine with the Latter Day Saints. When the work of restoration was begun the plan of organic union was worked out after the apostolic pattern as fast as available material was at hand, the quorum of twelve apostles being organized in 1835. But it happened in the nineteenth century precisely as it happened in the

(Continued On Page Six.)

THAT GOODLY PEARL.

FAITH—Heb. 11:6; Mark 11:22; James 2:17-22; Eph. 4:16.

REPENTENCE—Luke 3:7, 7; Acts 3:19; 17:30; 2 Peter 3:9.

BAPTISMS—Matt. 3:13-15; 28:19, 20; Mark 16:16; Acts 2:38.

LAYING ON OF HANDS—Matt. 19:13-15; Luke 4:40; Acts 13:2, 3; 19:6.

RESURRECTION OF THE DEAD—Isa. 26:19; John 5:25-29; 1 Cor. 15:20-23.

ETERNAL JUDGMENT—Heb. 9:27; Rev. 20:12, 13; 2 Cor. 5:10.

WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

THE NAME OF THE CHURCH.

Is there anything in a name? Jesus said, "I will build by church." My Church. See Matt. 16:18. Is it unreasonable to conclude that it would bear his name? The angel, Gabriel, told Joseph and Mary, "Thou shalt call his name Jesus." Matt. 1:21; Luke 1:31. The word "Christ" means "anointed," hence Jesus Christ, Jesus anointed. The apostle Paul wrote to the saints at Ephesus, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14,15. The whole family of God in heaven and earth bears the name of his beloved Son.

We "put on Christ," take on us his name, by baptism, Gal. 3:27-ap. By this law of "adoption" we become a member of the "family" of God, all bearing the same name. The "house of God" is not divided. So, then, the proper name of his church would be, "The Church of Jesus Christ."

God's people were always called "saints." Ps. 30:4; Dan. 7:18; Hosea 11:12; Acts 9:13; Rev. 11:18; Rom. 1:17; Eph. 1:1. The foregoing scriptures show that the Lord's people were always called saints, and will be so called when the Lord returns to reward his servants.

The Church became disorganized in the great apostacy of the dark ages, and when it was restored in our day by command of God it took the same name as formerly. We believe we are living in the "latter days," foretold in the Bible, hence the name, "Reorganized Church of Jesus Christ of Latter Day Saints."

The name "Christian" is found three times in the Bible. Acts 11:26; 26:28; 1 Pet. 4:14-19. It was applied by the enemies of the church as a term of reproach. This fact is born out by Peter's admonition to bear it patiently. It was just as easy for the Jews to say "Christians" then as it is for Gentiles to cry "Mormons" now. The people of God are called "saints" more than fifty times in the New Testament after they were first called Christians at Antioch.

Jesus had only one church. Matt. 16:18; 1 Cor. 12:13. Why so many now?

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

To seek the kingdom is our first duty. Jesus says further: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13:45, 46. The kingdom, or church established by Christ, was the "pearl of great price." There were other "pearls" of less value in existence which the seeker of the parable would willingly part with when he had found the one of great worth. If the pearl of great price was the kingdom of God, the logic of the parable is, the lesser pearls were the churches of men. What else could it mean?

Now the question arises. How shall we know this valuable pearl when we find it? The question is just as easy as it is important. The kingdom of heaven, God's true church, is clearly set forth in the Bible in origin, organization, doctrine, and practice. By "searching the Scriptures diligently we may learn just what the bible church was like. The manner of its origin, its peculiar organic structure, the law governing its perpetuity, and its unchangable character are all clearly set out in the sacred word. Remember, there is but one "pearl of great price," one true church, and the composition of that pearl does not consist of a collection of smaller pearls of various colors. It was one compact whole, Rom. 12:4-6; fitly joined together, Eph. 4:16. Its unity and solidarity made it the more valuable.

It is well to remember, too, that this "treasure" was hid in a field, Matt. 13:44, the field being the world. Matt. 13:38. Its beauty would be covered up by false reports. Stories calculated to prejudice the minds of men against it. Matt. 24:9; Acts 13:50; 24:5.

In the kingdom of heaven as established by the Savior, God "set" apostles, prophets, evangelists, pastors, teachers, I Cor. 12:25-31; Eph. 4:11-16. Bishops, deacons, I Tim. 3:1, 2, 8. Elders, Titus 1:5. A body of men called "Seventy," Luke 10:1. All for specific purpose, to remain "till we all come in the unity of the faith." Eph. 4:12,13. Such was the organic structure of the kingdom.

These men were endowed with authority to represent the king in all the world. John 20:21; Matt. 16:19; 28:18-20; Acts 13:1-3; 28:16. They were commanded to bid the people "observe all things whatsoever I have commanded you." Matt. 28:20, because eternal life was dependant on their obedience to all the commandments of God. John 12:48-50; Matt. 4:4.

An intelligent, confiding faith in God and all he enjoined upon man was necessary, Mark 11:12; John 8:31, 32. Repentance, a turning away from sin, Mark 1:5 Acts 3:19. Baptism, by immersion, for the remission of sins was also enjoined, Matt. 28:19; Mark

16:16; Acts 2:38; 8:12. The laying on of hands was taught and practiced for four specific purposes, Blessing of children, Matt. 19: 14, 15; Mark 10: 14-16. Healing the sick, Luke 4:40; Mark 16: 18. For confirmation, Acts 8: 14-18: 19: 1-6. For ordination, Acts 13: 2, 3; I Tim. 4:14.

The early saints enjoyed the "Gifts of the Spirit," nine in number, I Cor. 12: 1-13. These gifts of the Spirit were manifestations of life in the "one body" of Christ.

The foregoing are just a few points of identity by which the "body of Christ," his church, Col. 1:24; Eph. 1:22,23, may be distinguished from the churches of men. See also Eph. 4:3-6. Are you seeking that "goodly pearl?"

THE SURE FOUNDATION.

I Corinthians 3: 11, "For foundation can no man lay that that is laid, which is Jesus Christ."

II John 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Jeremiah 6:16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

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

Matthew 16:18, "And upon this rock I will build my church; and the gates of hell shall not prevail against it."

Notice the importance of these scriptures. Other foundation can no man lay. He that abideth in the doctrine of Christ hath both the father and the son. Ask for the old paths and walk therein, and you shall find rest for your souls. No man can assist in this work except he be humble and full of love, having faith, hope and charity. Upon this rock I will build my church.

The nations have been prone to leave the commandments of God in all ages, and it would seem by this time that it should not require much argument to convince Bible believers that only God's way will be a success in building up the Kingdom of God on earth. The past history reveals to us the mistakes the people have made in departing from God's plan, and when they did they were soon in darkness. God would let them wander in the wilderness awhile, then send a messenger to call them back, start them out right again. This has had to be done a great many times. We notice when God speaks and calls them back he always points them to the same principles and doctrine, no change.

We as a people have been entrusted with this Latter

Day message, the restored Gospel, and given a special commission to go into all the world with it, a preparatory work for the coming of Jesus the second time, a greater work not in the hands of any people. And when I say "doctrine" of course I mean it in the fullest sense, and when it is fully preached it pertains to all that it takes to establish the Kingdom of God upon earth. To know all about this subject it will take the best minds and study that can possibly be had. We must know the doctrine built upon the same foundation Jesus built, being full of love, having faith, hope and charity. Any man that makes a success of this work will have to give all the power, might and mind he has at his command. This is the highest type of education and progression. We must take the gospel to the world and not let the world come into the church.

Some think it is progression to pattern after the world. This kind of progression will lead the church off of the rock and the gates of hell will prevail against it. When Jesus was here in person he gave the people a pattern of the church and its works and commanded them to walk therein. But soon they got the spirit of worldly progression and commenced modernizing. About the year 312 the church had gotten so much like the world Constantine concluded he could cast his lot with the church. He did so. The Christians greatly rejoiced at the wonderful gain they thought they had made, but history says Constantine brought the world into the church and paralyzed it. The highest type of progression is to stand by the doctrine of Christ, and if we make a success of this we won't have much time for worldly subjects.

"Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." We have God's work to look after, not Caesar's. Let the sectarian preachers follow these subjects of the world; that is their mission; we have a more important work. I stand for the restored gospel in the fullest sense, and believe there is no man in the church that has so much talent but that he can use it all for this work and then he will find he has not exhausted the subject. If he gets to dividing his talents with the world he will be a failure. Right now there is a great demand for Zion and its benefits. Where are we and who is able to solve the problem, and who is making the preparation for the people to gather? I think it is time for us to quit the worldly subjects and come and follow Jesus and his ways and the problem is solved. Don't be too anxious to get a title to pattern after the world. They don't count for much in the sight of God, but the title to be known by the church is to be full of love and filled with the Holy Ghost. "For the wisdom of this world is foolishness with God." "For as many as are led by the spirit of God they are the sons of God." By the wisdom of man you cannot find out God.

W. M. AYLOR.

THE ARIMAT

Published Monthly by the Arimat Publishing Association

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THE ARIMAT CHANGES HANDS.

For some weeks rumors came drifting into the Arimat sanctum that an effort was to be made to suppress it. That it would be "closed in on" and "killed" because of its outspoken policy. The source of such rumors could not be definitely located despite repeated efforts to do so, until a lengthy communication was received from the First Presidency calling the Arimat in question and demanding that it "come under the jurisdiction of the general church authorities." About the same time we learned of an action had by the Board of Publication, though they have not as yet notified the Arimat. We received it in a round-about-way.

Letters from Arimat readers who somehow knew more of the situation than the editors, came pouring in to us to "stand pat" for the freedom of the press. Meantime, the Arimat staff, not the least bit excited, prepared a detailed reply to the document received from the First Presidency, setting forth reason why the Arimat would not "come under," basing their contention on the fact that there is no law in the church which places an embargo on free speech, or private enterprise, and that at the present the Glad Tidings is published as a private enterprise, in competition with all the church papers. Yet, so far as we know, no effort has been made to "close in on" it. Just why this attack is made on the Arimat must be conjectured.

However, the Arimat was a "district" paper, that is, it was indorsed and sponsored by the Southern Nebraska District. So it was contended that it should not circulate outside the district. Again, we can not understand why such drastic action should be had with reference to the Arimat when other "district papers" are circulating outside their district. So to relieve the Southern Nebraska District of responsibility, a number of those interested met at Nebraska City and organized "The Arimat Publishing Association," with a view to taking over the Arimat and continuing its publication. This action was necessary for the reason that the Arimat circulates far beyond the limits of the Southern Nebraska District, going to Canada, England, and Australia, besides going into many states. Those who are taking the paper bought it for just what it is, and it is only fair that they receive what they purchased. Many subscriptions have come in and are still coming from unexpected sources, unsolicited, for the reason that there is a demand through-

out the church for just such a paper as the Arimat happens to be. It meets a demand, and the editors, nor any one connected with the Arimat, did not create the demand. Words of appreciation from far and near are received almost daily, and the subscription list grows nicely without effort on the part of the Arimat management.

At the district conference of the Southern Nebraska District held at Lincoln, January 15-18 the following resolution was unanimously adopted:

"Whereas, The Arimat circulation having extended far beyond the bounds of the Southern Nebraska District, and,

Whereas, There is some opposition to a district paper circulating beyond the limits of its home district and,

Whereas, The Arimat Publishing Association having been organized with a view to taking over the Arimat and continuing its publication as a private enterprise, therefore,

Resolved, That we favor the project and relinquish all claim on the Arimat."

Thus the Arimat becomes private property and the district is relieved of further responsibility, the "Association" assuming the burden.

The present policy of the Arimat will be continued. It is the design of the management to make the Arimat a genuine missionary paper, one that will appeal to the man in the street who is looking for something and does not know where to find it. As yet, it is only in the experimental stage. Still; every body likes it, and when placed in boxes in railway stations and other public places, it is eagerly read and rapidly carried away. We repeat it meets a demand for just such a paper as it happens to be, and it is growing nicely. Our motto is "Bigger and Better," and we expect to work to that end, with no selfish motives in view.

We will soon have a contributrial staff of some of the ablest writers in the church who will fill its columns with the old-time gospel and live up-to-date matter that grips the attention at a glance. No idle gossip or fabulous fiction will desecrate its pages. TRUTH is its guiding star, and it will ever be found in the arena stripped for action in defense of the Angel's Message.

We solicit the patronage of the saints and friends who are interested in the progress of the Latter Day Work, for we have no other ambition than to see the work prosper and grow to unheard of proportions. Already quite a number of Arimat subscribers are those not members of the church, and there will be others. The Arimat, like the great message it seeks to promote, is decidedly "DIFFERENT." It will endeavor to break away from the beaten path and seek new fields never entered by any of the general church papers, that those who sit in darkness may be enlightened. Are you with us?

One day I found a golden truth,
 'Twas such a lucky find,
 I said, I'll need that gem some day,
 And hid it in my mind.

I trusted to my memory—
 I never would forget;
 But when I sought that truth 'twas gone!
 Nor have I found it yet.

In the universal scrimmage
 For the trophies to be won,
 Ofttimes unfair competition
 Wins a race before its run.
 But in every finished contest,
 Where the game is on the square,
 Its the oft repeated story
 Of the tortoise and the hare.

When we see Religians being fed on chaff from the depths of a shallow novel we are reminded of the prophecy: "They shall turn away their ears from the truth, and be turned unto fables."

We are frank to admit that the boy scouts may be helpful to some families—and so is the Juvenile Court. But parents who have proper control over their boys will have no occasion to turn them over to a scout master, or to a police judge.

God set apostles and prophets in his church. I Cor. 12:28, to be perpetuated. Eph. 4:11-14. What became of them?

"Better to adorn your own then to see anothers place."

Speaking about a League of Nations, disarmament and world peace, when we consider what is really being done we are led to believe that the peace talk is all a huge farce. The building program recommended by the navy general board for 1921 includes 2 battleships, 1 battle cruiser, 10 scout cruisers, 5 destroyer flotilla leaders and 6 submarines. And the report adds that by 1925 "The navy of the United States should ultimately be equal to the most powerful maintained by any other nations of the world." The board also recommended \$27,000,000 for aircraft development. All this in addition to the launching of the largest dreadnaught in the world a few days ago at a cost of more than \$15,000,000, and the starting immediately of another ship of the same type. Verily, they are talking "peace" when there is no peace, nor likely to be until the nations repent of their sins, for "they have sinned against the Lord," and "their wickedness is great."

LITTLE ARIMATS.

A satisfied customer is the best advertisement.
 That's why the Arimat grows. It satisfies.

Optomists who prophesied good things to follow the war are startled at the failure of their predictions! It is written, concerning these days, "the wise shall understand."

The man who says the world is growing better may placate popular sentiment; but when the returns are all in he will find himself lined up with the false prophets, and then—?

In the midst of the world's mad unrest, surrounded by skepticism and doubt; despite the frantic efforts of satanic forces to discredit divinity, of one thing we are assured: the Angel's Message is true, and victory perches on the banner of King Emmanuel.

Rationalism, Modernism, Higher Criticism, camouflaged terms for German Theology, is infidelity in a religious garb. It is Satan's master stroke, his last drive against the kingdom of God, the climax of his opposition to the Truth in which the arch conspirator will meet his doom. Let no one be deceived thereby.

Paul was a great missionary. Receiving his instructions direct from the fountain head of truth, he bore a positive message. It was both affirmative and negative in character. While he affirmed the truthfulness of his message, he did not hesitate to "rebuke" error wherever he found it, in or out of the church,—and That's the Arimat idea of missionary propaganda today.

Jesus and the apostles taught and practiced baptism by immersion for the remission of sins. John 3:5; Titus 3:5; Acts 2:38; 22:16; Rom. 6:4; Col. 2:12, and many others. Why not teach it that way now?

Jesus and the apostles taught and practiced the laying on of hands as a gospel principle for four specific purposes: Blessing little children, Matt. 19:13-15; Mark 10:13-16. Healing the sick, Duke 4:40; Mark 6:13; 16:18; James 5:14. For confirmation, Acts 8:17-20; 19:5, 6. For ordination, Acts 6:5,6; 13:1-3; Heb. 6:1, 2. Why not follow in their steps?

Whosoever heareth these sayings of mine and doeth them not shall be likened unto a foolish man.

"The act of a moment may cause a life's regret."

"The bad thing about a little sin, is, that it won't stay little."

IN CONTROVERSY.

The editor of the *Arimat*, on a scouting trip, ran foul of a number of Utah Mormon elders at Fremont, Nebraska, with the result that a three night debate was arranged for beginning January 20. Elder Elias Day of the Utah church was summoned to defend the virtue and calling of Brigham Young, he affirming the following proposition:

"Resolved, that Brigham Young, by virtue of his office and calling in the priesthood, was the proper and rightful successor to Joseph Smith the prophet."

For several weeks the emissaries of Brigham Young have been "working" Fremont, making their stay part of the time with members of the Reorganized church who treated them kindly. Taking advantage of the courtesy of the saints, they sought to lead them away from the truth telling them they had not been properly baptized because the Reorganized Church had no authority." Learning of their activities, the *Arimat* editor appeared on the scene rather abruptly with the result that the debate was arranged for, to the surprise of ye editor, for it is the first time in twenty years we have ever been able to get them to meet the issue publicly. Doubtless they "sized up" the "Reorganite" elder as an easy mark, for they were all very confident of an easy victory, expressing a desire to extend the debate to four nights or more. Elder Day was bold in his belief in polygamy as a divine principle, and offered to debate the subject, but when informed we were looking for just such an opportunity he discovered that he "had other work," besides "it is not right to debate."

Lack of space forbids a digest of arguments presented, suffice to say, Elder Day spent about half of his time attacking the Reorganization, and what argument he presented was read from Brigham H. Roberts and Joseph F. Smith, Jr., So the *Arimat* man was really in controversy with two high dignitaries of Utah. In rebuttal we laid down the foundation that the law governing the church was contained in the Doctrine and Covenants, that Joseph Smith's successor was provided for in the law, and that to "rightfully" occupy he must be ordained to the position the same as Joseph Smith was at Amherst, Ohio, January 25, 1832. That he would "teach" the revelations and observe the law, a thing which Brigham Young did not do. The Law given through Joseph Smith, and in force during his life time, was monogamic, while Brigham Young taught polygamy. The law says if a saint is caught stealing he should be turned over to the law of the land for prosecution, while Brigham said "kill him on the spot." Joseph Smith taught that Jesus was begotten by the Holy Ghost, while Brigham said he was not so begotten. And so on throughout the discussion the contrast was drawn between the teachings and practices of the true church and the apostate faction.

It was also shown that Zion was definitely located in Missouri with Jackson County as the center place. With this contention elder Day readily agreed. We then showed that it was predicted by Joseph that the "Wicked and rebellious" would be sent away out of the land of Zion, while the obedient would return and build up the waste places of Zion. Brigham Young as the head of his faction went to a "salt land" as foretold by Jeremiah, where he brought forth his "damnable heresies" by reason of which the "way of truth has been "evil spoken of," and continues to be. That they still abide in the "desert" while the Reorganized people are rebuilding the waste places of Zion as predicted.

Elder Day asserted that "God would not allow the priesthood to follow a man who was not worthy of it," but he was sorry for his mistake when it was shown that if ever a man was unworthy of the priesthood because of his life and teachings Brigham Young was that man. On the other hand, Joseph Smith's rightful successor through a long and active life ever taught the highest virtues in strict accord with the "code of good morals."

On the whole, we are pleased with the results of the debate. The work in Fremont is strengthened, and we predict greater activity on the part of the little flock of scattered sheep whom the Brighamite elders were trying to capture.

(Continued from Page One.)

And What if They Do.

first century when the apostle Paul took the same gospel to Ephesus: a popular craft was in danger, and there was a mighty uproar of opposition. The modern craftsmen would have none of it, because, forsooth, it was in active competition with them. But now the wisdom of the boy prophet is being vindicated, and the understanding of the prudent is coming to naught. The boy said the office of apostle was a fixture and he provided for it in the church he said he was commanded to organize. Rev. Rogers inadvertently admits he was right. Now, in all candor, will any other basis of union be proper? Will God be bound by any arrangement affected by compromise? They may, and doubtless will, unite on a compromise basis, but what if they do?

Despite the numerous exposures of its fraudulent character, Spiritualism is spreading rapidly over the world, entrenching itself behind the ramparts of protestant christianity where it bids defiance to every effort to dislodge it. Having denied Jehovah the right to be heard whereby their safety would be assured, many professing christians, Saul like, having fallen victims to the wiles of the witch of Endor, now seek knowledge through the medium of the Ouija board a cunningly devised scheme of satanic origin by which even the elect may be deceived.

PASTORIAL

To the Saints of the Southern Nebraska District.
"Greeting"—

Not by any choice or desire upon our part, we have been re-elected as your President for another year.

To say we feel our responsibility would say, but little. We feel our weakness, yet we are determined to do our duty, as we understand it.

The appointing powers may deem it wise to transfer us to some other field after April of this year. Be that as it may, we are thoroughly interested in the District's welfare and to that end we urge a more determined effort on the part of Branch officers and Priesthood bearing members, to preach the Gospel, as never before. Do not be satisfied with merely filling your regular appointments at home but get right out and create new openings in the neighborhood round about. One thing certain, if you have been called and ordained, you have been ordained to preach. Are you doing it?

To the membership we urge a more unified support of the local brethren in their efforts to spread the gospel and to solidify the organizations of which they and you are members.

To the scattered membership of the District who may read these few lines, we would suggest and in fact invite you to write us giving us your name and address. The peculiar conditions in your neighborhood and the prospects for preaching in your locality.

Many of you may be isolated, as you no doubt are, from branch privileges, but remember the Church papers are full of good things and if you will permit them to come into your home they will certainly bring many good things that will cheer and comfort and besides the Herald, Ensign, Autumn Leaves and of course the "Arimat" which is published in this District carry many sermons and articles that will convince the honest in heart if they will read and study them. Remember a subscription to any one of the Church papers is money well spent if we will but read them and pass them along to a friend.

The Conference just closed was an interesting one and we will all look back upon it with pleasure, but remember we should live in the future and not in the past. Our District will have some more interesting gatherings this year. The District Conference in June and on the 16th of Aug. we meet co-jointly with three other Districts in Reunion work at Council Bluffs, Iowa. Watch for the announcements which will soon be out.

One thing more; our District should be working 800 strong. Are we doing it. Pay your tithing to Bro. H. A. Higgins, Nebraska City. Read your Church papers carefully talk the Gospel to your friends. Invite the Missionarys into your locality. In a word. GET EX-CITED.

J. L. PARKER,

Lincoln, Nebr.

District President.

REGIONAL PRIESTHOOD GATHERINGS.

Some years ago in the minds of some brethren there was conceived the idea that a joint Reunion of the Saints of Western Iowa and Eastern and Southern Nebraska would be a fine thing, thus giving the Saints of the various Districts an opportunity to gather in one large Camp meeting, that they jointly might hear from the best talent in the Church.

As a result of these Reunions a greater number of the Priesthood bearing members were privileged to meet together for mutual discussion of the problems confronting the church in these trying times of reconstruction.

The men of the four Districts in the various grades of authority have been privileged to meet from time to time in ever increasing numbers, until, in Omaha on Dec. 28th, 1919 an organization was effected, with O. Salisbury, J. L. Parker and R. W. Scott as presiding officers, and J. Leeka as Secretary-Treasurer. Arrangements were made for the holding of regular meetings at least every three months and a set programme to be announced and carried out.

The need for concentration of effort in Quorum work has ever been apparent and living as we are in a fast age we must continue to study hard and work fast in order to keep pace with the times and the demands made upon the Church.

A regional gathering of the priesthood from time to time in the regions around about Omaha and Council Bluff's enables the brethren to meet and discuss problems of vital interest to them and their constituents and the movement is gaining ground without question. The leading men of the Church have placed the stamp of their approval on our endeavor, so, why should we slacken our efforts in this direction.

A very fine and I might say large representation of the men from the various Districts and Cities were present at the Omaha meeting of Dec. 28th, and a few weeks later at a Conference of the Southern Nebraska District which was held in Lincoln, brethren from Omaha, South Omaha and Council Bluffs and other points met with the brethren of the above named District and on Sunday morning Jan. 18th were privileged to listen to a stiring address by President Frederick M. Smith on the all important subject "The Ideals of Zion." Pres. Smith answered many questions dealing with the Zionistic Movement which is rapidly gaining headway.

The Brethern are sensing the tremendous responsibility of teaching the Saints to prepare for Zion. The wholesale fulfilling of Bible Prophecy under our very eyes today, remind us that, the time is short and if we are not careful we must needs flee to Zion for safety.

We are firmly convinced that the men whom God has called and chosen to carry the banner in the fight for the redemption of Zion should avail themselves of

every opportunity for meeting together, to give and receive thoughts and ideas that will assist in a rapid, yet thorough preparation for the removal to Zion.

The industrial unrest in the world is affecting the church membership to some extent and as leaders and teachers of the flock we need be cool and deliberate, wise and humble lest the gathering be in haste and without preparation. To this end let us labor.

A meeting has been called for sometime in February and we urge the brethern throughout these four districts and any others that desire to meet with us to watch for the announcements and be prepared to come.

Remember the slogan, "United we stand, Divided we fall."

Yours for a united Priesthood.

J. L. PARKER.

AN IMPOTANT CONFERENCE.

What was said to have been the best conference held in the Southern Nebraska district "in a long time" was held at Lincoln, Nebraska, January 16-18. It was notable for the large attendance, and the good spirit that prevailed throughout. Saints who are isolated and who had not seen a Latter Day Saint for years, nor heard a sermon, were present and enjoyed a feast of good things which will tide them over many breakers sure to be met in the stormy seas that are now upon us.

The chief attraction was the presence of President Fredrick M. Smith. Unfortunately, he was delayed on account of bad railway connections and did not arrive until late Saturday afternoon. But, once he was on the scene, his time was occupied without a moment's waste. Besides answering numerous questions, and explaining complex problems of interest to this or that one, he addressed the priesthood Sunday morning on the subject of Zion. This address was followed by two excellent sermons, at eleven a. m., and at eight p. m., on the same subject. The necessity for prompt and decisive action along the lines of Zionie preparation was emphasized in unmistakable terms, and, needless to say, the saints who heard him have a better idea of what Zion is and must be. The state of unrest in the industrial world was considered, as it relates to Zion, and due and lawful preparation to meet emergencies was urged. The presiding Bishop will doubtless hear the echo.

Nor is that all. Aside from the personal work of President Smith, the Conventions and Conference were prolific in important results. The regular routine work was done with precision, and a spirit of amity prevailed in all discussion on problems of interest. The Sunday School took up the Co-ordinating Committee's Report, and, after considerable discussion, moved unanimously "That we look with disfavor upon the Co-ordinating Committee's Report."

Another matter of importance to the district was

the question of continuing the Arimat as a district paper. Opposition having developed to the Arimat as a district paper circulating outside the Southern Nebraska District, the following was adopted.

"Whereas, The Arimat circulation having extended far beyond the bounds of the Southern Nebraska District, and, Whereas, There is some opposition to a district paper circulating beyond the limits of it's home district, and,

Whereas, The Arimat Publishing Association having been organized with a view to taking over the Arimat and continuing its publication as a private enterprise, therefore,

Resolved, that we favor the project and relinquish all claim on the Arimat."

Thus the Arimat becomes the private property of "The Arimat Publishing Association," and the district is relieved of all responsibility, more of which will be found in another column.

Several Omaha visitors contributed to the success of the conference by their presence as well as in the song and musical service, while the sisters of the Lincoln branch supplied our physical needs in the way of wholesome food daintily prepared.

THIS IS NOT FICTION.

Once upon a time a preacher faced a large and expectant audience. Prayerful and studious preparation had been made for the effort that the people might be edified and God glorified. He entered the sacred stand with feelings of reverence, and a silent prayer in his heart.

The opening song was one of those old-fashioned kind, full of gospel fire, and the audience sung it with enthusiasm. An humble prayer was offered by the elder assisting that went straight to the throne of grace, and all were made conscious of the Spirit's presence. It was good to be there.

The choir sang a lovely anthem containing a beautiful story strikingly in harmony with the subject to be presented, and the preacher, O! how he wanted to begin right there where the choir stopped and go on with the story! But it happened—as it often does—that the program contained a solo. Now a solo may be as sacred and reverential as any other musical number, but it happened—as it often does—that the soloist had a "trained" voice, and an untrained sense of propriety, and the solo was one of those weird, screechy, screaming, chilling, unintelligible stage productions, no more appropriate in a religious service than a jazz band would be at a funeral,—and when the soloist sat down the preacher could hardly get up. The "foreign substance" coming in between the anthem and the sermon short-circuited the flow of inspiration, and the preacher was shocked, his sermon emasculated, and the audience disappointed. We would like to say more, but we forbear lest we hurt some one's feelings.

THE ARIMAT

“SERVE HUMANITY AND YOU SERVE GOD”

VOLUME I.

NEBRASKA CITY, NEBR., APRIL 1, 1920.

NUMBER 11.

IF THE FARMERS SHOULD STRIKE—?

We have had coal strikes, steel strikes, railroad strikes, printers' strikes, and other strikes a-plenty until we are disappointed if, when reading the papers, we fail to see another strike reported—and now the farmers threaten to strike! When the miners strike, we can burn wood or corn; if the street car men strike, we will walk; carpenters, plumbers, masons, and painters may strike, but we can build a sod house or pitch a tent. But what will we do if the farmers strike?

The following resolutions adopted by the Indiana State Convention of the Farmer's Union last October is significant:

WHEREAS, In 1918 the farmers were appealed to in the name of patriotism to do their utmost to increase the production of food, that the war might be speedily won:—

And again in 1919 they were appealed to, to produce a still greater supply of food, that the world might not starve—

They responded to these appeals nobly—

Adding hours of labor to hours that were already too long—

With the women and children working side by side with them, toiling long hours, often at work too heavy for their strength

And any class of people working until work becomes a drudgery—

Denying themselves time for recreation and self-improvement, and a day for a Sabbath—

Will soon become inferior to other people around them—

And whereas we know the need for leisure that we may secure the better things of life—

THEREFORE, Be It Resolved,—That we favor a one-fourth decrease in the acreage to be planted in 1920.

FURTHERMORE, Be It Resolved,—That always and under all circumstances we will discourage the idea of women working in the fields, as the peasant women of Europe are compelled to work

By observation, and bitter experience with his exploiters, the farmer has learned that by decreasing production he can shorten his hours of labor, cut down expenses, and still maintain a normal income. Organized labor, and organized capital have forced the price of farm equipment higher and higher, and the only way for the farmer to even up is to force the price

of farm products higher. This might be done by mutually agreeing to hold the products for higher prices, but that would be a hazardous undertaking. We are all dependent on the farmer for food, clothing, leather, and numerous by-products of agriculture. Already, it has been said that if the farmer undertakes to hold his stuff “we will go out and get it.” So there is a better and safer way to “strike” back at the men who have forced the issue: decrease production. The farmer lives first, and the rest of us must get along on what he don't need. If he limits production one-fourth in 1920 and it proves to be successful, may not we have a greater decrease in 1921? Is not that precisely what organized labor has done? And who can blame the farmer for following the lead?

Says the editor of Farm Life:

“Most farmers believe that the theory—the whole pernicious theory and practice—of reduced production is a blight on the face of the earth. They don't believe you can increase the wealth and comfort of the world by continually demanding shorter hours and higher pay—and passing the buck to the other fellow. But the farmer can't help the world get on its feet by adding to his own load constantly, and encouraging the industrial fabric to get on a six-hour day, five-day week basis. The farmer has been working long hours—too long hours, since the war started. He has been asking his children and the women of his household to share these long hours and this hard work. The time has come to stop this practice—to get back to a normal basis.”

“Passing the buck to the other fellow” is precisely what has been going on among the industrial organizations, and the farmer suffers of them all. But, like all the rest, the farmer has learned the value of organization, and a number of Farmer's Unions have been effected, under various names, and they, too, are federating. Who can fail to see the inevitable clash when the farmer wields the “big stick,” so effectively used by labor organizations, and the “buck” is passed back to the man in town? It is all very easy to talk about going out and getting what the farmer has in his crib, but he may meet his invaders at the gate with a shotgun!

There is a valuable lesson in it all for Latter Day Saints, if they will heed it. Over and over again, the Lord has said we should “buy the land.” The wisdom of this advice is becoming more and more apparent as the social unrest increases throughout the country. Today, as never before, the philosophy of the Palmyra

(Continued on Page 8 Column 1)

FAITH—Heb. 11:6; Mark 11:22; James 2:17-22; Eph. 4:16.

REPENTENCE—Luke 3:7, 7; Acts 3:19; 17:30; 2 Peter 3:9.

BAPTISMS—Matt. 3:13-15; 28:19, 20; Mark 16:16; Acts 2:38.

LAYING ON OF HANDS—Matt. 19:13-15; Luke 4:40; Acts 13:2, 3; 19:6.

RESURRECTION OF THE DEAD—Isa. 26:19; John 5:25-29; 1 Cor. 15:20-23.

ETERNAL JUDGMENT—Heb. 9:27; Rev. 20:12, 13; 2 Cor. 5:10.

WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

WHO CHANGED THE COVENANT?

God made an “everlasting covenant” with man, Jesus being the mediator. Isa 55: 3,4; Heb. 9:15; 12:24. That covenant was composed of certain well defined principles, designed to convert the soul and lead men to perfection. Ps. 19:7; Heb. 6:1,2. It was called the “perfect law of liberty,” hence unchangeable. James 1:25. Those “principles” were the “foundation” of the doctrine of Christ. Heb. 6:1. To remove a single principle from the foundation would not only be a violation of the covenant, but it would invite disaster to the whole structure. If it was “perfect” with all the principles, it would be imperfect without any one of them. Eccl. 3:14,15.

A covenant once entered into, and attested by both parties, can not be altered without the consent of both parties to the agreement. A violation of the contract on the part of either one absolves the other party from further obligation. God, party of the first part, designed that “perfect” covenant, John 8:26-40; 12:44-50 and submitted it to man, the party of the second part, by the hand of his Son. Matt. 3:17; Luke 9:35. The agreement was accepted by man and sealed with the blood of the testator, effective in a world-wide application. Matt. 28:18-20; Mark 16:15-20; Acts 2:37-39.

One of the stipulations to this agreement provided that so long as man observed the conditions prescribed he would receive assistance from time to time enabling him to accomplish the work designed. John 15:7; 14:15-17; 16:13-15; Acts 5:32; 8:29; 13:2. This promised assistance was not limited to any particular age or country. It extended to the end of time. Acts 2:39; Eph. 4:12-14.

As a means to the end designed, the Divine Architect drew plans and specifications for the erection of a “house,” Matt. 7:24, called also a “kingdom,” “body,” “church,” 1 Cor. 12:27, 28; Eph. 4:11-14, and nowhere in the specifications, or the agreement as a whole, is it recorded that the party of the second part, man, was or would be authorized to make any changes. On the contrary, he was repeatedly warned against doing anything of the kind. 1 Cor. 12:25; Rom. 16:17; 2 John 9; Matt. 4:4; Gal. 1:8-12. A further stipulation was, man was to work according to the “pattern”

shown. Heb. 8:5. This pattern was an “example and shadow of heavenly things.” When Jesus begun the erection of his “house” he followed the “shadow” reflected by the heavenly pattern. Josh. 4:4,5; Matt. 10:1-4; Num. 11:16,17; Luke 10:1-2; Deut. 32:7; Acts 14:23. In addition to the foregoing officers chosen and ordained by the Master, there were bishops, pastors, teachers, deacons, etc. 1 Cor. 12:28; 1 Tim. 3:1-13, all perpetual officers. Eph. 4:9-16, and for the express purpose of keeping the “one body” intact. Who changed that “perfect law,” and divided the “house of God?”

THE PARADOX OF LEARNING

There is a battle royal between two well defined groups of biblical scholars relative to the Second Advent, designated as premillennial and postmillennial advocates. Bible scholars are hopelessly divided on the subject, with the majority on the postmillennial side. But, strangely enough, that fact adds weight to the minority argument. For instance. Of the twelve men sent by Moses to spy out the promised land ten reported adversely and their report was adopted by the body, resulting in forty years exile in the wilderness. The majority, led by their rulers and scholars, rejected the prophetic utterances of a small minority and went to Babylon in captivity. With the scholarship on their side, the majority denounced the story of Gabriel’s visit to Mary as a convenient lie, declared the miracles of the Master to have been wrought by the power of Beelzebub, and condemned him to the cross. The story of his resurrection was denied as a bold fabrication and his disciples were slain for perpetuating the lie. The whole thing was in conflict with their scientific observations, taxing their credulity beyond reason. Led by the scholarship of the age, the vast majority have rejected the Angel’s Message delivered by Joseph Smith, and the Book of Mormon is denounced as a bungling fraud.

It is not the general rule that the majority are in error, but it is strikingly so with reference to spiritual things, especially the fulfillment of prophecy. Noah and his family were a very small minority, yet, they were right, and it is written: “As it was in the days of Noah so shall it be with the coming of the Son of Man.” Despite this solemn fact, there are some among us who would erect a scholarship standard of measurement to determine the efficiency of men to preach the truth.

In December 1917 the following “Manifesto” was published in England and given wide publicity:

“The Significance of the Hour.

1. That the present crisis points towards the close of the times of the Gentiles.

2. That the Revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His Resurrection.

3. That the completed Church will be translated to

be "forever with the Lord."

4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.

5. That all human schemes of human construction must be subsidiary to the second coming of our Lord, because all nations will then be subject to His will.

6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.

7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

N. B. This is a general statement, which does not profess to decide on particular details of prophetic interpretation."

This document bears the signatures of some notable preachers, namely: "G. Campbell Morgan, A. C. Dixon, W. Fuller Gooch, J. Stuart Holden, H. Webb-Peploe, F. S. Webster, Dinsdale T. Young, Alfred Bird J. S. Harrison, F. B. Meyer."

Commenting on this manifesto, Rev. James H. Snowden, D. D. LL.D., a postmillenarian says:

"A few of these names are impressive even at this distance, and all of them are to be treated with respect. Yet we cannot restrain our surprise that these eminent gentlemen, premillenarians though they are, would put their names to such a document as this. They have added one more to the announcements that will take their place in the limbo of forgotten millenarian curiosities and follies."—The Coming of the Lord, P. 25.

Later a number of prominent American ministers issued a call to their English brethren for a conference as follows:

"To our English brethren who have recently issued a 'Manifesto' concerning 'The Significance of the Hour':

We the undersigned, entertained with you the same profound impressions as to the momentous nature of the present crisis, declare our essential agreement with your declaration and suggest the following basis for a conference, looking to a world-wide movement that shall emphasize the following statements of belief:

We believe that the Bible is the inerrant, one and final word of God; and, therefore, is our only authority.

We believe in the Deity of our Lord Jesus Christ; that He is very God.

We believe that our Lord's prophetic Word is at this moment finding remarkable fulfillment; and that it does indicate the nearness of the close of this age, and of the coming of our Lord Jesus Christ.

We believe that the completed church will be translated to be forever with the Lord.

We believe that there will be a gathering of Israel to her land in unbelief, and she will be afterward converted by the appearance of Christ on her behalf.

We believe that all human schemes of reconstruction must be subsidiary to the coming of our Lord Jesus

Christ, because all nations will be subject to His rule.

We believe that under the reign of Christ there will be a further great effusion of the Holy Spirit on all flesh.

We believe that the truths embodied in this statement are of the utmost importance in determining Christian character and action with reference to the pressing problem of the hour.

We believe that the hour itself is propitious for

A GREAT CONVENTION

to be constituted of those who accept the Bible as the inerrant Word of God, and therefore, as our only authority and who believe in the Deity of our Lord Jesus Christ. His substitutionary death as an atonement for sin, and the certainty of His second appearance 'without sin unto salvation.' And we express our willingness to unite with you in a call for a world-wide conference, to be held in the year 1918, at a time and place, or times and places, that shall later be agreed upon and duly announced. Reuben A. Torrey, W. E. Blackstone, Charles A. Blanchard, L. W. Munhall, Courtland Meyers, D. H. Sterns, Paul Rader, J. Wilbur Chapman, W. H. Griffith Thomas, C. G. Trumbull, Mark A. Matthews, C. I. Scofield, Len G. Broughton, W. B. Riley."

The result of these "Manifestos" was a "Prophetic Conference" at Philadelphia, May 28, 30, 1918, interdenominational in character. As viewed by a postmillenarian writer signing himself A. C. M., "no new light was thrown on the probability of our Lord's return," but that "certain speakers, glib of tongue and quick at rebuttal, did attempt to cloud this improbability with all kinds of clever sophistry, and who in their desire to formulate a desired dogma, attempted to storm the ramparts of the future, and lay bare the morrow of the world." The Conference composed of some of the ablest scholars in America and Europe derided the doctrine of evolution, a favorite theme with the postmillenarians, and declared the objections to premillenarianism "utterly absurd." It is well to note the fact in passing that there are notable scholars on both sides of the controversy. Of what avail then is "scholarship" when it comes to determining Biblical truth? True it is that the world by wisdom knows not God. The premillenarians charge their opposing brethren with being "Higher Critics," carried away with the "New Theology," etc., "shipped out of hell and passed on to them through Germany fifty years ago." and which has caused the world at this time to be "bathed in blood." On the other hand the postmillennial people assert that "we think that hardly anything is fraught with more danger to the cause of the kingdom of Christ than this belief in His bodily reappearance." It springs, they say, "from a conception of Christianity that everybody is just now feeling has been largely responsible for the very calamities into which we have been plunged," and they take up the discussion "with

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THE ARIMAT

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MEN WHO OPPOSE.

One of the greatest misfortunes that can overtake any man is to be misunderstood. And it is the easiest thing in the world to be misunderstood when one opposes some popular fancy. Logical argument is unavailing so long as reason is entrenched behind the stone wall of popular prejudice reinforced with the armor plate of fear and superstition. Popular opinion condemned Jesus Christ, exiled John the Revelator, assaulted John Wesley, drove Roger Williams from the community, hanged John Brown, shot Elijah Lovejoy, and murdered Joseph Smith.

To be specific: George Washington was charged with being "Treacherous in private friendship and hypocritical in public life." Araham Lincoln was called "the perjured wretch who has violated the oath he took before high heaven to support the constitution and preserve the liberties of the people," and that he had "deluged the country with blood." "You might search hell over," said Mr. Stambaugh of Ohio, "and find none worse than Abraham Lincoln," and Henry Clay declared that "Perjury and larceny are written all over him," and called him "the usurper, traitor and tyrant."

Why were such epithets hurled at those good men? Because they were grossly misunderstood in their opposition to popular evils. All down the ages, Truth has left the bloody footprints of her noblest advocates whose negative attitude brought forth the maledictions of those whose vision was encompassed by selfish and narrow partisanship. Theodore Roosevelt was caricatured as a "hotheaded radical," while he was alive, but today newspaper and magazine writers vie with one another extolling his virtues as the Great American! Jesus Christ was the most dangerous "radical" in the world at the time, judged by popular prejudice, and HIS philosophy is the greatest negative force in the world today. The very first pronouncement uttered at the beginning of the Restoration one hundred years ago, was a negation, a challenge, and from then until now the Angel's Message has denied the philosophy of popular Christianity. It does not follow, therefore, that a man is an enemy to the truth because he opposes some popular measure. The rankest errors in religion have been highly popular, and men have carried oily-tongued politicians on their shoulders, who betrayed them the next day, while the man—the real man—who stood for principle was ostracized

and slandered because he was misrepresented and misunderstood.

THE WITCH OF ENDOR IN DISGUISE.

In the twenty-eighth chapter of First Samuel the story of Saul, king of Israel, going to the witch of Endor for information which he could no longer get from God, is recorded. Because of his rebellion against God, the Spirit of the Lord was withdrawn and a spirit which was not of God troubled him. In his desperation, Saul went to the witch who "brought up" Samuel the prophet with whom Saul conversed the same as spiritualistic mediums "call up" dead people today at the request of living friends and relatives. Saul being possessed with an evil spirit was enrapport with the evil spirit dominating the witch and communication with another evil spirit impersonating Samuel was easy. The spirit impersonating Samuel told Saul that the Philistines would be victorious over Israel the next day, which came to pass that way. But the lying spirit is detected in verse 19 where the promise was made to Saul, "and tomorrow shalt thou and thy sons be with me." Driven to desperation by the bitterness of defeat, and the evil spirit that troubled him, Saul fell on his own sword and committed suicide. Chapter 31:4. A wicked, rebellious suicide like Saul would hardly go to where Samuel the prophet was, but the spirit knew what he was talking about when he said "you will be with me." Such was spiritualism in ancient times.

The same evil power is rampant in the world today, and multitudes of credulous people are being deceived thereby. Satan has devised many schemes to mislead humanity, and modern christianity is permeated through and through with spiritualism, in its varied forms. Spiritualistic mediums of the witch-of-Endor type are not always convenient, but an ouija board, which serves the same purpose, can be had for a trifle, and it is astonishing how many people consult ouija and "talk" with their dead relatives and friends—or they think they do.

As was the case of Saul, christians of modern times have disobeyed God. There being no longer any answer by "prophet? or dreams" they consult ouija—the witch of Endor in disguise—and get all kinds of communications, some true, some false, and some silly, and all of them uncertain and of doubtful origin. The Scriptures clearly warn us against the spread of this pernicious evil in the latter days, Rev. 16: 13,14, and no saint need be deceived by it; but some of them will "play in the fire." Because a spirit may correctly represent the facts is no evidence that the "communication" is of God. The Devil can tell the truth when it suits his purpose best. He publicly declared that Jesus Christ was the Son of God. Matt. 8:28, 29, and that Paul and Silas were the "servants of the most high God." Acts 16: 16-18.

MORONI'S LAST SONG.

The following hymn was written and sung by the early church; but has gone out of print now; but was re-written from memory by Brother N. Brooks of Little Blue, Missouri, and copied by Elder J. S. Roth.

"I have no home; where shall I go?
Whilst here I'm left to weep below,
My heart is pained, my friends are gone,
And here I'm left on earth to mourn.

I see my people lying round
All lifeless here upon the ground,
Young men and maidens in their gore,
Which doth increase my sorrow more.

Our fathers looked upon this scene,
And in their writings hath made plain,
Now every Nephite's heart did fear,
When he beheld his foe draw near.

With axe and bow they fell upon
Our men and women, sparing none,
And left them prostrate on the ground,
Lo here they now lie bleeding round.

Ten thousand that were led by me,
Lie round this hill called, "Cu-mor-ah,"
Their spirits from their bodies fled,
And they are numbered with the dead.

Well might my fathers in despair
Cry "O ye fair ones, once how fair,
How is it that you've fallen?
My soul is filled with pain for you,"

My Life is sought, where shall I flee?
Lord, take me home to dwell with thee,
Where all my sorrows will be o'er,
And I shall sigh and weep no more."

Thus sang the son of Mormon, when
He gazed upon his Nephite men
And women, too, which had been slain
And left to moulder on the plain.

JOSEPH TOLD THE TRUTH.

When Joseph Smith declared that an heavenly messenger had told him the churches were all wrong, he was denounced, derided, and defamed; and his traducers continue their nefarious work unto this day. Yet, they have revised their creeds, changed their practices, and publicly proclaimed the "shame of division." And right now, by voice and pen, they are clamoring for a "new order" embodied in a new creed on which all can unite. If they are wrong now, and need reconstruction, they were wrong one hundred years ago, and Joseph Smith told the truth.

LITTLE ARIMATS.

Of the ten virgins who were watching for the Bridegroom, five were foolish.

The easiest way to meet a sound argument is to ignore the facts, brand the author a "crank," and send him to Patmos.

"Give me liberty, or give me death," for "an hour of virtuous liberty on earth is worth a whole eternity of bondage."

There are two "straight" roads leading from time to eternity. One is "narrow" and hard to find, the other is "broad" and easily accessible.

The ARIMAT believes in a constructive policy; but there are times when it is necessary to remove accumulating debris before construction can be carried on successfully.

It should not be surprising that young people who have been fed on a fable-and-fiction diet lose interest in the church. Spiritual food should be carefully analyzed these days.

We are admonished to preach the word, reprove, rebuke, and contend for the faith once delivered to the saints. But the man who does will soon earn for himself an unsavory reputation as a "radical" and "reactionary."

The "branch" over which the regulating authorities have no jurisdiction is either in a very bad state of rebellion, or it is not a branch of the Church. In either case, letters of removal cannot be legally granted to it or received from it.

O Zion, Zion, thou who art slow to remember the New Covenant, the Book of Mormon, thou mightest have been redeemed now hadst thou been willing to obey the commandments of the Lord rather than the precepts of men. Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

The evil seed of coveted power began to germinate in the lifetime of the Savior when the two brothers sought the highest seat in the kingdom. And, being allowed to grow by the passive indifference of an over confident majority, it grew until the papal tree filled the whole earth, and rivers of blood had to be spilled to restore the people's rights.

SPECIAL NOTICE.

Address all communication and make remittance to THE ARIMAT, Box 291, Lincoln, Nebr.

SPORTS AND RELIGION.

"1919 Was Greatest Of All Sport Years In History," says a headline in one of the big dailies. After recounting some of the victories achieved by the numerous gladiators in various fields of sport, the writer says:

"Following the cessation overseas the sport fans of America showed interest, greater than ever in all outdoor activities... Baseball drew big all season. The football games drew bigger than ever and boxing took a boom, too. Individual participation in sports was greater especially in golf, tennis and amateur baseball. Bowling, billiards, and other indoor pastimes became more popular."

The situation thus described is in strict accord with prophecy portraying conditions in the last days when men would be "lovers of pleasure more than lovers of God." 2 Tim. 3:4.

Along with the increasing interest in sports, there has been an increase in gambling of all kinds, for "sport" induces gambling. Sports and gambling, like the saloon and prostitution, are companions in arms. Not all sport fans are gamblers, but all gamblers are sport fans. Prize fighting and wrestling have become the most lucrative "professions" of the day, and men have paid sixty dollars to see two men pummel each other into insensibility, and thousands of dollars was bet on the result. Men will go miles and pay an exorbitant price for admission to a wrestling bout when they would not give a nickle to send the gospel to the heathen. Even men in the church will engage in ungodly "sports," and gamble on the outcome along with men of the world. Billy Sunday, the greatest preacher in America, will draw a crowd of 10,000. But a baseball game on the same Sunday will draw 35,000 men and women who will spend and gamble away more money than Billy Sunday can collect in months. Yes; sports and gambling are on the increase because professors of religion love to have it so, and give them their sanction and support.

Over against the appalling increase in sports and gambling, we are compelled to set down the year's record of religious effort showing an amazing general decline in interest along all lines of religious activity! Not only is there little interest in religious matters, but there is an unwarranted ignorance of Bible truth among church and Sunday school workers. An extended survey of religious sentiment among the boys at the front and in training camps, just published in a book, *The Army and Religious*, reveals some astonishing facts, not the least of which is that **"four-fifths of the young men had no vital relation with the Church and no interest in organized religion or Christianity as a definite faith."** In a stirring editorial on *The Teaching Function of the Church*, Fredrick Lynch, D. D., editor of *The Christian Work*, says in part:

"The great war is over, and some of the by-products

are now being garnered. Chief among these by-products is the experience of those who have had close personal contact with the eight million English-speaking young men both in camps and on the field of battle, especially the chaplains and .Y. M. C. A. workers. These chaplains and other religious workers have been writing very profusely concerning the religious condition of these millions of boys. Altogether, we would say that they have written fifty books as well as innumerable articles... The last of these books also gathers up five hundred pages of direct answers to questions from the soldiers themselves... A good many facts come out as to the indifference of the boys to religion, the lack of seriousness toward life, the stoic and pagan attitude toward both life and death—these and many other things... But the one thing on which there is absolute unanimity by everybody who touches the subject is the appalling and almost complete ignorance of them all concerning Christianity, the Bible and the Church. We are not exaggerating. Again let us say that practically everyone who has had anything to do religiously with our great armies is appalled by the ignorance of the men in the simpler matters of the Christian faith."

One English observer says that most of the boys in his regiment had "grown up in the Sunday schools and had church contact." This same chaplain says that "the average congregation of steady church goers are vastly ignorant of the Christian teaching also." "All of which can lead to but one conclusion," says Doctor Lynch, "namely that something is radically wrong in both the preaching and the religious teaching of our churches when those who have been under the influence of the Church for years are so appallingly ignorant."

If these same leaders who are so appalled at the conditions will conduct another investigation, they will probably be appalled some more to learn that these same boys know almost to a man who the various champions of boxing, wrestling, golf, tennis, baseball and other sports are, for the "sporting pages" of the daily papers are scanned regularly. There is but one burning answer to the question as to who is to blame for the conditions. By an elaborate "Social Program," the Church has encouraged the interest in sports as a means of holding the young people to the church; but now, after a thorough trial, it is dolefully admitted that **"Our educational system was found wanting, the teaching of the Church and the Sunday school proved hopelessly defective."** Instead of teaching the Truth, cheap novels and silly fiction, fairy stories and foolish fables have been "taught" to the youth until there is "no truth, nor mercy, nor knowledge of God in the land." Hosea 4:1,2.

What about our own "Social Program," borrowed largely from this discredited institution declared to be so "defective"? If "like cause produces like effect," where will we land if we pattern after the world instead

of taking counsel from God? The Lord has already told us in unmistakable terms that "the brick that is not burned and the mortar which is not tempered; yea, and the material which I have not selected shall not find permanent place with that of my choosing: for my fires shall consume and my floods shall overwhelm, and men within and without my church shall yet learn that but one pattern hath been given by which ye shall build, if I accept your labor." Will we heed the warning?

(Continued from Page 3)

THE PARADOX OF LEARNING

some impatience."

The premillennial idea is quite clearly set out in the two foregoing "Manifestos" The postmillenarians affirm that the world is gradually growing better and that ultimately the whole world will be Christainized. Their faith is in a "growing realization of Christ's presence in all the earth," and his "gradual dominion over all nations." Belief in a second "bodily appearance," they say, "Paralyzes all effort for human betterment and destroys all interest in building up a Christian civilization in the earth," and that the "laughter of forty conferences cannot laugh evolution out of court." "Prophecy-mongering," they assert, "is morally and intellectually ruinous." The prophets were "preachers to their own generation," and "They never predict far remote events," except the "Advent of the Messiah," and the "Second Advent" at the final "triumph of the Kingdom of Heaven." More strange still is the following from the pen of Fredrick Lynch, D.D., editor of *The Christian Work*: We never knew a new reader of the New Testament to get the impression from it that Christ was to come back in person."

The difficulties of scripture interpretation, especially the passages relating to the second coming of Christ, are summed up by Dr. Snowden as follows:

"This event is nowhere treated by itself in a connected and complete form in the scriptures, but here and there partial statements are made concerning it, or passing allusions refer to it, or glimpses are caught of it. It is presented in a piecemeal and occasional way, parts of it are probably lacking, and much of it is clothed in highly figurative and symbolic language. This unsystematic method of Scripture gives us trouble in constructing any doctrine, in the case of the person of Christ, and this is especially true of the second coming of Christ. No theory on the subject is free from difficulty. Both the post-millenarians and the premillenarians have their embarrassments and unsolved reminders in the construction of their theories and those that reject both these views and devise some other scheme to account for the facts run into equal or greater difficulties of their own." *The Coming of the Lord*, P. 48.

The foregoing is a generous statement of the facts in the case. Yet, this same writer on page thirty-three says: "Modern Biblical scholarship has superseded

the old method of proving a doctrine by texts picked out and patched together to suit the thing proved. We must now know the historical background and purpose of each book and passage and gather the general teaching and spirit of the Bible on the subject." Granted. But how can postmillenarians establish their theory of a progressive victory without patching together certain "piecemeal" passages obscured by "highly figurative language," "glimpses," and "passing allusions?" After all, it is only a question of who can "patch up" the numerous; unsystematic" scriptures the best and make their theory the morer plausible. Postmillenarians can find innumerable passages in the Old Testament which they apply to the First Advent, but the Jew, whose scholarship is above question, denies every one of them. Moreover, he claims the advantage of a better understanding of the Hebrew language, and a more intimate acquaintance with Jewish history. With all due respect to modern Biblical scholarship, it goes without saying that the unlettered fishermen, the simple minded shepherds, and the despised publicans were better qualified to interpret the Old Testament prophecies than the scholars in the temple at Jerusalem.

We are indebted to those humble fishermen and publicans for a large portion of the New Testament, written in the plain, simple language of the common people. They knew nothing of eschatology, psychology, or homiletics. Their speech betrayed the fact that they were "unlearned men." It is really amusing at times to note the labored efforts of Biblical scholars to interpret the sayings of Jesus and the teachings of the apostles.

The selection of the unlearned fishermen by the Master to represent him and his cause was a stinging rebuke to the egotistical scholars of his day, and the procedure was repeated in our day. To the ordinary man who wants the truth, scholarship is a paradox, for by their learning they teach a thousand theories and contradict one another at every point of contact. No wonder the inspired apostle should say, "For the wisdom of this world is foolishness with God." *1 Cor. 3:19.*

PSYCHOLOGY IN COURT.

Burton Gooly, a 'Miracle Man,' was "attracting large crowds" in Omaha, says the *World-Herald*, when he was arrested on a charge of vagrancy. When arrested, he was "treating" a deaf mute. "My power is due to the study of psychology," Gooly told Police Judge Foster. "You have as much power as I if properly applied," he assured the Judge. After reading several books on psychology and allied subjects, we have had a lingering suspicion that it would get a man in trouble if he tinkered with it very long. But psychology is a favorite hobby with some men, and we are persuaded that they will not only ride it into police court, but right up to the Bar of God, where it will meet its doom. The rider may be saved, but he is sure to lose his hobby.

(Continued From Page 1.)

IF THE FARMERS SHOULD STRIKE.

Seer reflects the wisdom of God. The restoration of the gospel comprehended more than singing psalms, reciting prayers, and wearing a sanctimonious countenance. It included man's temporal salvation and made provision for the emergency that should arise when the "calamity that should come upon the inhabitants of the earth" was at hand. "Buy the land" was a dominant note in the glad refrain of "full salvation," that you may "have advantage of the world." Food, clothing, and shelter are the three principal elements of our necessity, and the farm produces all of them. What does the man behind the plow need to care for strikes when he can live comfortably within the confines of his line fence? Is it food? He has the first choice. Or is it water? He needs no chemicals to purify it. Is it clothing and shoes? He has the wool and hides from which he can manufacture the rest. Every mine may cease operations; every mill may shut down; every railroad train may stop, so that organized labor could not earn enough to pay its dues, but the farmer has the advantage of them all. He can live whether the wheels of industry turn or not. Let us be wise and "buy the land," for the day of recompense is at hand.

OUIJA BEARING FRUIT.

People who dabble with spiritualism, like children playing in the fire, are sure to get burned sooner or later. The following press dispatch shows some of the fruits of the ouija board mania:

MARTINEZ, Cal., March 4.—Under observation in the insane ward here are seven persons who, the police say, were driven insane by constant use of ouija boards. Among the unusual charges against them are:

That they held seances 24 hours long.

That they burned \$700 in currency to drive away evil spirits conjured up by the ouija boards.

That they lured little children into their house and shaved their hair, burning it to drive away ouija spirits.

That they did not feed the children thus stolen and the children were found in the house in a starving condition.

The ouija board developments center about Adeline Bottini, 15, who is said to have introduced the boards and to have convinced the other six that spirits hover over them day and night.

When the police broke down the door Mrs. Edward Morrow screamed that her dead husband was there in spirit and "he will kill you."

The raid was made when neighbors complained their children had been stolen.

Others found in the house were Mrs. Jose Saldavine and three men of her family, and Mrs. Sanguine Bottini, mother of Adeline. There were four ouija boards in the place.

Martinez, California, is not the only place where the wicked thing has made trouble. Husbands and wives have been separated, some have committed suicide, others go to the insane asylum. Latter Day Saints who are keeping their covenant faithfully will not be misled by any of the numerous occult manifestations by which the world is being led to destruction.

ENGLISH MISSIONARIES VISIT AMERICA.

James Moore Hickson, an Englishman, and a faith healer, is in America traveling among the churches healing multitudes of various diseases without knife or drugs. So great is the demand for his services that only the most violent cases can receive his attention, and applications are made by card weeks ahead.

Sir Oliver Lodge, another Englishman, is touring America in the interests of supernatural revelation, and he, too, is having a wide hearing and making many converts among all classes. Supernatural revelation and divine healing were both a part of the message proclaimed by Joseph Smith one hundred years ago, and have ever been prominent features of Latter Day Saintism. By the ministrations of these two distinguished visitors from abroad, American public sentiment is undergoing a change, and the Angel's Message delivered by Joseph Smith is being vindicated. The truth must and will prevail.

It is a sad commentary on the community when gamblers ply their trade unmolested, and where men whose influence is far reaching, by their presence, give sanction to "sporting" events on which money is freely bet, and where the youth of the church are enticed to go wrong. "Brother so and so was there" furnishes a ready excuse for the boy whose inclination is to travel the broad way, and Brother "so and so" may be heartily ashamed of the record in the day of accounts.

"Never advance the pay of the cigarette smoker—never promote him—never depend on him to carry a roll to Gomez, unless you do not care for Gomez and are willing to lose your roll. I say, do not promote the cigarette smoker for the time will surely come when you will rue the day you ever placed him in position where he can plague you by doing those things which he ought not, and by leaving undone those things he should have done."—Elbert Hubbard.

Some excellent articles are crowded out this month for want of space. We have a vision of a twelve page paper every week and we are working to that end. The more you boost the sooner we will reach the goal.

We will have some mighty interesting news for the ARIMAT folks in the May number. Watch for it.

THE ARIMAT

“SERVE HUMANITY AND YOU SERVE GOD”

VOLUME I.

NEBRASKA CITY, NEBR., MAY, 1, 1920.

NUMBER 12.

THE MIRAGE OF VICTORY.

Never in the history of the world was there such an outburst of popular feeling as there was on that memorable day, November 11, 1918! To the millions of men and women, boys and girls, who simultaneously threw down their guns, tools, and dishcloths, who cast aside all restraint at the sound of screaming whistles and clanging bells, the most weird noise was music sublimely sweet, proclaiming the greatest victory ever achieved—the grandest emancipation of all times!

The dove of peace which for fifty-one months had been chained at the cannon's mouth, flew triumphantly over city, hamlet and plain dropping the olive branch of hope on the shouting multitudes. The bloodthirsty war fiend was slain with a stroke of the pen, and the most despised man in the world was fleeing to Patmos. “Never again,” it was confidently asserted, “will the world be plunged into the abyss of war and slaughter”. The grandest peace program ever contemplated by man was already well under way and Woodrow Wilson stood at the head of his fellows—the peace angel of the nations—whose wisdom would dethrone the god of war and make the world “safe for democracy.”

Such were the profound convictions of the suffering peoples of the earth who longed and sighed for deliverance from the “old order,” who cherished the fond anticipation that a League of Nations would bind the nations together in a common brotherhood. But, alas! the League of Nations, entangled in its swaddling cloths, is as important as a blue baby, and about as helpless as the Goddess of Reason in an insane asylum!

In a scathing editorial entitled Where is the Victory? the Omaha World-Herald for March 17, 1920, says in part:

A year ago the United States was the hope and inspiration of struggling, suffering people everywhere. It was leading a blood-drenched earth from the mire to the heights... It had fought the war pledging its might and its soul to righteousness... It was dedicated to the noble task of helping make over a world in which justice should rule and war should be no more. Not alone its friends but its recent enemies were looking to it for courageous and unselfish guidance. No nation had ever been confronted with opportunities so inspiring. Under the influence and leadership of President Wilson the peoples of all lands were turning their faces from the gory muck that militarism and imperialism had made toward the fair fields where democracy should rule in peace and safety. In every land there remained, it is true, old-time leaders of the

order that was thought to be passing—leaders who scoffed, who had no faith in the new day, who believed the world must always be supported on the points of bayonets and that nations should ever speak their messages to each other through the black throats of great guns. But the common people, the people who bear the burdens of war, who are plunged in its miseries, the common people heard his message gladly, and believed, and under the pressure of their will the false prophets were submerged. All signs pointed to the attainment of the great victory for which the frightful “war to end war” was fought.

To the student of prophecy whose vision extended beyond the conference at Versailles, and whose faith in the word of God outweighed their confidence in the wisdom of men, the amity of the militaristic nations was a sham and the League of Nations an idle dream. This conviction is more pronounced since President Wilson gave expression to the following indictment against the nations he sought to bless:

“Militaristic ambitions and imperialistic policies are by no means dead even in the counsels of the nations whom we most trust and with whom we most desire to be associated in the tasks of peace. Throughout the sessions of the conference in Paris it was evident that a militaristical party under the most influential leadership, was seeking to gain ascendancy in the counsels of France. They were defeated then, but are in control now.

“The chief arguments advanced in Paris in support of the Italian claims on the Adriatic were strategic arguments—that is to say, military arguments—which had at their back the thought of naval supremacy on that sea. For my own part I am as intolerant of imperialistic designs on the part of other nations as I was of such designs on the part of Germany.”

On this point the editor of the World-Herald remarks:

“President Wilson told only the simple truth when he said recently that the spirit of militarism is reviving in France and Italy. We read in the dispatches that the British Army Budget calls for an expenditure of \$750,000,000—as compared with \$140,000,000 in 1913-14. The greed and imperial ambitions are everywhere in evidence. And so, in Germany too, the old order, that opened the veins of the world and drained its blood on a hundred sodden fields, again lifts its head and gnashes its black fangs. A civil war threatens that may yet set Germany to following Rus-

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FAITH—Heb. 11:6; Mark 11:22; James 2:17-22; Eph. 4:16.
 REPENTENCE—Luke 3:7, 7; Acts 3:19; 17:30; 2 Peter 3:9.
 BAPTISMS—Matt. 3:13-15; 28:19, 20; Mark 16:16; Acts 2:38.
 LAYING ON OF HANDS—Matt. 19:13-15; Luke 4:40; Acts 13:2, 3; 19:6.
 RESURRECTION OF THE DEAD—Isa. 26:19; John 5:25-29; 1 Cor. 15:20-23.
 ETERNAL JUDGMENT—Heb. 9:27; Rev. 20:12, 13; 2 Cor. 5:10.
 WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

LATTER-DAY SAINT EVENTS FORETOLD

(By S. K. Sorensen)

“The fool hath said in his heart, There is no God.”
 —David.

“Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.”

The two scriptures cited above are the expressions of diversified minds whose contrast is as great as light and darkness, as truth and error, and as far apart as the north pole is from the south pole, or as the east is from the west. Daniel, in all modesty, disavows any special wisdom in himself more than any living, but attributes the revelation which he was about to make to the king to the God of heaven, who revealeth secrets, and as a result of this revelation, the future history of the rise and fall of empires are unfolded clear down to the end of time, even to what shall be in the last days. Had Daniel been like the fool and said within himself, there is no God, this wonderful manifestation of the future of world events, as it is now recorded upon the pages of history, would never have been made known through him.

The wise men of that time could not tell the dream nor its interpretation and while they were considered, the interest of their generation and had received special honors at the court of the great Nebuchanezzar, and were his advisers and counselors, yet all their wisdom failed them when put to the test of foretelling future events, and they were compelled to admit that only the gods could show this to the king.

The apostle Peter said in his time that “Prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the Holy Ghost.” Prophecy never came in any age of the world by the will of men. It is not within the power of mortal men, unaided by the superior wisdom and foresight, to foretell future events. Why should this be thought incredible, that the mind of God should be reflected upon the mind of men, both being spiritual, and the one

partaking of the intelligence of the other? If the etherial waves can carry messages around the world without any apparent conductor, and be received at any wireless station properly attuned, why should it be thought a matter of incredibility that the great master mind who made these laws by which these things can be accomplished, should not also have communication in a similiar manner, so that the minds of men properly attuned to receive the divine messages, might receive them and thus be enabled to unfold the future? The wireless system is a late discovery, but the principles upon which it is conducted has always existed. So also with electricity. And the system by which God communes with men has also always existed. But the key to their operation has always been known, and the minds of men not always attuned to receive them.

In Noah’s time the earth was filled with violence and wickedness and the Lord decided to destroy men from off the face of the earth. He communicated his purpose to Noah, and this man of God facing a wicked world foretold them of their destruction. But no heed was paid to it, and in due time the flood came and destroyed all they who took no warning; and Christ says that as it was in Noah’s day so shall it be in the end of the world.

Joseph of Egypt foretold the seven years famine to come and also the seven years of plenty, during which time they were to store up food against the day of famine. It came to pass just as he told them it would. Moses foretold the destruction of Jerusalem and the scattering of the Jews into all the world; this also was literally fulfilled. And so in all ages. God has forewarned the people before destruction should come upon them, that they might have an opportunity to repent.

The Bible is full of prophecies which have been literally fulfilled as recorded in history; how then, can we say there is no God? Surely, we can not! It is only the fool who says there is no God.

We have in the world those who disbelieve in both past and present revelation. We have also those who believe that God revealed himself in the past but for some reason has failed to do so in the present. Did it ever occur to those who would have thus believed that God has not changed, but is ever the same? That it is only the earthly receiving station—humanity—which is not properly attuned?

“What is science but what the natural world has said to the natural men? What is revelation but what the spiritual world has said to the spiritual men? . . . The barrier which separates kingdoms from one another restrict mind not less than matter. Any information of the kingdoms above it that would come to the mineral world, could only come by a communication from above. An analogy from the lower world might

make such a communication intelligible as well as credible, but the information in the first instance must be vouchsafed as a revelation. Similarly, if those in the organic kingdom are to know anything of the spiritual world, that knowledge at least begins as revelation. Men who reject this source of information, by the law of Biogenesis, can have no other. It is no spell of ignorance arbitrarily laid upon certain members of the organic kingdom that prevents them reading the secrets of the spiritual world. It is a scientific necessity."—Drummond.

It is an established fact that all we know has come to us as revelation, from whatever source we have received our knowledge. We live and move and act by the principle of revelation in all of the natural world, and it is the only principle by which we can know anything outside of our own sphere. Why then, not be consistent and endorse this principle as relating to the whole universe, as God's method of communicating with worlds?

In our next number we shall endeavor to show that God has revealed to this world in this dispensation.

RESTORATION VERSUS REFORMATION.

We teach a "restoration" of apostolic Christianity. Every creed of modern christendom is a protest against the claims of the Church of Rome. The Roman church is characterized as the "Grand apostasy" foretold by the prophets. Matt. 11:12 Dan. 7:21-25; Isa. 24:1-5. All that the reformers sought to do was to reform—improve—the mother church. They failed to reform the mother church, but they gave us religious liberty,—and a multitude of churches with conflicting creeds and erroneous doctrines,—but they failed to give to the world that form of Christianity taught by Jesus and the apostles. They all agreed that the church of the sixteenth century had grievously departed from the primitive faith. For their efforts at reformation, they were excommunicated and anathematized as heretics.

If the protestant claim that the Romish church represents the "falling away," 2 Thes. 2:3-8, is true, then protestantism occupies a precarious position. If the mother church still had the power to save souls, the protestants had no legitimate excuse for starting other churches. Whatever degree of authority they may have held in the mother church was all left behind when they went out. If the mother church had the power to give she likewise had power to take their authority, and she was very careful to do just that very thing. Moreover, if the mother church by reason of transgression had lost her divinely appointed authority, the protestants had none to take when they left her, and the present chaotic religious enigma of protestant christianity is conclusive evidence of their human origin, for the Spirit of God does not make division.

Matt. 12:25; Rom. 16:17; 1 Cor. 1:10; 3:3. If salvation can be found in the Catholic Church, protestantism is a heresy, If the Catholic Church had lost her power to save, where did the protestants get it, since they deny revelation from God? They have no transmitted authority, and no divinely delegated authority. Accepting their claim that Rome had lost it, and accepting the inevitable conclusion that they have none, we protest against all, and preach a restoration by divine authority as foretold by the prophets. Matt. 24:14; Rev. 14:6,7; Dan. 2:44; Jer. 31:31.

When preaching in the temple at Jerusalem, Peter informed his hearers that the heavens would "receive" Jesus Christ until the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:20. 21. From this language we infer that the prophets had something to say about latter-day events. Jesus informs us that conditions would be much the same just preceding his second advent as they were in the days of Noah. Matt. 24:37-41. Notwithstanding the fact that he would send a message of warning, Matt. 24:14; Rev. 14:6,7; Matt. 25:6, the multitude would turn a deaf ear to it, and when the Lord comes they will seek his favor only to be disappointed. Matt. 25:6-13; Luke 13:24.

Paul informs us that the Lord would not return until after a "falling away," when some "man of sin" would be revealed, the "son of perdition." 2 Thes. 2:1-5. The word "perdition" means destruction, and John says that this same wicked power would "make war with the saints, and overcome them," destroy them. Rev. 13:7. Daniel says he would make "war with the saints, and prevail against them," and "wear the saints of the Most High." Dan. 7:21-25. Prevail against, wear out, destroy, hence "son of perdition, or destruction. It is only necessary to read the history of the "dark ages" to learn who the "man of sin" was, and a few chapters on the "Holy Inquisition" used against all who dared to question his authority, wearing them out by cruel tortures, will reveal the awful destruction wrought. But victory awaits the faithful, for it is written: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26.

Some people have been, and still are, in a terrible frenzy lecturing and writing against the Catholic Church, claiming that she has ulterior motives with reference to this country. But there is little cause for alarm. Whatever may be her motives, her doom is sealed by Him who knows no defeat, and Great Babylon as a whole, mother and daughters, will be thrown down to rise no more. Rev. 18:1-21. John saw a mighty angel come to earth to make that declaration.

The people of God, in bondage to this "great city"

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THE ARIMAT

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POST-CONFERENCE REFLECTIONS.

The late General Conference was, in some respects, the most remarkable conference ever held by the Reorganized Church. Beginning with the lectures to the priesthood, commencing March 22, there was a spirit of unity manifest which reached its climax Sunday morning, April 4, when the priesthood met in the basement of the stone church to partake of the sacrament. From the moment one entered the room the presence of the Holy Spirit was felt which seemed to increase in power until the close of the service, giving ample assurance of divine favor. Tongues, prophecy, and interpretation were manifest in rapid succession in exhortation, admonition and promise.

In the early part of the meeting, President E. A. Smith arose and stated that he had a message to deliver to the ministry. It was clear and convincing. Among other good things, it was said: "When you go forth to preach to the world, you are not to preach your own speculations or idle imaginings, and you are not to preach the philosophies of men. You are to preach the gospel, as it is the books that have been given to the church, and you are to cry repentance to this generation. And when you stand to teach the Saints you shall say to them as Moses did of old, that they shall go forward." Other things were said tending to increase one's confidence in the divine purpose as revealed in the gospel, though one might not agree with all the methods employed to bring about that purpose. When the Lord speaks his unchangeable character is emphasized to the comfort of his saints.

Foremost among the big things undertaken by the conference was that of stewardships, which proposal, meeting a popular response, carried everything else along with it. There was no opposition to anything. A feeling of I-don't-care; let's-try-it-out seemed to pervade the atmosphere and over and over again we heard the familiar "Those favoring manifest by a show of hands. That will do. Contrary minds same sign. Unanimous." For three quarters of a century and more we have been dreaming, and singing, and preaching about a divine utopia whereby the people of God will become one in spirit and in truth, and which alone can relieve the distress and perplexity of all people. President F. M. Smith struck a responsive chord when he declared that the time had come to demonstrate to the world the

practicability of our message. The sacrificing spirit of the ministry in carrying out this principle has been the pride of the church. Today the body is face to face with the proposition of meeting the ministry half way. It remains to be seen how many will, with unselfish devotion, enter in and occupy. The trial of faith is at hand.

Foreign missionary work received a new impetus by the appointment of Apostle William Aylor, Elders C. M. Clifford and Keith Rogers to South Africa, a field never before entered by the Reorganized Church. Who can foretell the far reaching consequences of this new mission? Under the friendly folds of the Union Jack, the brethren who undertake this important work may rest assured that as much liberty will be enjoyed as in the United States.

Now that the greatest program ever undertaken by the church has been launched with marked enthusiasm, it means a searching of pockets, for enthusiasm alone will not carry us very far. It is all very easy under the spell of popular feeling to make pledges. The test comes after the spell is broken and we face the grim reality of making the dream come true. This, a mighty task, is to be the aftermath of the Conference of 1920. By it the success or failure of this remarkable Conference must and will be measured.

THE VOICE OF GOD.

By Capt. T. Self.

The great Psalmist David chanted in the 33 verse of the 68th chapter of the Psalms these words; "Lo, Lo, He doeth send out his voice, and that a mighty voice." God has spoken by the mouths of His Holy Prophets in all ages of the world, but he has spoken by the voice of His own mouth only on very important occasions. During the primitive ages of the world we are told by the Scriptures that God spoke to and conversed with men, and no doubt, He taught them the principle of life, and such rules of action as would entitle them to an eternity of life. In any event, the fathers of the human race were so impressed by his fatherly advice and companionship that all men from that time to the present are inclined to be religious and worship a Deity.

When Moses led the Israelites out of Egyptian bondage they advanced into the wilderness and came to Mount Sinai. They had witnessed the ten plagues, passed through between the waters of the Red Sea, beheld the cloud by day and pillar of fire by night; but a greater and more important event in their national life was yet to come. As we are informed by the Scriptures and Historians, on Friday the third day of the month of Sivan, the Lord told Moses to move the people up to the mountain and on the third day, (Ex. 19;10), the Sabbath intervening, the Lord would come down and speak to the people.

Moses accordingly moved the people up, camped over the Sabbath, and early in the morning of the third day, true to His promise, the Lord came down in a thick cloud upon the Mountain and spake the constitution of the Law of Israel, by the voice of his own mouth. So impressive was the event upon the Israelites in what they saw and heard, that they requested Moses not to let the Lord speak to them again by His own voice. This was the beginning of the Church in the Wilderness, and no other code of religious rules was given whereby to worship God, until the dawn of Christianity.

Let us examine the Scriptures for the events of the beginning of the Christian dispensation and we are told that the first act which Christ did to establish his ministry and church, was to be baptized in Jordan at the hands of John. That event is significant to us, as Christians, in many ways, but more especially, because as Christ came up out of the water, the Heavens which had been silent since the day at Sinai, resounded with the voice of the living God in recognition of the act of his Son, with these words. "This is my beloved Son in whom I am well pleased." Thus, the first words that were spoken in the Christian Gospel, were by God Himself.

As soon as Jesus had finished His ministry upon the eastern hemisphere, and after his resurrection, he came to the western hemisphere. We find that upon this continent a succession of terrible events had just taken place. The entire surface of the land had been changed by the combined action of the element; many cities and villages were burned to the ground; many were swallowed up in the earth or shaken to pieces and many were buried beneath the on rushing waters of the ocean that came in to claim the land on account of the land having sank below the sea level. Numbers of large Cities and communities were blown asunder by the violence of the winds and not only families, but whole communities were entirely destroyed from off the face of the earth. Their valuable roads and highways were broken up; their irrigation systems were destroyed and where level plains once were, abrupt precipices and elevations were thrown up. After three days some of the Remnants of the Families gathered to the Temple to worship God and implore him that the terrible Catastrophe might not reoccur. While they were thus engaged they heard a voice from Heaven, (Nephi 4 and 5), saying; "Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him." The people were so impressed by the voice that they fell to the ground and looking up beheld the Lord Jesus coming from the heavens. He stood among them, told them who he was, taught them his Gospel; healed their sick, and crippled for no doubt there were many of them injured and

Continuel on Page 7 Column 1

LITTLE ARIMATS.

The biggest wave may be dashed to pieces on the breakers.

It requires the hard, driving force of energy to produce lasting results.

Leaders of popular churches are clamoring for unity, the thing Joseph Smith plead for one hundred years ago.

To those who watched the proceedings of the Versailles Conference through the prophetic telescope, the proposed League of Nations appeared to be a huge joke—nor does current events believe the conviction.

The chief difference between the masked bandit and the profiteer consists in the blandish hypocrisy of the latter. The bandit robs the rich and respects poor while the profiteer robs the poor and respects the rich.

Now that it is proposed to take a big step forward toward Zionic ideals, it is to be expected that Satan, with all his devilish ingenuity, will seek to defeat the project, knowing, as he does, that if it succeeds it will interfere with his business.

One of the big things the war did which gives promise of lasting benefit to humanity was to convince leaders of popular churches that they had gone far astray from the primitive faith. Latter Day Saints have been telling them these things for ninety years, but they have steadfastly turned a deaf ear to our message. When we piped they would not dance.

One of the conditions of the latter days expressed by Daniel was to be, "The wicked shall do wickedly," while Hosea, with unerring precision, declares "the inhabitants of the land" would swear, and lie and kill and steal and commit adultery. "Their wickedness is great", says Joel, while in the estimation of the Master the social conditions preceding the flood would be repeated. Yet in the face of these numerous utterances, there are men a-plenty who are prophesying good things while they rob the people in the name of business—and these criminals are to be found in every community and in every church.

"Is any thinking person foolish enough to believe that wars are over now merely because the leading enemy of the hour has been defeated?"

"If the righteous take up the sword in behalf of nations, what class will refuse to take it up and flee to Zion for safety?"

"Which should saints do, renounce war and proclaim peace, or proclaim war and renounce peace?"

THE INDIAN MAKES GOOD

It is the easiest thing in the world to be mistaken, and popular opinion oftentimes is grievously in error. We are living in an age when the wisdom of men is being tried as never before and when there is a general overturning of theories and things. Human sagacity, in contrast with divine wisdom, is being weighed in the balance, and found wanting, with startling results.

Not the least among the numerous surprises adding debris to the wreckage of human opinion is the manner in which the American Indian is coming back, for it was generally supposed that he was well on the road to extinction.

In his late report, Cato Sells, United States Indian Commissioner, sets forth some interesting facts relative to the present status of the Indian in the United States. Commenting on this report, the Literary Digest says in part:

Corralled in a few spots on the continent they once owned, and confronted by the dissolving agencies of civilization, the red-men seemed, a few years ago, to be on the verge of extinction. Their white brethern were preparing to weep at the bier, while keeping an eye on the heritage of oil lands and other good things which could not easily be transported to the Happy Hunting Ground. But the Indian deceived many whose thought was, perhaps, fathered by a wish, and, instead of slowly fading from the scene, they are re-appearing in force, with renewed energy, developing ambition and determination to learn something from their conquerors as to race propagation and preservation. The Indian is no longer one of the white man's burden's, if ever he was; he is amply able to take care of himself, and many of the race are literally rolling in wealth, if not in automobiles. Moreover the Indian, tho he has not much reason for it when all is said and done, is making a citizen whose patriotism is not consumed in the pipe of peace. As a race the red-men invested about \$25,000,000 in Liberty Loan Bonds, and sent 10,000 young warriors to fight alongside the white man in France. Taking lesson from the invaders, the Indians have increased in number from 230,000 in 1890 to 307,000 in 1919."

When the Book of Mormon was published to the world in 1830, fortelling a bright future for the Indian, it was laughed out of court by the knowing ones as the silly production of an ignoramus, for it was the popular belief that the Indian was an untamable savage. And for years afterward it was said that the "only good Indian was a dead one." In keeping with this erroneous idea, it was the policy of the government to push the Indian back into the wilderness to make room for the ever-increasing white population. Treaty after treaty was made promising the Indian immunity from further aggression, only to be broken by the covetous white settlers who impatiently longed

for the day when the last red man would take his departure for the limbo of the cave man.

But the Almighty, who rules the destinies of men, had decreed otherwise, and, contrary to the opinion of most men, the Indian of today is showing healthy signs of renewed vigor, bidding fair to become a determining factor in the civilization yet to be. Among a number of other equally plain declarations, the Book of Mormon has this to say relative to the matter:

"For after the book of which I have spoken (The Book of Mormon) shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written: and they shall carry them forth unto the remnant of our seed. (Indians.)

And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God.

And their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and a delightful people."

Mr. Sells estimates that there are "fully 350,000 Indians in the United States. Thousands," he says, have slipped away from all tribal and governmental relations and are living among the white population and making their way in life just as other people do."

With direct reference to the Indians, Nephi says:

"Wherefore, my beloved brethern, thus saith our God: I will afflict thy seed by the hand of the Gentiles; Nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them." 2 Nephi 7:27, 28.

The foregoing declaration was published to the world in 1830 when an Indian could be shot with impunity. Nor did the then prevailing sentiment change until President Grant reversed the policy of the Government in 1869, since which time the Gentiles have been a "father" to the Indians with the following results, shown by Mr. Sells in his report:

"The conquering race has reserved for them some 60,000,000 acres of land, which if brought together would make a region more than twice as large as the state of New York. It is very conservative to say that this land is worth \$363,000,000. Moreover, there is standing on it timber worth at least \$71,000,000, and annual income from the forest is about \$2,000,000. Altogether the Indians are 'rated' at about \$700,000,000. One way and another they enjoy an annual income of

THE MIRAGE OF VICTORY

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\$54,000,000, as compared with a little more than \$3,000,000 in 1890. Besides the timber item just mentioned, they raise about \$11,000,000 worth of corn sell about \$4,000,000 worth of live stock annually without depleting their flocks and herds, gathering in about \$5,000,000 a year from brother white man as landlords, sell about \$4,000,000 worth of land a year, receive about \$1,700,000 a year as interest on trust funds, \$700,000 on treaty account, and in the last fiscal year, about \$20,000,000 more from Indian money, mineral royalties, and hard work, the latter item alone amounting to about \$4,000,000."

Yes; Uncle Sam has been a "father" to the Indian in about all that the term implies. The Government has held valuable lands for the Indian, educated him, and as soon as he is capable of self-determination, he is given the right of franchise, and today he is a successful competitor with the white man in all lines of endeavor. According to Mr. Sell's report there are 61,000 out of 84,000 eligible children in schools; 43,000 out of 54,000 families live in houses; 120,000 speak English; 79,000 are citizens, and 26,000 are voters.

It was in 1868-9 that the policy of the United States Government was changed, and it was in 1870 that the Canadian government took similiar action with reference to the Indians, providing lands, seeds, stock, schools and instructors, with the result that the Indians in Canada are on the increase—and the Book of Mormon, God's message to the Indian, is being vindicated.

THE VOICE OF GOD.

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killed by the terrible upheaval and eruptions of the earth. He chose His Disciples and established His church. The words introducing the Savior were spoken by God and Father himself.

We have discovered that each time that God has introduced his church. He has spoken the first words by the voice of his own mouth. It is therefore, reasonable to conclude that if God should ever establish his church again, the first word spoken would be by himself. We are told, Mal: 3:6), "For I am the Lord, I change not."

Let us search the history of events and of churches, and endeavor to ascertain if God has ever spoken in this last dispensation of the world. In this connection allow me to direct your attention to a young lad in the wooded districts of New York. We see him attending a common revival of religionists. Since there were several denominations represented, and, feeling that he should enlist in the cause of Christ, he was disturbed in his mind as to which of them was in fact Christ's Church. He was certain that one of them must be. He had read in the scriptures, "that, if any man lack

sia's awful path and land her, finally, by Russia's side.

...Who is there, looking out on the world today, that can say there was any victory won out of the war? Who is there that can see, if the United States continues to pull and to face backwards, even a hope of any gain?

There is no nation victor, not even ours. There are no gains. There are only losses everywhere. Losses so frightful they are beyond computation and loom constantly more colossal and menacing. And facing all nations, struggling in the weakness those losses brought, rises the monstrous menace of more wars in a world still given over to fear and hatred and madness."

It is the same old farcial story of the world growing better told by optimistic dreamers whose faith is in the arm of flesh, and whose confidence in the schemes of humanity blinds them to the facts staring them in the face. Super-dreadnaughts and billion-dollar war budgets mean nothing to men who can see a silver lining through a twelve-inch armor plate, and whose ears are deaf to the rumors of war everywhere present. But sensible, observing men are waking up to the fact that the peace program was only a joy ride on the crest of a popular wave which has been dashed to pieces on the breakers of deluded hopes. "As it was in the days of Noah," is still worth while reading to the man who sees things as they are, though he may be branded an ignoramous and a menace to society.

wisdom let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him" (James 1:5), and realizing that he now needed divine direction, his youthful faith suggested to him to ask the impartial God he had read about. Accordingly he retired to a secluded place in the woods, with no influences about him but the clear sky and the tall trees of the mighty forests, and there poured his youthful soul, alone to his God in earnest prayer asking God to direct him to His accepted church. He looked about him and was surprised to find himself enveloped in one of the most unusual circumstances of his life. Descending upon him was a pillar of light brighter than the light of the sun that shone about him. In this beautiful light stood two personages whose brightness and glory was so celestial that it was beyond the description of the lad. One of these two Heavenly Personages pointing to the other said, "This is my beloved Son, hear Him." (Church History Vol. 7, Page 9.) For 1800 years no voice from heaven had been heard. The heavens had been sealed and the first word that was spoken, breaking the silence of those many years, introducing the Gospel in this age, fell from the lips of the living

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THE VOICE OF GOD.

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God, the Father Himself, and in harmony with previous introduction of God's Work upon the earth. So overjoyed was Joseph Smith, a boy of but 15 years, that he hastened to tell the ministers of the revival meeting that he had actually seen the living God and His Son Jesus Christ and had heard the voice of God speaking to him. The news rapidly spread and the boy was again astonished to find himself the object of bitter criticism and persecution. For what he saw, heard, and told to the world, he has been loved by his friends and hated by his enemies. We should be thankful that God has spoken in these latter days and the restoration time of the world. It is another evidence that the organization of the Saints founded by the Voice of God is in harmony with God's plan in all ages of the world. No other reformer or organizer of religious movements makes any such claims. Thanks to our Heavenly Father for His voice to us in these last days, "This is My Beloved Son, hear Him."

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RESTORATION VS. REFORMATION.

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for 1,260 years, would be delivered if they would heed the admonition to "come out of her," Rev. 18:4, because God purposed to set up a kingdom which this Babylon could not take, and whose ambassadors she could not intimidate. Dan. 2:28, 44. Mich. 4: 1,2. The setting up of this kingdom was to be in the "eleventh hour." Matt. 20: 1-6; at the "time of the end. Dan. 12:4; in the dispensation of the "fulness of times." Eph. 1:10; in the "hour of God's judgment." Rev. 14:7; the "end of the world." Matt. 24:14; Isa. 29:14. But the message sent to accomplish the work would be treated much the same as the one sent by the hand of Noah. Matt. 24:9, 37.

One hundred years ago a "Thus saith the Lord" was proclaimed to the nations of the earth whereby they were told that the popular churches were all wrong, and their cherished creeds an "abomination in the sight of God." Men were invited to participate in the work of RESTORATION which was inaugurated by the calling and ordination of young men who were in no way identified with the mother church or any of her daughters. All were said to have gone out of the way, a charge which is being admitted today all over the world. As soon as material was available, the church was organized after the apostolic pattern with twelve living apostles, Matt. 10:1-5; 1 Cor. 12:28. Seventies, Luke 10:1, Bishops, 1 Tim. 3:1, Elders, Titus 1:5, Teachers, Deacons, and Evangelists were placed in order according to the apostolic way of calling men into the ministry. Acts 13:1-3.

The Holy Ghost with its attendant blessings was given as in days of old, John 14: 16, 17, 26; 16:13. 1 Cor. 12: 1-11, whereby those who humbly obeyed the message were "established," Rom. 1:11, and those "spiritual gifts" continue with the church unto this day, while the "signs of the times" foretold by the Master are everywhere apparent assuring us that the coming of the Lord draweth nigh. Are you watching?

ICE COLD SERMONS.

Dr. Charles L. Goodell, Pastor St. Paul's M. E. Church of New York City, told 200 fellow ministers at a Y. M. C. A. luncheon in Chicago recently that some of their sermons were so cold their congregations could skate on them. He said the church made no progress last year and lost two million Sunday school members. If the popular Methodist church with its flexible "Social Program"--after years of experimenting with various schemes, including the boy scouts, moving pictures, etc., must report such a colossal failure, how can any other organization less favorably situated socially and financially hope to succeed along the same lines of endeavor? Ice cold sermons and carnal pleasures have always had a blighting effect on spirituality, for every seed brings forth after its own kind.