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NO. 1

ZION'S ENSIGN

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EDITORIAL

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,

But what have we done today?

We shall give our gold in a princely sum.

But what did we give today?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear.

We shall speak the words of love and cheer;

But what did we speak today?

We shall be so kind in the after-while,

But what have we been today?

We shall bring each lonely life a smile,

But what have we brought today?

We shall give to truth a grander birth,

And to steadfast faith a deeper worth,

We shall feed the hungering souls of earth,

But whom have we fed today?

We shall reap such joys in the by and by,

But what have we sown today?

We shall build us mansions in the sky,

But what have we built today?

'Tis sweet in idle dreams to bask,

But here and now do we our task?

Yes, this is the thing our souls must ask,

"What have we done today?"

—Nixon Waterman in American Motherhood.

WHERE DO WE STAND?

Time is the great tester of all things, and under its testing processes all things are dissolved that can be dissolved and only that which is eternal is left remaining. Even man, the most intricately formed of all God's creations, cannot endure under the erosive conditions of time, but he also is dissolved and passes away like the chaff from the threshing floor. Each day as it passes carries with it a record of every man, which record becomes abiding without change. Each moment and each day bring changed conditions, new opportunities, and new demands not the least of which is an accounting for the way in which previous opportunities and duties have been met. Some day there must be a final accounting when men must answer for all that has been done, and what will that day bring,—joy and gladness over a life well spent, or anguish and fear in consequence of a misuse of the time which life gave?

As surely as a river leads to the ocean, so surely does time lead on to the great expanse known as eternity, and the manner in which men occupy now, determines how and where they will stand then. How essential it is then, that the present should be used rightly and wisely, so that as the future unfolds into the present it will still find in men that which is enduring.

THE PURPOSE OF LIFE.

What is the purpose of life? Perhaps few have attempted to answer this question even for themselves, and many see no purpose in it. A young woman employed in a retail establishment remarked: "What does life amount to? We rush to the store to work, and home to our meals, and all we get out of life is what we eat and wear." Is it true? Should it be true? Thousands there are who seemingly get little else from life than what this woman received, but they are not getting all that is possible. Apparently the only purpose that many have in life is to meet the present needs and desires of the man of flesh which soon passes away, while the inner nature,—the eternal part of the man, is not considered.

There must have been a purpose in the mind of the Creator in creating man, and that purpose has been declared to be to bring him to immortality and eternal life in the presence of God. But in the attainment of this purpose man must fulfill his part, for he cannot have eternal life unless he is willing to abide the laws governing that condition. Those laws are to be found in and through the gospel, and apply to men in this life, so that man's purpose here should be to search out those laws and bring his life to conform to them, while all other things of a temporal nature should be accounted secondary, and be made to help in the fulfilling of that purpose. Christ's statement sustains this view: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

SOWING AND REAPING.

The statement of Scripture that "Whatsoever a man soweth, that shall he also reap," is a verity. The action of today returns in time to face us; the sowing of the present must be reaped in the future with its accumulated increase of thirty, sixty, or one hundred fold, and the harvest may come literally upon the morrow, or next month, or next year, or it may come in old age, though it may not come until the earthly tabernacle shall have been dissolved, but come it will. Then too the harvest is not often reaped in a day. A noble deed which requires but a moment to perform may bring an eternal flow of joy and thanksgiving from those who have been blessed thereby,—a continuous harvest of joy indeed to the benefactor. In like manner an act which violates justice, honor, or virtue, and causes the downfall of some soul, must place upon the perpetrator a life long reproach and eternity will continue the harvest of sorrow and regret which time was not able to complete, until God in his infinite mercy shall bring relief.

SECURITY OR INSECURITY.

A man builds his house upon a river valley. It seems secure, but after many years comes a flood which sweeps it away. A city is built at the foot of a volcano and stands for generations, but ultimately the internal forces of the earth burst forth and bury it with ashes and lava. Through centuries a nation grows in might and power until it becomes the greatest in the earth, but there comes a period of decline and ultimate fall when it passes away. A man stands secure under the protection of his wealth and power, but there comes the robber, or the revolution, and he is left destitute. These things show the insecurity of the places and things upon which men stand,—things which appear for a time to be safe and secure. They also warn men to examine closely their present standing places and determine their degree of endurance. Not only do the material things of this world fade away, but principles having their origin in human wisdom, and organic forms of like character. One builds his faith upon a certain creed only to discover sooner or later that the creed is changed. He rests secure in an organization that claims permanency but discovers that it has changed its form, or is broken up, and he finds the words of the Savior true: "Every plant which my heavenly Father hath not planted, shall be rooted up." Doctrines and creeds come and go. Organic forms, like the flowers, bloom but to fade, though they may long endure. That which is of the earth must fall under the testing processes of time. Where then shall men find that which is enduring, and in what way they put their trust without fear of disappointment? Where shall they stand in order that they shall not be moved?

A SAFE STANDING PLACE.

David said: "I have set the Lord always before me: because he is at my right hand, I shall not be moved." Jesus said: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man; which built his house upon a rock," where all the destructive elements are unable to move it. After declaring the things of the gospel, Peter said: "If ye do these things, ye shall never fall."

God is eternal; perfect, and hence he does not change. "The word of the Lord endureth forever. And this is the word which by the gospel is preached

unto you." He who puts himself in harmony with the word of the Lord as revealed in the gospel puts himself in harmony with God, and being in harmony with God he will be able to stand. He who takes his stand in the kingdom of God here and fulfills its requirements, will never lose his place for "His kingdom is an everlasting kingdom," "it shall stand forever."

At this the beginning of a new year the record of the past is brought to mind, but it is essential that men consider where they stand at the present, and whether their standing place is of a character to endure the tests of time. "Every man's work shall be made manifest; for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

OUR CITY WORKERS.

A few of the active workers in the towns and cities have a systematic method of distributing church literature. One good literature committee takes a lot of one hundred ENSIGNS paid for by one of the branches of Kansas City, and distributes them systematically at the hospitals, jails, and other places. The convalescent patient at a hospital has a favorable opportunity for reading and thought upon the gospel, which he does not have at home. Many reclaimable characters find lodgment in jail and have need of the gospel, and reports say that they are usually glad to read the printed matter brought in. In distributing literature in such places opportunities are frequently offered for talks upon gospel themes.

The value of such work, like all other gospel work, is not to be measured by the present results, but the seed is sown which brings its own harvest in its own time, which may be in the distant future or even in eternity. Is there not a field in all our large towns and cities which gives opportunity for helpful service to those who are willing to contribute to church literature, and those who are willing to work for its distribution? Branches and religions could legitimately take up this work and accomplish good thereby. Why not try?

TRIBUTE TO WOMANHOOD.

James Oliver Curwood, author of "The Flower of the North," tells the following story about the men to be found in the country about Hudson bay, where the scene of this story is laid:

"I was at Prince Albert," he says, "sitting on the veranda of the little old Windsor hotel, facing the Saskatchewan. During the few days previous a number of factors, trappers and half-breed canoe-men had come down from the north. One of these men had not been down to the edge of civilization for seven years. Three of the others had not been down in two, and this was the annual trip of the other eight—for there were just eighteen of us sitting there together.

"We were talking together when a young woman turned up the narrow walk leading to the veranda. Immediately every voice was hushed, and as the woman came up the steps those twelve roughly clad men of the wilderness rose to their feet to a man, each holding his cap in his hand. Thus they stood, silent and with bowed heads, until the young woman passed into the hotel. It was the most beautiful tribute to womanhood I have ever seen. And I, the man from civilization, was the only one who remained sitting, with my hat on my head!"
—Denver News.

The new constitution of the Chinese republic makes the presidential term six years, with the provision that the president shall not be eligible to re-election. He is elected by the National Assembly and must receive not less than two-thirds of all the vote cast by not less than three-fourths of the whole number of members of the Assembly. Upon the expiration of his term of office the president becomes a life member of the upper house of the National Assembly.

There are two freedoms, the false where one is free to do what he likes, and the true, where he is free to do what he ought.

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INDEPENDENCE NEWS.

A conference of the executive officers of Zion's Religious Literary Society was held here beginning Saturday December 28th, and lasting over three days. The editors, and superintendents of departments were also present by invitation and participated in the conference with the exception of Pres. E. A. Smith, editor of the "Arena." Those present were J. E. Gumsley of Lamoni Iowa, F. J. Ellet of St. Louis, S. A. Burgess of St. Louis, Mrs. M. A. Etzenhouser, Mr. J. A. Gardner, and Mrs. W. H. Deam, of Independence, R. W. Farrell of Somerville, Mass., Mrs. D. H. Blair, and Harvey Sandy, of Kansas City. Some of the special features of the conference were the discussions on the translation of the Book of Mormon into various languages, improvement of district conventions, the work of general field workers, religio work at Graceland College, and the matter of special days. A program was arranged for the next general convention, and the policy outlined for improving the work of the departments. The work of the religio is reaching such proportions that those having the work in charge must needs work out advanced methods for its accomplishment.

The Sunday afternoon service was given to the missionaries a number of whom were present. Bro. T. W. Chaburn and J. F. Curtis were in charge, and others who gave experiences were Bro. Newton, Kulesky, Dubose, Tucker, Rannice, Wm, and J. A. Dowker, Aylor, and Jesse Roberts. Many interesting incidents were related showing the various phases of missionary life both pleasant and unpleasant. A number of other missionaries were present including Bro. James McKiernan, Arthur Allen, W. R. Smith, and others.

The remarkably mild weather has been a delight to all, the sky being clear nearly all the time for the last two months, giving all an opportunity to get out. President Joseph Smith is occasionally seen on the streets in company with his secretary, Bro. W. R. Dexter, or some other safe guide, and though his sight has failed he still manifests a keen interest in all that transpires of importance, both in the church and in the world.

On Tuesday evening, December 31st, a meeting was held at Curtis' Hall in which the Independence Co-operative Society was organized with a membership of forty-two. M. H. Seigfried was chosen president, R. B. Trowbridge secretary, and R. Bullard treasurer. Seven directors were elected, leaving five more, also vice president, and business manager to be elected when the organization shall be perfected. A board of twelve directors will have the general charge of the business and will choose the business manager. Its object is to co-operate in securing the commodities of life and reduce the high cost of living.

SAN FRANCISCO AND OAKLAND.

Dec. 20.

Bro. H. J. Davison spent a few days in the bay cities preaching Sunday morning—8th in the city. Bishop Parkin preached the evening sermon, while the Oakland Saints—the church goes—were edified by Bro. C. Parkin in the morning and Elder W. H. Kelley at night. Good reports from all.

We filled the regular monthly Windsor appointment on the 8th having an unusual attendance at 11 and 3 o'clock. We found the Saints happy in the gospel faith. A Free Methodist minister opened our 3 o'clock meeting with a very nice and feeling prayer and listened attentively to a sermon on "True Christianity." We were too late for the Santa Rosa train, but we got there all the same for the night service a distance of ten miles. If you wish to know how, ask Bro. W. E. Case of Santa Rosa. We enjoyed as usual the association of the Saints and hospitality on the two nights of Bro. and Sr. Luther Bell of Windsor and Bro. and Sr. B. N. Fisher—the pastor of Santa Rosa.

The Ladies Aid Society of the city held a very successful bazaar at which they cleared \$91.65. The Oakland Ladies Aid is now in the midst of a similar effort with an idea of helping enlarge our church building.

The sub-committee to whom was referred the setting of the time for our next reunion has decided to hold it August 15 to 23, 1913, inclusive, at Irvington, Cal. So you can begin to prepare to attend, eight months will soon pass.

Bro. G. S. Lincoln the pastor was the morning speaker in the city on Sunday following in the evening by our minister in charge Bro. F. M. Sheehy—who was the morning speaker in Oakland with the pastor as evening preacher. Attendance good all day.

Bro. W. H. Kelley while crossing Market St. in the city on the evening of the 10th was struck by a street car and three ribs broken and otherwise bruised. He is at this writing doing well and on the way to recovery.

Sr. Gladys Kaighen Murphy and husband Mr. Wm. Murphy soon departs for Chicago for a brief stay. We hope the good Chicago Saints may make them welcome and in turn enjoy Sr. Gladys' talent of song.

Dec. 26.

We visited Bro. W. H. Kelley Christmas and found him much improved. He was able to walk around some. He thinks of remaining another week in the hospital. He is in the Habemann Hospital, California and Maple st., San Francisco, Calif.

An impressive Christmas service was held by each Sunday-school of the bay cities. The temper and spirit of each were of a higher order than usual showing a closer walk with the Savior and less of the tinsel and foolishness of the world.

A beautiful baptism occurred recently at the font in Berkeley. Sr. Elsie Boydston was baptized by Bro. F. M. Sheehy. She was confirmed at the morning service by the writer and Bro. Sheehy.

Bishop Parkin was the morning speaker in the city and Elder H. D. Simpson preached at night. The pastor did the Oakland preaching.

We learn of the death of Sr. Nancy Morrison at Los Angeles on Nov. 17. Sr. Morrison was the widow of Dr. Morrison of Millsboro, Ill.

We close the page of another year, Is there aught on the record to cause us fear? We view the clean page of the year just here, Will this page from a record of wrong steps be clear?

J. M. TERRY.

1202 14th St., Oakland, Cal.

ST. JOSEPH, MO., FIRST BRANCH.

On Sunday morning the 22nd, Elder V. M. Goodrich preached a Christmas sermon to a good-sized audience. The theme was God's best gift to man, the gift of his dear son, and was beautifully elaborated to the edification of his hearers. In the evening, Elder Roy Slye gave an interesting discourse on the restoration. The writer had the pleasure of being the teacher of this young brother in his childhood days in the Sunday-school, and consequently takes great interest and pride in his work in the church, and right here we wish to say that there are a number of young men in our branch that are coming right to the front as earnest diligent workers, and we knew that some of them will be noble standard bearers in the years to come; "God is marshaling his army."

At the six o'clock prayer service on the evening of the 22nd Bro. Charles Morton and Thomas Hale, were ordained, the former to be president of the 16th quorum of deacons, the latter as his counselor, Elders B. J. Dice and V. M. Goodrich officiating.

Tuesday evening the 24th a happy throng of children gathered at the church to entertain their parents and friends with their annual Christmas exercises and to participate in the usual treat provided by the school. They acquitted themselves well and their efforts were appreciated. Wednesday being Christmas day, the usual evening prayer meeting was deferred to Thursday evening. The same action was taken in regard to New Year's day.

Sunday the 29th, the same order of services obtained as on the preceding Sunday; Bro. Goodrich delivering the morning sermon and Bro. Roy Slye occupying the pulpit in the evening. There are four brothers in the Slye family, and the other three all heard Bro. Roy preach that night one brother James is a member of the church and a good worker in the Religio. The other two are yet to be converted but we have hopes.

Quite an interesting and affecting episode occurred in the Sunday-school. This being the last Sunday that Bro. Herbert Ennis would officiate as superintendent closing a period of active faithful service, extending over seven and one-half years—the school thought it fitting to present him with some lasting memento of their love and appreciation of his untiring devotion to the Sunday-school cause in this branch.

Accordingly Bro. Goodrich in a heartfelt speech, presented him with a handsomely framed enlarged picture of the school which was taken for this special purpose. Tears dimmed the eyes of many as Bro. Ennis feelingly thanked them for this loving thoughtfulness.

The evening prayer meeting was characterized by expressions of thankfulness for the blessings of the past and hope and determination for the future.

Bro. Goodrich goes about with a radiant countenance these days—a dear, dainty little maiden made her appearance at his home on the 18th, and so sweet and charming was she that they gladly bade her welcome, and now the name of Charline Margaret Goodrich adorns the cradle roll.

The Religio is preparing a special program to be given on the evening of the 17th. The district Sunday-school and Religio convention meets on the 18th, and those expecting to attend are invited to come the evening before that they may enjoy this program which promises to be excellent.

REPORTER.

LAMONI, IOWA.

Sr. Carter Scott of Davis City, after nine years of distress with an injured knee, and getting worse, finally went to Mercy Hospital in Chicago and had the right leg amputated. Her husband brought her home Dec. 16th and she has been comfortable and free from the old pain and agony that life seems sweet again. With the appliances now so skillfully made it is expected that she will be able to walk with fair comfort and enjoy the remainder of her life. Sr. Scott is a sister of Sr. Columbus Scott. Their husbands are cousins.

Bro. and Sr. J. W. Wight have been at Omaha where an operation for removal of a tumor was had, with such success that she is doing well and is at home recovering.

Sr. W. A. France and daughter Bessie were injured by their horse running away and throwing them out of the buggy. No bones broken but they were bruised and badly shaken, especially Sr. France, by reason of her being thrown against a stump.

The sermons in Lamoni on Sunday, December 22, were by Bro. J. W. Wight, R. M. Elwin, Frank Hackett and Eli Hayer. Bro. Joseph Roberts preached the morning sermon at Andover, and at night Bro. R. S. Safaryds closed the two weeks' meeting held by him and Bro. L. G. Holloway. The results are said to be encouraging.

Bro. J. D. Schofield and W. B. Paul filled the appointments at the new Bloomington chapel, morning and night. Bro. C. H. Jones spoke twice at Evergreen chapel.

Bro. J. F. Garver came in from Lucas, Ward, and Hiteman, where he has been laboring for sometime. He baptized two near Lucas, and states that prospects are very good throughout that region.

Star of Bethlehem Sunday-school had the usual Christmas eve exercises at the church with satisfactory results in the way of songs, recitations and happiness among the children and grownups. The house was filled with the interested parents, friends, and Saints in general. Also on Christmas night an entertainment was given at the Children's Home by those living there. The long dining room was beautifully decorated, and a large gathering of those interested in the Home witnessed the exercises by the little folks, under the skillful management of Sr. Helen Robinson, daughter of Bro. and Sr. W. P. Robinson, who conduct the daily life there. Sr. Helen has the tact, ability and perseverance so much needed in training, directing, and getting good results. Then the tree was unloaded of the presents for each child.

The fine weather and smooth roads enjoyed thus far this winter have enabled people to travel in comfort, both with teams and autos, for visiting and pleasure as well as business. One year ago the snow was deep.

Sr. Mildred Suman, an attendant at Graceland College for several years, was married on December 19th at the home of her parents in Moline, Illinois, to Bro. C. E. Erwin,

one of the professors in Graceland College, Bro. Amos Berve officiating.

Bro. Albert Carmichael and E. D. Moore preached at the house of the Lord yesterday, and Bro. Joseph Roberts and C. J. Peters filled the evening appointments at the Homes. At nearby places there was preaching by Bro. J. F. Garver at Bloomington chapel and Eli Hayer at Andover.

December 30.

ALFRED.

CENTRAL CHICAGO BRANCH.

We are quite happy in the precious gospel of our blessed Master, and we are trying to keep the banner to the breeze.

Last Sunday there were four baptisms at our branch—two sons of Bro. and Sr. Keown, and Bro. and Sr. Krebs' son Fred, and Bro. J. W. Collus who is the head of the family, and his companion is soon to follow.

Elder Jasper O. Dutton was the speaker last Sunday evening, and while the branch correspondent was not present to hear the stirring instruction, he has been credibly informed that those who were so fortunate heard something that will last for some time to come.

The Sunday-school entertainment was a splendid success, the church being well filled with attentive listeners, and those taking part showed careful training.

The organization of a new Sunday-school among the colored Saints of the city will be a feature of the advancement of the work in Chicago. This takes place on Sunday the 29th inst.

Quite a nice party of the Saints from Flint, Mich., spent last Sunday with the Saints of the Central Branch. They came to see our city and especially our missionary and his wife, Bro. and Sr. Dowker.

Elder D. E. Dowker was suddenly called to Independence, Mo., by the death of his mother who has been a sufferer from nervous prostration.

The work is upward and onward, and may all labor together for the kingdom.

Dec. 28, 1912.

CORRESPONDENT.

SAINT LOUIS, MO.

Our district conference convened here Dec. 14 and 15. As large an attendance as we ever had was present and all were strengthened and encouraged. A pleasing feature was four baptisms followed by confirmation. One, Bro. Charles Jones will be pleased to hear, was Miss Carrie Procter, the writer cannot recall her present name as she is married and has several little ones.

Bro. Lewis delivered the morning sermon which was reported as being full of good thoughts, touching the hearts of those present and giving comfort and strength. Bro. Dowker occupied the evening hour, his theme being "The one church." Many good thoughts were gleaned therefrom. Conference adjourned to meet in St. Charles, Mo., March 14 and 15, 1913.

Bro. Sawley of the missionary force spoke to us the morning of Dec. 22d, using as his text Acts 5:29-33. Beautiful lessons were gathered from the story of his conversion and work in the grand and glorious gospel. Bro. Sawley has labored the past week in Brentwood, Mo., the result of which looks promising. One little bud by request, will be baptized Christmas day in a stream near her home in Brentwood, by Bro. Sawley. He will go to other parts of the district after Christmas day. Thus are these men of God blessed in the Master's cause.

Bro. Archibald was the speaker the evening of Dec. 22d, his subject being, "The babe of Bethlehem, and the Christ as he is to us today."

ELIZABETH PATTERSON.

2739 Greer Ave., Dec. 22.



CORRESPONDENCE

ROUTE 16, MILROY, IND., DEC. 22.

Editor Ensign—As I never see any letters in the ENSIGN from this part of the country I thought a letter from here might be of some interest to somebody. There are four of us Saints here, my sister and her husband, my wife and me. We live close together and have good times. There is a Christian church near us, but the people will not read our papers or tracts to learn the difference between our church and others but if there are any who are honest in heart, some day they will listen to the true gospel of our Savior and obey it. The people here are good to help those who are sick and unable to help themselves. We are trying to do the best we can towards spreading the gospel of Christ among the people. I am trying to shun all the temptations and to live a better life towards God and I ask all the Saints to pray for me and my family that we may be stronger in the faith.

I love this latter-day work and I would love to have my son embrace this gospel before it is too late. I would love to do something to help the gospel along, but I am too poor to do anything as far as finance is concerned. I would love to have the Book of Mormon and Doctrine and Covenants but I am too poor to buy them as my family needs all I can earn, but I am thankful to my God that he has blessed us with good health.

I ask an interest in the prayers of God's people that I may ever live right before God.

JOHN EULITT.

INDEPENDENCE, MO., DEC. 30.

Editor Ensign—We wish to take this means of expressing our thanks and appreciation to the many Saints and friends who so tenderly sympathized with us in our late bereavement caused by the death of our companion and mother. Though it was not altogether unexpected we were hardly prepared for the shock. Also wish to express our hearty appreciation to the brethren and sisters who so nobly assisted in the services in song, prayer, and preaching.

Your brother,
WM. DOWKER and family.

MOUNTAINVILLE, Mo., Dec. 21.

Dear Ensign:—As it has been some time since seeing anything from this locality in your valuable columns, I take this opportunity of writing a few lines. As a branch, we are still alive; and while there is still room for much needed improvement in many ways, we see much to encourage us to continue on our perfection.

Bro. F. J. Ebeling has been with us for some, breaking the bread of life before the people, and we trust and believe that his labors have not been in vain. During his stay he assisted us in making improvements in decorating the interior of our chapel, which improves its appearance very much. From this place he has gone into new territory at Sargentville, Sedgwick, etc., where the gospel story is being well received by interested listeners.

This branch is presided over by our highly esteemed brother, Elder Moody P. Eaton, who, we believe, is putting forth good efforts for the upbuilding of God's kingdom and the establishing of the truth in the earth. While we are somewhat limited as to an efficient working force we are struggling on, striving to do our best under adverse circumstances to overcome and destroy the works of the enemy of righteousness.

Permit me to say that I am still trying, amidst the peculiar circumstances and environments surrounding me, to press on towards the high calling in Christ Jesus, and to win the race, outlined by our dear Savior. Every day I realize more and more the nature of the gospel in helping one to overcome evil and to strengthen us to go on gaining new and higher ground each day. Desiring the prayers of the Saints, I remain your brother,

WALLACE A. SMALL.

JAY, Fla., Dec. 21.

Editor Ensign:—As I read so many letters in your columns I am anxious to let the Saints know what God is doing in this part of his vineyard. During last November from the 8th to the 18th, Bro. J. W. Dubose preached at the homes of Bro. F. M. Edeker and Sr. Indiana Wagener with good attendance. We did not think that there would be much interest, but he was called back Dec. 8th to baptize two dear ones.—Bro. R. C. Wagener and his sister, Mrs. E. M. Thompson, and there are others who are near the water, for they have expressed themselves so. What few Saints that are here are doing all they can to keep them interested by handing them tracts to read. There was a lot of good done here as this is a new place and the prejudice was great. We do hope that there will be another missionary to follow soon. If any will come we will do all we can to help them out. We are not handy to a branch,—about twelve miles to the nearest one, but we try to let our light shine so others may see our good works and be constrained to accept this gospel. We ask that the Saints will pray for us that we may hold out faithful.

I have lately been baptized into the kingdom and have enjoyed many blessings since, and I do strive to live faithful that I may overcome the adversary and walk before God as will please him. There are only eleven Saints here and we have no place to worship. I trust our number may grow till we will have a place in which to meet and praise God.

Your brother in Christ,
LEE POWELL.

OMAHA, Nebr., Dec. 17.

Editor Ensign:—Once more I will try to send a few lines to your ever welcome visitor in my home. If there is any one thing that makes me feel as though I am falling behind in not keeping posted as to what is going on in the field it is when I am deprived of perusing the columns of the ENSIGN. But I realize that I have been more of a receiver than a giver, so far as contributing to our publications, notwithstanding Jesus has said "It is more blessed to give than to receive." But I have never felt especially condemned because I have not written more for I thought I had a fairly good excuse, for I feel that the space is too valuable to be occupied with the material that I could furnish.

So far this season I have not attempted very often. If I have done wrong in not appearing often enough, or in being too often, I hope to be forgiven. After almost thirteen years in active missionary work I am glad to be able to say I can see many changes in that time for the better, and the coming and going has been wrought both with pleasure and sorrow. I have seen the angel's message gladden the hearts of many both in life and in death.

As time passes and I think we all know the end of the world and redemption of Zion draw near, the more I see the necessity of a closer walk with God. And how can this be done unless I am willing to keep his commandments and love him more. I also realize that we need more of the Divine and less of the human, in order to accomplish that which has been committed to our trust. So may the Father's blessing rest upon the faithful is my desire and prayer. I have nothing flattering at the present to write concerning my field,—the Northern Nebraska District. But I can say we have the faithful few, who I believe are trying to do the best they can to move the cause of Zion.

In September I visited Columbus, Nebr., and I found the faithful few there and wondered if we all were placed under similar conditions if we would do as well. Our fall conference was held at Blair, Nebr., and there the faithful surely did their part to encourage the visitors to step up higher. But since then one of the faithful has gone to his (I believe) well earned reward, because he was always at his post of duty, although aged, that of a deacon looking after the meeting house and the comfort of the Saints,—a splendid example for some of our young men. This was Bro. Quen Lytle.

Since this time I have held a three weeks' meeting at Decatur, Nebr., with not much interest only with the same few, as at other places already mentioned. But they were at their place: and gave what assistance they could.

I have not seen anything from Omaha for some time and though I am not the authorized correspondent, I cannot leave this branch out of this letter. While my wife and I labored here for four years as city missionaries, and during that time, we had many joyous times with the

Saints here, and learned to love them because of their many acts of kindness, oftentimes not knowing how to express our thankfulness to them, nor at times did we know what act we could do to be of lasting good to them, nor do we yet know how to repay it all. But to show your readers that they have not forgotten how to gladden the heart and soul of the missionaries, on last week about twenty took us by surprise and called on us and left about ten dollars worth of provisions when they left, and it was surely thankfully received. For one week before I came home to find Sr. Baker in bed with what the doctors call nerve trouble in her spine, and at present writing can sit up very little. I tell you at times like this it makes one feel and know the effect of the gospel, when Saints will demonstrate it this way. And now Bro. Editor, if you don't think it unwise I want to say something more along this line. I find some of our branches having a hard time to meet their little expenses to pay fuel and light with sometimes a dollar or two per month to the janitor, and they think their expenses are awful! The Saints of Omaha are all laboring people and few of them have their own homes, but they meet the expenses above mentioned at city prices, and in addition to this, for years they have cared for their missionaries in the way of paying their board, street car fare, and so far as myself is concerned practically clothed me; and now they are still maintaining their missionary and paying for their new church. I will venture that their present expenses (out side of all they are doing as to such surprises as I have mentioned) is not less than sixty to seventy dollars per month. So please do not think there are no faithful ones here. But just like all other places it is the few. May God bless such is my prayer.

I have found good Saints wherever I have been able to labor in our district. I cannot forget to mention Winnebago, Nebr., where the few faithful without branch or house of worship are trying to do the best they can by having a home class Sunday-school, and are always glad to see the missionary. All have helped, and the great day of accounting all will receive their reward.

With no fear as to the triumph of this, God's cause, I remain yours in the conflict,

2914 N. 25th St.

J. M. BAKER.

YATES CENTER, Kas., Dec. 22.

Editor Ensign:—It has been several years since I wrote to your paper. I live five miles east and one mile north of Yates Center, Kas., and am still in the faith, and if any difference as I grow older my faith in God and his church grows stronger. I am trying to tell the gospel story at a school house near us but the people seem to be afraid and say nothing for or against my preaching. There is a United Brethren church house on my place. They have preaching and Sunday-school every Sunday afternoon at two o'clock in which I am a teacher of the old folks' class. I try to give them the true doctrine in that way. We don't like this part of Kansas very well and would trade our farm for a well improved one near a good town in Missouri if we could.

Yours in bonds of love,
T. J. MAUZEY.

CAMERON, Mo., Dec. 21.

Dear Ensign:—By request of Brother Ammon White, I assisted in the evangelistic services at the stone church, Independence, Mo., beginning Sunday, November 10th and continued over the following Sunday. As I had promised to meet with the St. Louis Branch Sunday, November 17th, I left Independence, Saturday p. m. I felt keenly the responsibility of the week's work to be done at Independence, as it was the first effort, (if I remember correctly) put forth by the brethren of the evangelical order in holding a revival service there. I was much pleased with the reception given and the interest manifested. The order of the meetings was: prayer meeting from 2:30 p. m. to 4 p. m. song service 7 to 7:30 p. m., preaching 7:45 p. m. Had two sessions for boys and girls from 4:15 to 5 p. m. Bro. Ammon in the first session gave a talk from a chart that was entertaining and instructive, and the young folks enjoyed the session. The second session I talked to them.

The order of all meetings was arranged by Bro. White and met with my approval. We were very pleased to have the presence and assistance of our esteemed and aged brother and co-laborer, Henry Kemp. In the first prayer and testimony meeting, Sunday 2 p. m. this aged brother spoke very encouragingly of the undertaking of his brethren in charge of the services, and he said it would be a blessing. To me it was and I believe to others. I appreciated the good, comfortable quarters I had with Bro. and Sr. Ammon White and the short, but pleasant visits with several of the brothers and sisters.

I left the city of Saints for St. Louis cheered and strengthened and with a heart of gratitude to him that made it possible for one so weak as myself to be numbered with his servants and saints in the Marvelous Work and Wonder and to receive his recognition and approval. May we continue to be worthy of same. I am safe in saying that there are a large number of Saints in Independence that are striving to be saints indeed.

I met with the St. Louis branch; preached Sunday morning and evening, the 17th; also preached for five, nights the same week; had good liberty and interest. This branch is fortunate in having a large number of faithful and intelligent workers, with Bro. Russell Archibald as their president, who has the confidence and support of the members and ministry, which he justly deserves. Bro. J. W. Rushton was on hand Sunday 24th; preached morning and evening and continued over the following Sunday, and Monday, December 2d, gave a profitable talk to men only. His efforts during the meetings were highly spoken of. The Ladies Mite Society did a good work during the two weeks meetings by serving a tree lunch, which was very much appreciated by those that worked in the city until 6 p. m. and lived out too far to go home and return in time for services. This was a wise provision and attributed much to the success of the meetings. Many thanks for the valuable assistance. There are also some excellent singers in the branch whose faithful attendance at all the services did much to assist, by the soul reviv-

ing songs of the choir.— Bro. Edward Bell chorister, and Sr Waldron organist.

While laboring in St. Louis we made our home with Bro. and Sr. Thomas McKevit, 1240 Graham St. which is in the Cheltenham branch, five miles from the St. Louis church. Elder Henry Roberts is in charge of that branch, he is a safe leader; but has one fault, more confidence in others than in himself, which sometimes is a mistake. Bro. McKevit is priest; they have a membership of about fifty and have a neat little house of their own to worship in. The young, active ministers of the city, found in the Oak Hill and St. Louis Branches, also in Leadsdowne branch, will find a welcome by the Cheltenham saints, if they will give them a helping hand. Call Bro. Roberts by phone, and make your appointment so that due notice can be given.

The 23d of November being my sixty-fifth birthday, the knowledge of the same was spread among the Saints of Cheltenham branch, and to my surprise, there came several, in ones and twos, to spend the evening at the home of Bro. and Sr. McKevit. I was pleased to see them call, but it did not occur to me that a surprise was in store, and that I was the cause of the gathering, until there came quite a number in one body with well-filled baskets. Truly it was a complete surprise, as doubtless many present noticed, for usually when we expect to entertain company, especially in large numbers, we put on our best; but here I had no collar on, shirt was not newly laundered, shoes need polishing, and my hair had finger marks in it. It was Saturday evening, and I was just contemplating taking a bath when they started to come.

Prior to partaking of the good things spread on the large table, where twelve could be comfortably seated at one time, (and there were three sittings, thirty-six in all.) Sr. McKevit in behalf of the Sister's Aid Society, in a few chosen words, presented me with \$5.00 which was acknowledged by me in feeble words, but with grateful heart. There are circumstances and scenes in life that seem like a dream and this was one; but this surprise was the real thing, being away from home, where loved ones during the day would often speak about it being pa's birthday, and some reminded me of such by cards, so I appreciated this the more. I was very grateful that I was among friends; we had a time long to be remembered.

I would like to have remained during the meetings held by Bro. Ruston, but duty called me to Nebo, Illinois, where I spoke eight times in the Saint's church, which is located six miles south of Nebo in the country; the road is rough and hilly; they farm three sides of the land which is very productive. I was surprised to see the good rich corn on the side hills and on top of the same. Thanksgiving day brought about one hundred Saints and friends together at the church: I spoke at 11 a. m. after which the contents of well-filled baskets and boxes were spread on a long table, where all, with thankful hearts, partook of the rich well prepared dinner. The afternoon was enjoyed in listening to short talks from some of the brethren and friends; three Baptist ministers took part, having been together all day it was thought advisable not to have preaching that night as all had to go home and do their chores. Bro. W. A. Guthrie is the presiding elder of Nebo, and he is always ready to defend the work and is competent. He is spoken of very highly by the business men of Nebo and has the respect and confidence of his brethren. He is willingly supported by the priest, teacher and deacon, whose names I cannot just call to mind. The majority of the Saints are strong in the faith, and I believe will renew their diligence in the work. I found them a kind, affectionate band of Saints, and did not forget that the patriarch had to have means to travel as well as the stenographer, which is so often overlooked in different branches.

From Nebo we went to St. Charles, which is comparatively a new branch of fifty members. Bro. D. L. Lehman, elder in charge assisted by Brethren Law, and DeCoster priest, Bro. Sampson teacher and Bro. Martin, deacon. Bro. East an elder, has rendered valuable services; preached four times and gave several blessings here, as well as in Nebo. On my way to St. Charles I called at Alton, preached twice. There is, in my opinion, good prospect for the work at all of these places. Bro. Sawley and Dowker, missionaries, have done some real good work in the St. Louis district and are well spoken of by the Saints, which is always good news to me.

The St. Louis conference convened at the stone church, Saturday 14th at 6 p. m. A large delegation present, and the business was done without a jar, including the election of district officers for the coming year; Bro. Archibald president, Bro. Elliott and Baraclough, High priests, vice-presidents, C. Hemington, secretary; Bro. Reeves district treasurer, and S. Burgess, historian, Bro. Russell Archibald, bishop's agent. Sunday, preaching at 11 a. m. by writer. There were four ladies baptized by Bro. Elliott, one of whom I know was converted during the meetings, 2:30 was prayer and testimony meetings, and the confirmation of those baptized, 7:45 preaching by Bro. Dowker. This was one of the largest conferences in the history of the St. Louis district, and it was certainly gratifying to hear the report of the local brethren from various parts of the district; so many new openings and all report much interest. May the unity, love and push continue; the prospect for the work is very encouraging; may wisdom and understanding and discernment continue. I intend after the holidays to visit some of the branches in Independence. Stake; would like to hear from those in charge if they think it advisable for me to do some labor. Wishing all the compliments of the season. In gospel bonds, I remain,

Your brother,

Wm. Lewis.

7th and Harris, Cameron, Mo., Dec. 21, 1912.

How much would you be worth if you lost all your money?—Life.

"A TIME TO LAUGH."

Official Business.—Missionary: "Why do you look at me so intently?"

Cannibal: "I am the food inspector."—Buffala Commercial

SERMONS AND ARTICLES

GOSPEL LOGIC.

By Francis J. Ebeling.

Of all the forms and phases of religion there is only one that will stand a logical examination, and that is the one set forth in the New Testament. Its peculiar adaptability to every human need, the universal adaptation of it in some form, the abundant evidence of its antiquity gives it the impress of divinity.

All truth is logical and logic is but the simple process of determining the truth or falsity of a proposition.

The truth of a proposition can always be known by the working principle. If the principle works to the moral uplift of the adherent and betterment of society in general, such principle should be welcomed by all as truth; but should it tend to demoralization, the results would prove its character.

This gospel was offered to the world in 1830 by a young, unsophisticated boy as the same gospel that blessed the world nineteen hundred years ago, claiming to have restored all the elements which make for happiness, with the promise that all those who would honestly accept it need not be in doubt, but could receive a witness for themselves. This promise, if false, carries with it its own destruction, and it is not logical to suppose a person would ever make such an offer with the least hope of success, unless he was thoroughly imbued with sincerity. Hardly would a counterfeiter place a spurious piece of money in another's hand, and the same time urge him to take it to a government essayer and have it tested. An honest man would not hesitate to make such an offer.

When Joseph Smith presented the gospel to the world he made just such an offer, hence no honest person need be deceived, for it costs nothing to obtain the proof.

In the closing pages of the Book of Mormon the divine test for ascertaining the truth or falsity of said book is given. "And when ye shall receive these things, I would exhort you that you 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."—Moroni 10:1, small edition.

It is hardly logical to even suppose an impostor would give you the true means of detecting his imposition. The beauty of this is it places the responsibility upon the words of Jesus Christ as recorded in the book in which all professing Christianity believes, which says, (John 15:16), "Whosoever ye shall ask of the Father in my name, he may give it you." This being a true proposition no one need be in the dark relative to the truth of the Book of Mormon. If the promise of Christ should fail in this instance, it is liable to fail in every other instance, hence his word is of no more benefit to us than that of an ordinary man.

Christ says "Ask and ye shall receive;" and the Book of Mormon urges all to put him to the test. Inasmuch as this has been a safe and sound principle to follow in all ages of the past, would it not be as safe today? Principles never change, but the same cause will invariably produce the same effect. If the Book of Mormon was asking something new and unheard of as to its veracity we might be justified in rejecting it at once, but when it simply and sincerely asks you to apply the time honored principle in which all Christian people believe, where is the danger?

Since the working principles of the Book of Mormon are only calculated to uplift and bless mankind, why should it be despised. If true, it gives its believers the advanced knowledge of the history of the most remarkable people of the world, the American Indian, of whose origin great scholars of all the world have labored hard to learn. There is nothing in it that will injure a man by believing. It tells me to believe in Jesus Christ, repent and be baptized, and ever thereafter to lead a good, pure, godly life. If I do all this and still believe in its origin, will God damn me? If I believe in Jesus Christ, repent of all my sins, and live right all the rest of my days, and still believe the Book of Mormon, and in the judgement day I find the Book of Mormon originated with man, be that whomsoever he may be, will God condemn me for an honest belief in a book coming from man, after I have lived up to all the requirements of the New Testament? Logic, consistency and justice would answer, "No."

Then the philosophical deduction of the whole proposition is this: If the Book of Mormon is false we are just as well off as other believers in the Bible, and if true we are just that much ahead of them. All other things being equal,—if our opponents are right we lose nothing,—they gain nothing. If we are right they lose much and we gain much. Why then should our opponents spend so much time and energy in trying to prove the Book of Mormon false when they gain nothing in the end and possibly lose much?

This latter-day message is founded upon the principle of revelation, upon which our opponents have fought us as though it was an exterminating plague. They say if they prove revelation to be a false principle in these days, down goes our whole church. True, but what have they gained should they prove it? If our salvation hinges upon it you have simply destroyed our hope of salvation which no Christian should delight in. And if our salvation does not depend upon it and we live as good as our opponents, we will fare just as well as they in the day of judgment.

If present revelation is not essential to celestial happiness and our opponents can secure that glorious condition without it, surely we can too, providing we live to the gospel of the New Testament, (minus revelation). If they can be saved without a belief in that principle, we can be saved with it. Surely God will not condemn me for believing in a principle today that blessed and saved people two thousand years ago. If revelation is not necessary today and my opponent can be saved without it, surely I can be saved too, providing I have faith in Christ, repent of all my sins, be baptized and live a good life till death. Hence I am just as well off as they if they are right, while they are much worse off if I am right. If I am right they are wrong. If they are wrong I am right.

Latter Day Saints believe that living prophets and apostles are necessary to obtain perfection, that wherever the true church is, in it they will be found, as so forcibly and logically set forth in 1 Cor. 12, and Eph. 4. Paul says they were for the perfecting of the saints. We are told today apostles and prophets were only for the first age of christianity. So, to be logical, if apostles were for the first age only then perfection was for the first age only.

Again we make the logical deduction, if our opponents can be saved without apostles and prophets, surely we can be saved with them. If I repent and be baptized and live the best I know how with the Bible in my hand, will I be condemned for believing in apostles and prophets? If a belief in them blessed and perfected men two thousand years ago why should the same belief condemn me in this age? If those officers are not necessary in the church today we lose nothing, but if they should prove a necessity, we have gained a great deal above those who reject them. If we are right we are far better off than they. If they are right we are as well off as they. So we have nothing to lose and everything to gain, while they have nothing to gain and a great deal to lose. That which pleased God and blessed man at one time, will not displease God and curse man at another time.

In John 3:5, Jesus says: "Except a man be born of water, and of the Spirit he cannot enter into the kingdom of God." Latter Day Saints believe this just as it reads, and believe that both water and Spirit baptism are essential to salvation.

There is a class of people claiming to be true followers of Christ with considerable influence in the world who say they can be saved without water baptism, but contend very earnestly for the Spirit baptism. On the other hand there is a large class of people who makes great claims to be the only true disciples, who denies the Spirit baptism but contends most strenuously for water baptism.

Latter Day Saints claim both baptisms are essential to salvation. The logic of the proposition is this. If our friends on the right can be saved with Spirit baptism only we can be saved surely with water and Spirit. And if our friends of the left can be saved with water baptism alone surely Latter Day Saints can be saved with both.

If our friends on the right hand are right we are right for we have all they have and more too, if we are right they are wrong. If our friends on the left hand are right we are right; if they are wrong we are right. Again we have nothing to lose while they have nothing to gain, while we have much gain and they have much to lose, provided we live right otherwise.

Every true proposition carries with it, its own weight of evidence, by placing in contrast the re-

sults of the affirmative and negative. If the working principle of an affirmative tend to benefit and bless humanity, and if it is of such a character as to place the believer in it upon an equality with the negative providing the negative is correct, it is safe and sound proposition to stand upon.

Upon this premise I very effectually silenced an infidel a few years ago who had been attending my meetings. He invited me very kindly to his house for the night, to which I accepted. It was not very long until we were in an earnest conversation on the merits and demerits of the Christian religion. He was quite gentlemanly all through the talk, contending that all there was of man was what he is here and now, making quite a strong argument of the Ingelsol type. He held that the Bible originated only with man. After he had fully destroyed, as he thought, all the Christian's hope, I began by asking: "Now my friend what have you gained supposing you have undermined my faith in this divine mission of Jesus Christ. Have you offered me anything better?" I continued by submitting this hypothetical proposition, "Suppose now you are right, that all beyond the grave is an eternal blank. You die and I die we are both on the same level. You gain nothing I lose nothing, but on the other hand suppose all these things you have heard me preach during these meetings are true. Viz. resurrection of the dead, immortality beyond the grave. Life on the earth with Christ for a thousand years and after that enter that golden city, New Jerusalem that John saw coming down from God out of heaven, when God shall wipe away all tears, and suffering, separation, sin and death shall be unknown. Suppose all are true. Who now has the best of the question from a philosophical standpoint? If true, unlike the other proposition I gain a great deal and you lose a great deal. I have everything to gain and nothing to lose, while you have nothing to gain and a great deal to lose. Laying the Bible aside now. I again asked who is the better off? The only reply was: "Let us go to bed." While this young man has always been my friend, he has never tried to put his faith above mine in my presence.

This is the effectual argument the Christian world in general brings against the infidel. It can be used just as effectually against the unbeliever with reference to this latter day work. If our philosophy be true we are so much better off than they are. If untrue we are just as well off, keeping constantly in mind that God will not condemn you for an honest belief in the Book of Mormon present revelations, living apostles and prophets, providing you repent and be baptized and live as near to the New Testament as possible.

It has always occurred to me if I were going to oppose another's belief it would be that belief of which the keeping of it would impose upon the rights and privileges of others, and tend to degrade. But where no single item or principle can be shown to be contrary to the code of good morals, only ignorance or blind prejudice would inspire opposition or persecution.

In a conversation with a high school professor in Southern Ohio I made the statement that I knew the doctrine I was teaching was true. He immediately took me to account for making such a statement, and said I did not know or could not know what I claimed to know. I contended I was entitled to know of the truthfulness of the doctrine of Jesus Christ by virtue of the promise made to all who obeyed as Jesus had said in John 1:17, "If any man will do his will, he shall know of the doctrine. I said to him. "I claim to have obeyed those principles which entitles me to this knowledge. And since you have acknowledged you have never complied with those principles you are in no position to deny my claim to knowledge which my obedience to those principles has brought to me." I continued by saying no man can intelligently criticize another until he has been in the same position of the other man. And illustrated by the following: "Suppose I were to go to your school Monday and you have a problem worked out upon the blackboard in geometry or trigonometry. You had worked it by the principles of mathematics which you had mastered, and suppose I should say my dear sir, you don't know that that is right; and you should ask if I had ever studied the principles of mathematics and I should answer, 'No.' What would you think of me?"

He replied, "I think you would be a fool." I then asked "What do you think I think of you, since you have confessed you had not followed the principles of the gospel which entitles one to the knowledge you question? In other words you have judged my confessed knowledge by your ignorance. The

logic of this question is apparent to all. It is true in every profession in life.

During the first year of my ministry I was holding meetings in old Virginia. Among the few who came out was a young lady of intelligence, a school teacher. She became interested and was about to obey. We set a day to have the final talk preparatory to baptism, but she failed to put in an appearance. A few days later I met her and she told me she had changed her mind, and said her mother had died rejoicing in God, in the Methodist church and she wanted to go where her mother was and as she went to heaven in the Methodist church she could too. And I must confess it troubled me considerably and I could not answer her at the moment. I thought if salvation was to be obtained in some popular and respected church, what was the use of me making such a sacrifice in preaching such an unpopular doctrine. And while those thoughts were flooding my mind I was moved to ask her these questions:

"Do you think your mother is in heaven?"

"Yes."

"Do you think she lived up to all the light she received in the Methodist church?"

"Yes."

"Haven't you told me you have heard more truths during my meetings than all you have ever heard in your mother's church?"

"Yes."

"Do you want to go where your mother is?"

"Yes."

"Then you must do just as your mother did,—live up to all the light you have. We ask you to surrender no truths you have already, but to receive more."

She turned from me with a sad heart. She felt the force of my position.

All those who die in any church, or no church, having done the best they could in this life, will have opportunity to receive the fullness of the gospel in the spirit world.

If, as some argue for the heathen—they will be saved in ignorance. Then the ignorance of man is the power unto salvation. For the greater part of the human family have passed away in absolute ignorance of the true gospel. The Lord says of them in Doctrine and Covenants that they will come up in the first resurrection. This church is the only one holding a gospel salvation for the benighted heathen. Again demonstrating the fact all truth is beautiful; consistent, and resulting in the happiness of humanity.

I was holding a series of meetings in Toledo, Ohio, and had announced four lectures on baptism. I had brought in all the evidence we usually do on the object, purpose and mode of baptism, but had not said anything about the thief on the cross, keeping that till the last night. But a certain class-leader could stand it no longer so on the third night advanced the front for an argument. After reviewing much which we had gone over in the three lectures. He introduced the thief on the cross, as if it were a Gibraltar against our position on baptism. He overlooked all the plain Scriptural proof I presented, and contended that the thief went to heaven without baptism. Seeing that he would not accept logical argument. I said, "My friend, I want to ask you a few questions. "Who is your example, the thief on the cross or Jesus Christ?" "Christ," he replied. "Who died for you, the thief on the cross or Jesus Christ?" "Christ," he replied again. "Then why not follow Christ and go to heaven like Christ rather than to make the thief your example?"

It seems strange that men who claim to believe the teaching of Christ and have accepted him as their guide and leader, will pass by all the plain teachings such as, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven." John 3:5. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mark 16:15. "Repent and be baptized . . . for the remission of sins." Acts 2:38. "Whereunto even baptism doth also now save us." 1 Peter 3:21. And many other plain declarations, and cling to the example of the thief and all this because they do not understand the Bible for there is circumstantial evidence that the thief had been baptized.

So many places we go we find some people standing aloof from the church, yet fully believing the doctrine. Ask them why they do not come into the church and frequently the reply will be: "So and so belongs to the church, and as long as he is in it I won't come in, I don't want to associate with such characters. Applying the Socratic

method of teaching I asked the following questions:

"Are those people so bad you do not want to associate with them?"

"Yes."

"Do you want to be where you won't have to associate with them?"

"Yes."

"Would you like to spend eternity with such characters?"

"No."

"Then you had better obey the gospel and come into the church. If those people are as bad as you think they are so that you surely not want to associate with them here, they will surely not find a place in heaven, because they have not obeyed the gospel after coming into the church; and if you continue to refuse to obey the gospel and remain outside the church, you too will fail in gaining heaven, and the probabilities are that you will have to spend eternity with those whose association you so much avoided here. Now the best way to avoid having to spend eternity with such individuals is for you to come into the church and live up to all the requirements of the gospel, which will insure you an inheritance with the righteous."

There is no consistent reason why one should not accept and obey the gospel. We may invent many excuses but no reason. Hence every objection the critic may bring against the Christian religion as set forth in the Scriptures, goes down before the searching rays of reason, logic, and philosophy.

I love this latter-day work because it appeals to my judgment, reason, and manhood. The intelligence of heaven is enwrapped within it, and the more we delve into it the more we find which appeals to our intelligence.

On an occasion when I was riding on a train I picked up a pamphlet of instructions to conductors, and after reading a list of instructions to be followed in case of accidents or emergencies, I found at the end this one, "*In case of doubt take the safe side.*" How quickly I applied it to the latter-day work. Since the angel message of the last days has shaken the creeds, and thousands of people are in doubt as to what is the truth, and which is the true church, I would say, "In case of doubt, take the safe side," and the safe side is that which the Scriptures point out,—the truth which saved mankind two thousand years ago. The doctrine which was preached then, and the church which they had then, find their identity in the doctrine and organization of the one which we present to the world.

A belief in revelation, tongues, prophecy, healing, miracles, and apostles and prophets, and also the gospel principles of faith, repentance, baptism, laying on of hands for the gift of the Holy Ghost, etc., is the side which made the ancients so safe, and if their salvation was assured by taking that side, then if we take the same side today we also shall be safe. There is no evidence that any other way is safe. To take any other way is to take a chance in regard to our salvation. We promise everything that any other church does which is in harmony with the Scriptures, and much more than any other church here and hereafter which is also according to the Scriptures but which other churches deny.

Negativeness is a characteristic of false religion. Truth is woven with denial of other truth in order to give reason for acceptance, like it was in the Garden of Eden when Satan told our first parents that they should not surely die but should be as gods, knowing good and evil. From that day to this that negative force has been in evidence, and the plain teachings of Christ have been laid aside on the sole ground that they are not necessary now and have been done away. Jesus said "Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven," and others have said, "It is not necessary now." He also said, "These signs shall follow them that believe," but others say, "They are done away." Whom will you accept, Jesus, who has never recinded these positive statements, or others who have negatived them without any authority from him? Which is the safe side?

This church denies you nothing given to those under the gospel anciently, but holds that the church is a living institution, having within it the life and light of Christ by which it not only is able to reaffirm all the ancient truth, it is able to receive instruction and guidance to enable it to meet every emergency. It is still in communication with him as it was anciently. A church acknowledged by him was a safe one then, and not until it ceased to have his recognition and acknowledgment did it

cease to be safe. A church with his endorsement is safe today. "In case of doubt, take the safe side."

DEFENDS MODERN MIRACLES.

Miracles were defended as a present-day possibility and an earlier-day actuality by the Rev. H. Page Dyer in a sermon in Ascension P. E. church, Philadelphia. In the course of his address he said: "The question of belief in miracles really seems to involve practically the belief in God, as now living, consciously acting, personally directing his creation. If one believes there is a God who made all laws (far more than we know of), who can therefore dispense with them, modify them, bring into play higher processes unknown to us; who can reach his end by routes far more varied and unsuspected by us; who can accomplish his purposes by methods which to us (but not really) seem to contradict other divine ones, then we don't fear to expect wonders and we are willing to say: 'This to me is a miracle.'

"If we believe there is an omnipotent, living, interested and controlling Person, and that he chose to work miracles in days gone by—working them through men and women on earth—then why must I dogmatically assent that he cannot do so now, or even that he will not do so now. Rather, I must say that he, being omnipotent, surely can, and if he sees a need for it, surely will work miracles today. To say he cannot, denies his Godhead; to say he will not, is presuming to declare what is the unrevealed will of God, which would be irreverently presumptuous and evidently beyond our knowledge."—*Inter Ocean*

READING THE BIBLE.

A New York newspaper once reported a clergyman as saying that the number of words in a Sunday newspaper is very nearly the number of words in the New Testament. There are many, however, who feel that they have abundant time to read the paper, but plead the lack of time as their one great excuse for not reading the Bible. The paragraph suggested to me the question: How much time is actually necessary in order to read the Bible through? I then formed the plan of noting down the amount of time required to read the different books through at an average rate, pausing now and then to make memoranda. The intention was not at all to see how much could be read in a given time. I do not believe in hurrying through the Bible, as one would hurry through a story book, but it is my belief that, in order to get the full force of a book in the Bible or out of it, one should read it straight through, and as much of it at a sitting as possible. Reading the whole of Matthew is the best preparation for understanding its last two lines; of Job, for the realization of the triumph of faith; of Ruth or Esther, to get those marvelous stories in all their matchless beauty. Spend two hours some Sabbath afternoon in reading the entire glorious prophecy of Isaiah; follow them with an hour and a half with Matthew, and see how the prophecy was fulfilled.

This consecutive reading need not preclude careful and prayerful study of special passages, nor does it militate against reading the same books more slowly with note and comment. One of the greatest foes to an appreciation of the Bible as literature is scrappy, inconsecutive reading. Once, at least, and as often as possible thereafter, read every book in the Bible from beginning to end, with the fewest possible delays and hindrances. Such reading, especially is begun with the prayer, "Open thou mine eyes, that I may behold wondrous things out of Thy law," will enable you to appreciate more thoroughly the Word of God as literature, to gain new revelations of its unequalled beauty, manifesting the love of God and teaching us his will. You will find some things in the Bible which you didn't know were there.—*The Presbyterian*.

THE SCAPE-GOAT OF THE CENTURIES.

The present austere attitude of the Ottoman Government towards all Hebrews in Palestine, reminds us forcibly of the disappointed champion wrestler who, in the course of his athletic competitions encountered a redoubtable antagonist that gained the mastery over him before a great crowd of spectators.

Becoming depressed by his humiliating defeat, he immediately repaired to his house; awoke his younger brother, belaboring him with stunning blows. Neither tears nor pleadings stayed the sinewy arms of the practised wrestler from dealing di-

rect and sideway, crushing blows, whilst complacently muttering to himself:—"Aha, Aha, my arms are still strong and serviceable . . . !

There is no need to insist upon or emphasize the applicability of the above illustration.

A word to the wise is sufficient!

Indeed, the exceptionally drastic measures adopted against the Jews whilst hostilities are still carried on in another part of the empire, are very strange, unless they are providentially meant as a reminder to the Zionists that Israel is still the scape-goat of the centuries—yea, that he is still the embodiment of the fifty-third chapter of Isaiah.

No true historian will deny that, since the very commencement of the diaspora, the Jews have been made responsible for every calamity and catastrophe that has befallen humanity in general and nations in particular; not only in remote and medieval centuries, but up to modern times, and even in the so-called most civilized countries—Turkey not excepted . . . !

Every revolution, every insurrection, every economic or political crisis has been, and still is attributed to nothing else but to the supposed evil genius and nefast influence of the Jews.

Now, by force of habit and constant submission to the inevitable, no severity however relentless, surprises the Jew. He scarcely resents even the most obvious injustice studiously directed against him.

This resigned state of Jewish psychology is more than ever noticeable in the present resuscitation of the derogatory disabilities which are being strongly re-inforced against them. These are as follows:—

1. Every Jew, of whatever nationality, is deprived of the right of acquiring real estate in Palestine.

2. No Jewish emigrant or pilgrim can remain in Palestine longer than ninety days, maximum, from the day when his passport is taken away from him in exchange for a red paper.

3. Government spies are charged to find out and indicate the whereabouts of Jewish would-be settlers, so that they may be expelled.

One would have thought that upon the revival of such outrageous edicts, the Ottoman Jews would rise in the name of justice against this unconstitutional and racial inequality; but it is not so.

The Jew is accustomed to kiss the rod that smites him. Regardless of the exceptional treatment meted out to him, he still runs to the Wailing Wall and Rachel's Tomb to pray for the victory of the Turkish armies over their enemies. He still saves a mite from his scanty earning towards the Red Crescent fund.

Moreover, the absurdity of the edicts is greater than the intolerance, when we consider that since the year 1884, the Jews have in various ways enriched the treasury by at least 500,000,000 francs, and changed over seven million acres of arid wilderness into arable land,—that brings in an annual tax and dime of half a million Turkish pounds.

It is the Jews, and the Jews only, that have made land in Palestine valuable.

In the seventies, the Effendis deprived the fellahin of their land for almost nothing.

When the Jews came, agricultural land was purchased by them at good prices, which fact enabled the former impecunious peasants to cultivate the rest of their property with profit to themselves and to the government.

The Jews admitted Arabs to Agricultural school at Mikveh, Israel, and showed them how the most barren land by scientific methods, may be reclaimed and rendered fertile.

For all these advantages, the sons of Jacob are now being reminded by Ishmael that they are mere sojourners in the land of their forefathers.

It is more than irony—it is sad—nay, it is heart-rending!

But after all dear readers, we must not forget that Judah is still the scape-goat of the nations!—Y. F. Z. in *The Truth, Jerusalem*.

• NUGGETS.

If you would be popular with the world don't be religious. If you would be popular with religionists be good, but not too good. If you should happen to know anything break it gently—even Christians cannot endure sudden shock. But if you don't care to be popular—well, Christ wasn't popular.

If you "know" a thing, be sure that you know

it before you publish it, else it might come to pass that you only thought you knew it, and there was something wrong with your thinker.

No doubt the Lord will heal, if he intends to just as quickly and effectually from administration that has nothing prophetic in it, as if he had the way mapped out for him by a prophecy indited by sympathy.

It is wonderful how obscure some of God's instructions are, when we do not want to follow them. And it is also wonderful how many of us would love to be pleasing to the Lord if he would allow us to adopt our own methods of doing it.

It is quite evident that the modern airship is not God's method of translating men to celestial glory; from the fact that when the thing goes wrong the body starts downward whatever might be said of the rest of the man,—and alas! how often the thing goes wrong.

Does it ever occur to the Religio-politician—in other words the ecclesiastico-demagogue, that the Lord has never yet given the church a schedule to run the nations by? It would not be reverential to say that he forgot it. Perhaps it would be well for the church to study its own schedule for a while yet.

When flags are "half mast" it denotes that somebody in the world is dead. Would it indicate anything like that if our ENSIGN should ever fail to be at the very top of the staff or, that there would be something wrong with the "staff"—It is quite suggestive that the missionaries are sent out into the world. Who pulls on that halyard anyway?

To recognize a grand truth, is a grand thing in a man. To be actuated by that truth is to magnify its grandeur, "Thy word is truth."

Query—Does the Lord ever send little showers to be divided up into excuses for tender skinned Saints to stay away from church? or is it all misappropriation?

To feel from day to day that you are really overcoming something in your nature that had prevented you from arising to your ideal plane, means that in some way you are in touch with Divinity. To be in touch with Divinity is to be on the safe road.

When two declare themselves ready and willing to go "half way" the best Christian is not particular as to the exact distance; nor will he wait until the space has been evenly divided, before starting; nor will he stop should he reach the half-way mark first.

The prize value of a nickle, sometimes is determined by whether it is heading toward a "picture show" or the "translation fund."

Gold has not much intrinsic value until it is separated from the dross. It is bought however many times with a view to the separation. Fortunately for us we were bought dross and all, more fortunate for us if we will permit the means of separation. It is the owner's right to use his own means to secure the end.

When farmers discover a young horse that keeps his shoulder solid to the collar when in harness, he usually selects him for a leader. More than two or three raps over the head to the half wise, with a pen-mall, is superfluous.

If all the energy that Christians consume in pulling cross-wise were utilized in a straight-ahead pull—the cause of Christ would be going some all right.

Continual trying is no failure even though we do not succeed according to our aspirations. The consciousness of effort is an inspiration to ones self and an incentive to others. The man who will not try is always a failure.

Falling is not necessarily to be commended never-the-less sometimes men learn more in a fall than they otherwise would. They may at least enjoy the pleasure of being able to get up again.

He that taketh a city is considered a great man and his picture can be seen in the papers—half way around the world. But he that ruleth his own Spirit—is really a greater man—and his picture no doubt graces the galleries of heaven—Teach us Lord how to be great.

OLIO.



MRS. KATE GOODWIN, EDITOR.
1416 W. Walnut St., Independence, Mo.

Christmas come and gone! And still the holiday spirit lingers yet a little while to grace the hum-drum present and cast a halo round common thoughts and deeds and common things. And to whom does it not bring thoughts of other days, of other faces now gone, of festivities that cheered another home—the moving, breathing elements of which are scattered to the four winds, but the spirit and love of which will live forever.

However that may be, the recurrent day always carries my mind back to a mental picture of certain good old days that memory has stored for my later life's conning and you may be sure it is born anew in my thoughts with the sacredness of frankincense and myrrh. It is the picture of an old home—now passed away and broken up—of faces long since gone. ARE there any days like those? At least are there any Christmas days? Are those feasts like those? Are there any HOMES like those?

Such a baking and stewing, chopping and pounding, such a shining and dusting and scrubbing as goes on for days before; "spic and span" is the watch-word of every feminine warrior in the house who is able to wage war on the enemy, dirt, and it was not unusual to see the woman-folk armed (soldier fashion) with mop and broom, whisking around in and out of closets and unknown corners, with a dust rag flapping gayly in the rear like a banner on which could fitly have been inscribed,— "cleanliness is Godliness." In my child mind they were associated with the Amazon heroines of a past day, so zealously did they seem bent upon victory; at least their whole attitude seemed to speak the "conquer or die" embodied in petticoats, of the age of heroism.

But oh! how things did shine at the end of the crusade; no palace could have been more godly in its cleanliness; and it surely left a religious impress upon my childish heart. I loved to creep into a corner and curl up with the big grey tabby and watch the things that "shone" in the room and upon which the firelight played in the half-dusk; the mirror, the face of the clock, the polished andirons the freshly oiled furniture itself, all reflecting images which I created into people and things according to my fancy.

Then, as the day drew near, the smell of spicy cakes, juicy roasts, of mince and pumpkin pies, the laying out of the best linen from a, to me, wonderful cedar-wood chest, the bringing forth of the silver, kept for only such days as this; and later the happy and confused gathering round the board loaded with the savory products of love's labor, of family and friends, the alpha and omega of all our relations, the oldest of the family tree that could be found, with its numerous branches, from the stalwart limb of a grandfather down to the merest twig of a cherub slumbering in the cradle near by.

Are not these old times, old associations, and old faces, things to remember and recall? Rich, indeed the childhood that has such memories! And now I can never smell spice but a troop of beautiful, fairy images come dancing from some hidden forest glade of the past into the foreground of the present and I can hear nothing but the music of their feet, I cannot see, through the mist before my eyes aught but the faces, those angel faces gathered round a festal board of long ago.

THE QUEST OF THE THREE KINGS.

MRS. M. T. SHORT.

Jerusalem is moved,
And Herod trembles on his throne.
E'en now within the city walls,
Seeking a mightier one,
Are come three kings—they come from far,
Their gifts and homage to bestow,
Led by a new born star

The time of which the prophet spoke,
In days long past is come,
And he whose right it is to reign,
Is heir to David's throne
Of Him 'tis said he shall be called
The Mighty Prince of Peace,
He comes to set the captives free,
The prisoners to release.

Yet, not in Herod's stately halls,
Filled with the reveling throng,
Was seen the brightness of the star,
Nor heard the angel's song,
But out upon the midnight sky,
Above the field and plain,
The shepherds saw the wondrous sight,
And heard the heavenly strain.

And said they to each other, then,
"Surely for us, 'tis meet,
That we, too, find his resting place,
And worship at his feet,"
And Herod trembles as he hears,
These rumors from afar,
Calls in the wise men unto him
And asks them of the star.

Said one; "for near a hundred years
I watched the heavens above,
To see the star foretold arise,
The day star of His love,—
"One night, far shining in the west,
I saw its glorious rays,
It led me here, oh, tell me where
The infant King now lies."

Another speaks; "scarce more than boy
I held my father's throne,
Yet longed I for a mightier king
Than earth had ever known,
I knew when that bright star arose,
In majesty above,
Would lead me to the Holy One,
All other kings might love."

Another wise man, rising, said,
"Wisdom I sought for years,
When lo! the new star rose and shone
And banished all my fears,
I knew the time at last had come,
I knew the king was near,
Oh, tell me where; where shall we find
The one whom we revere."

Herod is troubled and with him
Is all Jerusalem;
"Oh rabbis wise, search ye the scrolls,
And bring me word again."
For Herod's fierce and wicked heart
With jealousy is torn,
As he demands of priests and scribes,
Where shall the Christ be born.
With careful search the rabbis wise,
In reverence answer him,
"We find Oh king, 'tis written thus,
Of lovely Bethlehem,
Thou art not least in Juda's realm
Midst which the princes dwell,
For out of thee shall come a king,
To rule mine Israel."

"To Bethlehem go, then, my friends"
Said Herod, with all guile,
"And bring me word that I may come,
And worship, too, the child."
And bending low, the kings depart
While Herod hears afar,
Their voices borne upon the air,
"Behold the Star! the Star!"

HIGHER.

The following lines were written by a young man while confined in goal for drunkenness. He had a good English and classical education, and a mind of unusual power, but drink destroyed him:

Begin, my soul, a life of loftier aim,
A life unchained by base and earthly things—
No more let self and sense thy homage claim,
But use with dignity thy spirit's wings—
Beneath thy feet with resolution tread
The low-born appetite, the mean desire;
In conscious nobleness lift thy head
Higher, still higher!—Ex.

He who reigns within himself and rules passions,
desires and tears, is more than a king.

No machine has yet been invented to save labor
in the service of God.

MISCELLANEOUS

CONFERENCE NOTICES.

Seattle and British Columbia District conference will convene with the Seattle Branch the second Saturday in February, 1913. Sunday-school and Religio conventions will convene on Friday, of same week, at 10 a. m. and 2:30 p. m. respectively. Branch clerks will receive blanks upon which to make their reports in ample time, for six months ending January, 31st. It is hoped that all the ministry located and laboring within the district will mail reports direct to the undersigned not later than February 1st. Also, all that possibly can, still be in attendance.

FRED'X. W. HOLMAN, Dist. Sec'y,
4233 Bagley Ave., Seattle, Wash.

The Northern Wisconsin District conference will convene at Porcupine, Wis., with the Frankfort Branch, February 15th and 16th, 1913. Please send your branch and official reports in early to A. L. Whiteaker, Arkansas, Wis., care of S. Livingston. Teams will meet you at Durand Friday the 14th. If you come sooner than that, write to S. Livingston at address above.

A. L. Whiteaker, Dis. Pres., Leroy Colbert, Clerk.

CONVENTION NOTICES.

The Convention of Religio and Sunday schools of the Far West District will convene at the First St. Joseph Branch January 18-19, 1913.

Delegates for the general convention will be elected, therefore a large attendance is desired so that the district may be well represented. Send to your list of delegates at your earliest opportunity.

Come and let us make this convention one of the most interesting as well as instructive ever held in this district, bring in your suggestions for the good of the Religio and Sunday-school, and let us strive to live closer to our motto "Onward and upward."

R. L. HENRY, Secy.

2844 Olive St. Joseph, Mo.

Sunday-school convention of the Northern Wisconsin District will follow the conference. We want an early report of all the schools in the district, with the official reports. Address Leroy Colbert, Supt., Arkansas, Wis.

The Northeastern Illinois Religio convention convenes Friday afternoon, January 10th, at Plano, Ill. The election of officers will be one of the main features.

BLANCHÉ FAIRBANKS, Dist. Sec.

1528 S. Turner Ave., Chicago, Ill.

The Des Moines District Sunday-school and Religio Associations will meet in convention at Runnells, Iowa, Friday, 8:30 a. m., January 31, 1913.

PEARL SHANNON, Sec.

SARA RODGERS, Sec.

ELDERS PLEASE TAKE NOTICE.

We desire to organize an elder's quorum during the conference to be held at Plano, Illinois January 11 and 12, 1913, and would like to have all the elders who can come, from Northeastern Illinois District, Kewanee District, Northern and Southern Wisconsin Districts, and all those living in that part of Nauvoo District in Illinois, and as many of those in the Eastern Iowa District as may desire to be present with us at the organization. Visiting elders from other districts will be welcome.

PRIESTS, TEACHERS AND DEACONS.

If there are enough of these officers present we will try and affect an organization of a quorum of each of these orders of the Aronic Priesthood, for the Northeastern Illinois District. Visiting priests, teachers and deacons will be welcome at the organization of the order to which they belong. Brethren come to the conference and assist in these organizations.

FREDERICK A. SMITH.

Minister in charge of Great Lakes Mission

NOTICE OF RELEASE

Notice is hereby given of the release of Elder C. J. Peters at his own request from mission appointment for the balance of the conference year.

FREDERICK M. SMITH.

Secretary Presidency.

J. F. CURTIS, } Missionaries in Charge.
PETER ANDERSON, }
Independence, Mo. December 24, 1912.

PASTORAL.

Having been transferred from the Southeastern Illinois District to Alabama and Florida, I wish to ask my correspondents, until further notice to address me at McKenzie, Alabama. I hope the change may prove to be for the best. Thanking the Saints of Illinois for their kindness to me while laboring there, and wishing all a happy New Year, I am as ever,

ISAAC M. SMITH.

Independence, Dec. 26.

FREE ENSIGNS.

Any persons who are not members of the Latter Day Saints church who desire to read the ENSIGN may have it sent to their addresses free for a time by sending names and addresses to the undersigned. Missionaries, keep this for reference, and if any become interested by your preaching, tell them to send me their names and addresses as a guarantee that they will read the ENSIGN and I will send it to them. Please send names as early as convenient. Address,

E. STAFFORD,

Lock Box 54, Independence, Mo.

Note.—This offer does not apply to members, nor to persons in families where the ENSIGN is now taken by members of the church. See Rule two in yearly offer recently published.—Ed.

NOTICE OF TRANSFER.

Notice is hereby given of the transfer of Lloyd C. Moore from the Southeastern Mission to Southeastern Illinois and the transfer of Isaac M. Smith from Southeastern Illinois to the Southeastern Mission. This transfer is made by consent of the First Presidency and missionaries in charge of the respective fields.

FREDERICK M. SMITH, Sec. Pres.

J. F. CURTIS, Missionary in Charge.

R. C. KUSSELL, Missionary in Charge.
Independence, Mo., Dec. 15, 1912.

CONFERENCE MINUTES.

The South Missouri District conference, convened with the West Plains Branch in the Valley View M. E. church near Chapin, Mo. on Saturday, Nov. 23d, 1912, at 10 a. m. with President J. F. Cunningham and J. F. Davis, presiding. Five branches reported as follows: Thayer, 36, gain 1; Grove Springs, 48, gain 1; Beaver, 89, gain 4; Springfield 201, no change; Woodside, 48, no change. Branches not reporting—West Plains. Logan Creek, Piedmont; Avas; Naylor and Macomb, six in all. Ministry reporting—Elders J. T. Davis, J. F. Cunningham, G. A. Davis, A. J. Fletcher, G. Edwards, J. W. Quinley, G. W. Anderson, Benj. Pearson, W. H. Kelley, T. J. Simpson, A. M. D. McGuire; and G. W. Boatman. A petition from Saints near Niangua was read, and on motion referred to the sub-missionary and dist. president. A petition from the Thayer Branch to restore license to Riley F. Cunningham was referred to sub-missionary and Elder W. H. Kelley.

Next conference at Springfield in March. At our priesthood meetings, the subject was, the Law of Tithing. It was discussed in all its phases and much light gained thereon. The social service was a spiritual feast. Preaching by Elders W. H. Kelley and James T. Davis.

A vote of thanks was tendered for the use of the building, and the choir service which were offered to us without request,—a kindness and consideration seldom shown, and which also reflects credit on the daily lives of the Saints near Chapin.

BENJ. PEARSON, Sec.

MARRIAGES.

LIBERGHIEU—Blakesley, at the home of the bride, Independence, Mo., December 11th, Mr. Wm. M. Liberghieu and Mary E. Blakesley. Elder John C. Foss officiating.

OBITUARY.

ORR.—Sr. Margaret Found was born in Scotland, Oct. 11, 1832. She was married to John H. Orr, July 19, 1852, at Dalkieth, Scotland by Elder Brewington, and came to America in 1856 and later to Utah. Becoming disgusted with conditions there they came to Iowa and in 1880 to Ottumwa where they united with the Reorganized church, August 13, 1893, and has been a faithful Saint but a great sufferer.

She leaves three daughters, two sons and a foster son, twenty-five grand-children, ten great grand-children, two brothers and three sisters, her husband having preceded her in 1906. She died December 14th. Funeral from the Saint's chapel, Elder Edw'd. Giles assisting. Elder Jas. McKiernan preached the sermon.

DIED.

DETRAY.—At Independence, Mo., December 25, 1912, Bro. Albert C. DeTray, aged 67 years. He had been ill for some weeks previously, but his demise was hastened by a fall which broke his hip. He was born at Texas, Crawford County, Ohio, Nov. 7, 1845. Married Miss Adeline Gould, at Grand Rapids, Michigan, September 28, 1876 who preceded him March 3, 1912. Three sons and one daughter survive him, and his mother, and a brother. Bro. W. H. Garrett conducted the funeral service. Internment in Mound Grove cemetery.

DOWKER.—Hannah Dowker was born Sept. 30, 1849, at Waterloo, Canada. On Jan. 7, 1871, she was united in marriage to Wm. Dowker, to which union six children were born, three boys and three girls, all of whom survive her. Namely: Wm. H., of Danville, Ill., Mrs. Lydia Warren of Lansing, Mich., Mrs. Lucinda McKinzie and Mrs. Rachel Harder of Flint, Mich., Mr. J. A. of Independence, Mo., and Mr. D. E. Chicago, Ill. Also fourteen grand children and two great grand children.

On March 20, 1887, she became convinced of the truth of the angel's message and was baptized at Bayport, Mich., by J. J. Cornish, at which time she entered into active service as an elder's companion, since which time she has been true to the trust imposed. With her husband she came to Independence, November 30th, going to the home of her son, J. A. Dowker, where she remained until her death, December 23d. Although she suffered untold agony since February last, she never complained. Funeral service in charge of G. E. Harrington, sermon by Elder F. C. Smith at the Stone Church,

KING JAMES BIBLES

- No. 1, cat. No. H 125X.—Cambridge Teacher's edition, flexible, overlapping, opens flat, French Morocco, silk sewed, red under gold edges, references, Biblical encyclopedia, concordance, maps, etc. Thin India paper, book only 7/8 of an inch thick. Pages 43x5 1/2 inches. Weights only 1 1/2 ounces, will slip in a man's coat pocket Minion type. A bargain Postpaid \$2.60
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MAIN LINE—EAST BOUND.

22 St. Louis Special (no stop at Independence)	12 02 am
100 K C & Joplin Mail	1 33 am
17 Kansas City & St. Louis Local (all stops)	2 29 am
201 Kansas City & Joplin Local Mail	10 49 am
1 Calif. & St. Louis Special (Stops for St. Louis passengers)	10 26 am
8 St. Louis Mail & Express	7 30 pm
18 Sedalia Local (all stops)	9 15 pm
106 Nevada Local	7 31 pm
4 Cal. & St. Louis Express	9 50 pm

WEST BOUND.

101 Joplin & Kansas City Mail	6 13 am
3 California Special	6 37 am
11 St. L., K. C. & St. Joseph Special	7 12 am
19 Kansas City & Joplin Local	6 58 am
7 First Mail and Pass (no stop at Ind.)	9 01 am
17 Sedalia & Kansas City Local	10 02 am
109 Joplin—Kansas City Local Mail	6 55 pm
1 Colorado and St. Joseph Express	4 37 pm
21 St. Louis & K. C. Local (all stops)	6 02 pm

LEXINGTON BRANCH—EAST BOUND.

622 K. C. Sedalia & St. Louis Pass	4 30 am
424 K. C. & Sedalia Local	5 53 pm

WEST BOUND.

21 Sedalia & Kansas City Local	8 50 am
51 St. L., Sedalia & K. C. Local	7 40 pm

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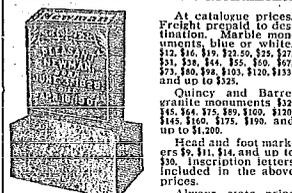
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OUR CREED: "ALL TRUTH."

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INDEPENDENCE, MISSOURI, THURSDAY, JANUARY 9, 1913

NO. 2

ZION'S ENSIGN

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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

THE SCULPTURE OF HABIT.

Not with a single stroke, but painfully and slow,
The sculptor fashions the human face;
E'en the rough cast takes many a careful blow,
Ten thousand chisel-points its finished grace.
Here is soft polishing, there the finest touch,
Ere the full likeness stands in solid stone;
Genius has toiled and planned, few dream how much,
To mold the features that we've loved or known.
So by our leadings, be they good or bad,
We carve our moral likeness, day by day,
Our acts of thought and will and deed will add
A charm to every line—a kindling ray—
Or mold our features silently to wear
The image of gross sin, or dark despair.
—George Bancroft Griffith.

FUNDAMENTAL PRINCIPLES.

That the church now known as the Reorganized Church of Jesus Christ of Latter Day Saints was organized by direct command of God on April 6, 1830, is a common belief among its members and ministers. The church has accepted as a revelation from God a document purporting to have been given on that day, and which made provision for the various officers which were to be placed in the church, and defined their duties. But it mattered very little as to the form of organization unless the basic principles were those which had been laid down by Christ, and those authorized and inspired of him.

What was the foundation which was laid for the church structure to be built upon, and is it the one which "no man can lay?"

The revelation already referred to declares "there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only Being whom they should worship." (Doctrine and Covenants 17:4), which declaration does not admit of any such practice as worshipping Joseph Smith, as the church has been ridiculously charged with doing in sensational and slanderous reports. Nor does it admit of such a doctrine as was taught by Brigham Young, who, while professing a belief in the work inaugurated by Joseph Smith, taught altogether contrary to the latter's teachings by advocating that "Adam is our God, and the only god with whom we have to do."

Further declaration of this revelation is that "all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God." And another: "The Holy Ghost beareth record of the Father, and of the Son, which Father and Son, and Holy Ghost are one God, infinite and eternal, without end." Thus far these teachings must meet with the approval of every Bible believer, for they are in strict accord with the Bible and support it.

Passing to other revelations given at about the same time while the church was in its infancy, the following are found:

"Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized

every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost. Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved: and upon this rock I will build my church. Yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the church articles and covenants to keep them; and those having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them."—Doctrine and Covenants 32:2,3.

A very striking feature of these statements is that they point to the Father, Son, and Holy Ghost, as the one eternal God, and the gospel as taught by Christ as the means, by which he brings men to salvation. Not alone these statements already quoted is this position taken, but in all the revelations received by the church in addition to the Holy Scriptures there is agreement.

In a revelation embodying the law of God to the church is this:

"Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues."—Doctrine and Covenants 42:16.

The church was not left to the uncertain teachings of any one man, nor any number of men, but from its beginning a fundamental law was laid down which should guide the church in its teachings and work. The church could not consistently be held responsible for either the false teaching or evil practices of any officer or member when such teaching and practices were contrary to this fundamental law, unless it should continue to approve and support such erring members. It must also be apparent that the transgression of one man, whether in his teaching or practice, or both, would not vitiate the fundamental law; and should that one be multiplied to include the whole membership, it would but prove the weakness and folly of man rather than the untruthfulness or ineffectiveness of the law itself.

Principles are to be judged upon their own merits rather than by the lives of men who may fail in coming up to them. No one would care to have the virtue of the principles taught by Christ determined by the conduct of those who have professed to follow them, and yet it is upon that basis largely that the doctrine advocated by Joseph Smith has been judged. Only when men live in strict accord with their accepted principles will their lives be a true exemplification of their principles, and a safe basis of judgment.

The gospel of Christ sets such a high standard of life and conduct that men more often fail of coming up to it than to any other standard, notwithstanding the commandments of God have been made so strict and plain, both anciently as recorded in the Bible, and in later times in the Book of Mormon and the revelations to the church. Warning has been given against teaching anything else than that which is found in the Scriptures, and also against doing anything that is contrary to the things taught therein. "And he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues."

The fact that in the early years of the church some turned away to teach other doctrines, and fell into errors, does not affect the fundamental law in the least, and though a large part of the church body under the leadership of Brigham Young went so far as to adopt and advocate other doctrines, and fell into divers evils the result was that their connection with, and allegiance to, the fundamental law were broken. They both taught and practiced things which were not authorized in the law as given in the Bible, (referred to as the Holy Scriptures), Book of Mormon, and the revelations. It is not strange under these circumstances that Judge Sherman, in the court of common pleas in Lake County Ohio, in 1880, in a decision determining the title to church property said:

"That the church in Utah, the defendant of which John Taylor [Successor to Brigham Young], is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original church."

But while a large portion of the church went astray, following after false leaders and false doctrines, there were many who continued to maintain the original principles upon which the church had been built, and these continued to work upon those principles, gathering together the scattered remnants and reorganizing the church, which has continued so build as perfectly as possible upon the foundation.

The statements of doctrine previously quoted are in strict agreement with the Bible doctrine. Faith in God is everywhere acknowledged as a Bible principle, as is also repentance from sin. But while Bible believers disagree on the question of baptism, this doctrine is restated in the later revelations with such plainness as to leave no room for dispute or doubt, and carries with it the promise that those who are obedient shall "receive the Holy Ghost by the laying on of the hands, even as the apostles of old," and the statement is further made that "This is my gospel, . . . and upon this rock I will build my church."

The true church is made up of those who are obedient to the things taught in the Scriptures, and these are the ones,—the only ones, to whom God fulfills his promise of the Holy Ghost, and the only ones who are truly built upon the rock.

We hold these fundamental principles to be true today, as they ever have been, and as the church shall continue to build upon them it will have more and more the divine approval. They are safe principles, and the man who applies them to his life will be made better thereby, and find new light and strength through the Holy Spirit to lead him to greater heights until the baser things of his nature will be so far beneath him, that he shall henceforth live in the "light of God."

This week we begin our new department "The Round Table," which is open to all. Saints and friends desiring to ask questions relative to the Scriptures, the gospel, the church, or other related subjects, may send their questions to the editor. Unsigned letters may not be noticed.

Next week we begin a series of historical sketches by the editor which will deal with various phases of church history. A mere recital of dry facts will be avoided, and the sketches made as interesting as possible.

The business manager has found it necessary to reduce the volume of the church directory appearing on the last page. In this day of telephones and street cars visitors to the cities having the address of the meeting place and the pastor can easily find them, and it is not necessary that a complete directory of church services with other items should be published weekly. The list had grown so large that the space occupied counted at regular advertising rates amounted to nearly four hundred dollars per year all given gratis, and we believe such space can be used more profitably either to the ENSIGN with advertising, or to the readers with reading matter.

On New Year's Morning a special train passed through Independence on its way from Indianapolis to the federal prison at Leavenworth, Kansas, carrying thirty-three prisoners who had been convicted of conspiracy, and carrying dynamite contrary to the laws of the United States. The crimes of which they were found guilty extended over a period of half a dozen years, and until recent months the guilt of these particular men was hardly suspected. As early as 1830 the Lord said of the people: "Their folly and their abominations shall be made manifest in the eyes of all people." This is but one of the many instances in recent years where the secret abominations of men have been brought to light, though many others who have been found guilty have not been brought to suffer the penalty, as were these men upon New Year's morning.

INDEPENDENCE NEWS.

The year nineteen-thirteen has brought upon the several departments of church work the necessity of re-electing their officers. The branch at its business meeting Monday evening sustained Bro. G. E. Harrington with his counselors Brn. W. H. Garrett and M. H. Bond, as the presidency of the branch. Other officers elected or re-elected were Abraham Morgan priest, W. H. Callin teacher, J. G. Jenkins deacon, Louise Gelsch and Mary Steele secretaries. Lester H. Haas recorder, Audencia Anderson chorister, Sr. Eli Etzeshouser member library board. Among other items of business letters of removal were granted to James C. Page and Irene M. Fuld to Culbertson, Mont., and letters were received from Haddah Flinn, Holden, Mo., Elvin and Viola Brackebury, St. Joseph, Mo., Frank L. and Alice L. Ream, Twin Creek, Kansas.

A cold wave began making havoc of the fine weather which had remained so long, on Sunday morning, since which time snow has fallen followed by the temperature, showing that Old Boreas has not lost any of his old time vigor. The morning sermon was by Elder J. F. Curtis, and Elder R. W. Farrell spoke in the evening, both to the edification of the Saints. An excellent sacramental service was held in the afternoon at which Bro. Luff sang a number of verses by the Spirit. A young people's prayer and sacrament meeting was held in the upper auditorium.

Brethren occupying at the surrounding branches and missions so far as we have been able to learn of them are as follows: J. C. Foss at Malvern Hill, Charles Fry in the morning and J. W. Rushton in the evening at Grandview, John Jabud at Armstrong, W. D. Bullard at Argentine, Emsey Curtis at Courtney, W. P. Bootman in the evening at Englewood, G. E. Harrington at Mt. Washington, T. W. Chabrun at Central Kansas City, George Jenkins at Lees Summit, J. A. Dowler in the morning and E. Rannie in the evening at Walnut Park.

Two hundred and fifty attended the Religio last Friday night, which was the time for the election of officers. J. A. Gardner was elected president, C. C. Babb vice president, Della Braidwood supt. senior department, Mrs. J. A. Gardner supt. junior department, Sr. R. Brokaw secretary, John M. Lloyd treasurer, Mrs. A. V. Closson supt. home department, Ada Roberts supt. normal department, J. F. Rudd member library board, Mrs. A. Tohabill chorister, and Esther Tanburg pianist. The Religio has thirty classes. In addition to the usual subjects of study there is a class in the study of the normal outlines.

Excellent meetings are reported at the Walnut Park mission. On Monday evening an entertainment, largely musical, was given at the chapel, the proceeds of which were for the purpose of meeting the expense of the new addition recently built.

At the South Side branch the morning speaker was Ammon White, and in the evening Elvin Winegar was the speaker; an excellent sacrament meeting being held in the afternoon. The Sunday-school officers chosen for the year are Earl Corthell superintendent, J. T. Curtis assistant, Sr. Enoch Larson second assistant, Sadie Bailey secretary, A. K. Dilje treasurer, E. S. Losey chorister, Sr. J. A. Curiga organist. At the session last Sunday 225 were present, giving a collection of \$4.13. The Christmas offering of this school this year was \$2.88.

The South Side Religio is reported to have encouraging prospects for the new year. Those who will occupy in the several offices are F. A. Sherman president, Alvin Martin vice president, Effie Miller secretary, Cleonard Chamberlister treasurer, Robert Miller organist, Sr. J. A. Curtis chorister, Sr. W. H. Kelley home class superintendent. The attendance at the last meeting was about 115.

The Sunday-school at the stone church had an attendance last Sunday of 632, with 87 classes, five of which were perfect notwithstanding the inclement weather. A new department was established to include those studying the normal courses. The collection was \$11.54, and the birthday offering \$1.11.

ST. JOSEPH, MO., SECOND BRANCH.

We beg pardon with the ENSIGN readers for the delay of our letter, but the holidays were a very busy time here in our branch and last Saturday and Sunday when we should have written Elder J. L. Bear and the writer was appointed by the district president, Elder B. J. Dice to hold a two-day's meeting at the German Branch, Stewartsville, Mo., but Bro. Bear was too busy with his work at the gas office to go and be appointed Elder W. S. Hodson to fill his appointment. The meeting was a spiritual feast to all who attended. We preached three sermons there and held two prayer meetings.

Our Christmas night entertainment at Second branch was a grand success with the largest audience ever in the church. No one who took part in the entertainment was permitted to practice or rehearse or for want of time, there were seventeen parties dispensed with. Near the close Bro. J. S. Lawton came in with his part, accompanied by a dozen helpers, some of whom represented the wise men following the bright star till it stopped over where the child "Jesus" supposed, and Mary his mother were at the manger at the birth of Christ. In order to carry this out as natural as it could be done a new system of electric lights had to be installed and Dr. Lawton put them in at his own expense at a cost of \$50.00, and we have since learned that he is going to present it to the branch at our next business meeting, Wednesday 8th.

Gas has been so very poor this winter with higher rates, and it will be a great improvement to our branch to have the 1200 candle power lights.

We can say more about this in our next letter but the finest print can be read under them in any part of the church now.

Our services are largely attended both preaching and prayer meetings, Elder Bear and the writer doing the preaching since our last letter.

The writer is to address the Religio on the necessity of the translation in different languages Friday 10th at which time we hope to get a large collection for that fund.

The branch is to take up the matter at our next business

meeting, the 8th, of arranging if possible for securing the services of Elder J. S. Roth to hold a series of meetings again as there is a large number of enquirers who were left on the brink or water's edge when he was here before, that his sermons would have weight with. We hope to be able to secure him for at least three weeks.

Our tithing receipts were very good for the year 1912. The writer, bishop's sub-agent collected from the 3d branch \$173.66. Second branch \$222.13 total \$395.79.

A. A. RICHARDSON.

Jan. 5, 1913.

THE ROUND TABLE.

Note.—This department will be devoted to questions and answers, and will be continued as often, or as long, as there is a legitimate demand for it. It is not designed to deal with "knotty" problems, or questions in which there is no profit, but to answer those questions which arise in the thoughts and experiences of many almost daily, and which concern their spiritual welfare. Questions by members or non-members will be welcomed. The names of the questioners will not be given.—Editor.

Would God send the sting of death, or a lifetime affliction upon an innocent child, in order to soften the hearts of sinful parents?

God does not punish the innocent for the guilty, though very often the transgressions of one unavoidably bring suffering to others who are innocent. The drunkard's family, and even his descendants for many generations, suffer the results of his sins. The Jews of today are bearing the reproach caused by their ancestors—thousands of years ago. When parents follow the ways of sin the Spirit of God is aggrieved and will not abide with them, for "God doth not dwell in unholy temples;" and when the Spirit of God leaves a home the adversary finds easy access in coming in to afflict either the guilty or the innocent. The relationship of the physical with the spiritual nature is too frequently overlooked, but according to the Scriptures wars, plagues, disasters, and afflictions are frequently the results of transgression; not that God sends them directly as punishments, but that through the withdrawal of his Spirit from either the individual or nation, Satan is given power to operate in bringing these distresses. There are instances where the innocent suffer when the parents are seemingly doing the very best they can to serve God, but if we could see as God sees we might easily trace the cause to sinfulness of some remote person or persons.

Does the parable of the talents in Matt. 25:14-30 refer to earthly possessions, or to the personal gifts of endowment?

Literally a talent among the Jews signified a certain measure of weight, a talent of silver being approximately of the value of \$2,200, and a talent of gold, \$35,000. In doctrine and Covenants 81:4, the word talents is used in reference to money. The Scriptures teach that "The earth is the Lord's, and the fullness thereof," and that men are but stewards of God in their ownership and use of earthly possessions, from which we conclude that the parable of the talents would properly apply to temporal things, showing that God requires of men who come into possession of the things of this world, a proper use of those things and a final accounting to him. The parable equally applies to personal endowments, which men should develop and use for the good of their fellow men to the glory of God.

What is the meaning of the Lord's supper? A minister held out the bread saying "Eat this, it represents the flesh of our Savior," and the wine saying "Drink this, it represents the blood of our Savior," and did not pray over the bread and wine at all.

The Lord's supper is a sacrament established by Christ, with the command, "This do in remembrance of me." Christ blessed the bread and gave thanks before passing the emblems to his disciples, (Mark 14:22-23), and it would not seem proper for others who are truly his ministers to administer the sacrament without a prayer of blessing. Eating of the bread and drinking of the wine in the sacrament is a renewal of the covenant which was made with God in baptism, showing that they "are willing to take upon them the name of thy Son, and always remember him and keep his commandments." Jesus said of the wine: "This is the blood of the new testament, which is shed for many," or, as the revised version states it, "the blood of the new covenant." "So the sacrament means a covenant, or the acknowledgment, or confirmation of a covenant, and the person partaking of the emblems legally administered, obligates himself to bear the name of Christ, to remember him, and keep his commandments. Warning is given in 1 Cor. 11:27-30 against partaking unworthily.

Please explain about the four beasts that are spoken of in Daniel, seventh chapter.

The four beasts represented four kingdoms, the lion being the first represented Babylon, the same which is represented by the head of gold in Daniel

2:32, 37, 38. The second beast, a bear, represented Medo-Persia which succeeded Babylon as ruler of the eastern world; the same kingdom as is represented by the arms and breast of Nebuchadnezzar's image in chapter two. The third beast was like a leopard and represented the Grecian Empire which came after Medo-Persia, and the fourth beast which is unnamed represented Rome. The seven heads are supposed to represent the seven different forms of government under which Rome ruled, and the ten horns the ten kingdoms into which Rome was divided. It is a remarkable fact that the rise and fall of kingdoms from Nebuchadnezzar's day to the present, accords with Daniel's prophetic vision of the four beasts, and his interpretation of the king's dream of the great image.

Will the war in Turkey be the last one we will have till Christ comes again?

What may be the immediate or final result of the present war in Turkey we do not know, but we have no reason for believing that it will be the last war prior to the coming of Christ. That Turkey is now and will be a prominent factor in world affairs is evident, but God over-rules among the nations in such a way that all his purposes will be accomplished in due time.

CORRESPONDENCE

LONDON, ENGL., DEC. 14.

Dear Ensign:—It is now nearing one year and a half since we left our home in Independence and reached the shores of old England, my parents' birth place, the fatherland upon which I have often wished to place my feet, and view the much talked of beauties and attractions within its borders.

And now I have no doubt but the Saints and friends in Independence will be looking for some news from us and hear something of what we have been doing.

During our first summer months here the weather was delightful, just warm enough to be comfortable, but when the month of November came and the winter months following, I did not know what might be coming upon this part of the earth, for the black fog, for which London is noted, came down thick and dense like midnight darkness, and nature seemed to be in mourning, we could scarcely see the street lights in midday. It was an experience for me, yet it was not nearly as exciting as an American cyclone. We were very thankful that the fogs came but a few times during the winter. Again we have the white mist, that is just as dense and almost as hard to see through, but not so doleful or depressing, so, between the fog mist and drizzling rain that continues almost daily during the winter months we sometimes long for a few days in the land of sunshine.

This is a mighty city; the greatest on earth, with its teeming millions of people, (equal to thirty Kansas Cities set side by side). There are many attractions here for the sight-seer, some of the most beautiful that the eyes could feast upon, and some that remind the thinking mind that the world in a measure is losing its barbarous spirit, and that the coming of Christ is near at hand. It will be remembered that this is an old historic city, and much history comes to mind when we look upon the old towers and castles behind whose walls kings, queens and nobles have served long years of imprisonment, languishing and sighing for freedom, most of whom were kept by the hand of tyranny till finally led out to their death.

However there are many pleasant things to be seen in this city. The parks and children's play grounds are all that the skill of man could make them. Surely God is not displeased with man for the many good and pleasant things he has done in this world. I am convinced if man would only acknowledge God in all the holy and true principles of the gospel, all would be well, and God the eternal Father would smile lovingly upon his creatures. Then the sin, woe, and misery we see on every hand would be gone like the morning dew before the sweet sunbeams of the summer morning.

No doubt you will be especially interested in hearing how the gospel-work is progressing in this part of the vineyard, and I wish I could give a more glowing account of its forward march. I am speaking more especially of London, which I think is one of the hardest fields in which our missionaries could be placed, as prejudice runs high, and every effort is being made to hinder this latter-day message. Preachers, lecturers, and all combine to falsify the truth with all the rubbish that can be gathered up from the enemies false and wicked statements. The picture shows come along to contribute their part towards picturing these things in their most horrible form and color, and it causes one to mourn and grow heart sick to think of it, yet to one who has felt the power of truth and has received a knowledge, it cannot grow dim or lose its beauty and grandeur. There are some that will not see with their eyes, neither will they understand with their hearts. One may preach and explain and show them the difference, but to them it is Mormonism, Brighamism and Utahism.

Some will listen and be reasonable, but will say: "If you would change the name of your church it would be better for your cause; you see the Utah Mormons have blackened the name of Latter Day Saints, that people turn from it in disgust because of the doings of those who have departed from the teachings of the original faith and followed the church organized by Brigham Young, who still call themselves Latter Day Saints; so people get confused and cannot see the difference." In this we can see how Scripture is being fulfilled in our day, 2 Peter chapter two, speaks of false teachers who would privily bring in heresies and cause many to follow their pernicious ways, by reason of whom the way of truth would be evilly spoken of. And again in Jude we are warned of these men who creep in unawares, turning the

grace of God into lasciviousness, who defile the flesh, despise dominion. Woe is them for they have gone in the way of Cain, and ran greedily after the error of Balaam.

So we also find when the work of God is established on the earth, there Satan comes to do battle against it. How true is the statement,

"Where God erects a house of prayer Satan sets up his altar there."

So it will be until the time comes that he will be chained, and cast into the pit, when he will no more go out to deceive the nations; then the wicked will cease from troubling, and the weary will be at rest. Until then we must watch and fight and pray.

Still we have something to be thankful for here in London notwithstanding all the opposing powers that come up against us. God has provided us a few friends, one in particular, who is a newspaper journalist, who has used his influence to get our church before the people in its proper light, commenting on our people in a very favorable way, making the distinction between ours' and the Utah church very clearly, and set the people to thinking, and inquiring, as letters came to Bro. May not only from London people but from other lands; London papers go far, all over the English speaking world. This gentleman made the statement to Bro. May in a personal letter that our faith was built upon the principles of eternal truth, and that our church was just coming out from behind the clouds. He makes a confidant of Bro. May and sends for him to consult with him when he has anything of interest in the protection of the church. It is a bold stand to take, especially for a man like this to defend our church amidst his friends and personal interests, most of those friends being enemies to our church work. One would think such a man was not far from the kingdom.

Our work in the park has been continued nearly every Sunday afternoon this summer. Bro. May has done his part towards enlightening the people, but it is a hard battle in face of such opposition; when we would have a fair crowd and reasonably good attention, along would come a crowd of "Christian Evidence" people, with their pockets full of anti-Mormon literature, handing it to our crowd, trying to interrupt in every possible way, shouting out that we were the same as the Utah Mormons. If they are a sample of "Christian Evidence," I pity some of them on the day of reckoning, but hope before that day comes they may find out their mistake and repent. Park work may be discontinued during the wet, winter Sundays.

We had a delightful treat by the visit of our son William, who stayed with us about forty days; also Bro. and Sr. O. L. James with their children who stayed two weeks, then went to the continent. We had a joyful remembrance of bygone days; we trust they have arrived back safely at Independence.

But joys and sorrows follow each other; we have been called to mourn over the loss of our faithful Sr. Bradshaw; after a long, tedious wait, she was released from her suffering and her spirit took its flight to bask in the sunlight of sweet deliverance. I could but feel that her reward would be glorious, for while she had power of mind and body she was diligent in the work of God, and in deed and in truth a mother in Israel. It was with sad hearts we saw her laid away in her quiet resting place, till the resurrection morn, when I trust she may meet the loved ones left behind. Some in Independence will be sad to know of her death.

I am writing longer than I thought to, and will now say goodbye, trusting we may have some good news to tell you in the near future as there are some nearing the kingdom. Asking your faith and prayers, I hope to remain faithful.

Your sister,
Mrs. R. MAY.

GRANFIELD, Okla., Dec. 22.

Editor Ensign:—Since having read the dear pages and the very good letters and testimonies, with the excellent sermon by Bro. J. S. Roth, my heart is made thankful, for they give me renewed faith.

I can not resist the desire to write a few words in my weak way, that some of my friends and loved ones may know that I am yet in the faith. While I am isolated and deprived of the association of the dearest people on the earth to me, I am yet strong in the faith, and love the name that I am permitted to answer to,—Latter Day Saint, and I want above all to be worthy of the name.

I wonder why any of us should deprive ourselves of hearing the glorious gospel once delivered to the saints by Christ and the apostles. Our intention is to locate where we can attend church as soon as possible, and have our little boy in Sunday-school. We have our home base, each Sunday and we certainly enjoy it.

The letters from the elders in our state show that Oklahoma is hearing the truth, though it has not reached us here, with the exception of a few sermons two years ago by Bro. Smith and Chase. Last summer we had a card from Bro. Christensen saying that he and Bro. Hughes could spend a few days with us if we thought they could find a place in which to preach. I was sick at the time, and my son in very poor health, and he said he wanted to be baptized, and I felt very anxious for them to come. As Bro. Christensen said they could come in two weeks we wrote that we would be glad for them to come at that time, but we have not heard from him since. We certainly want an elder to come at any time.

There are only three saints in this town, but there are some good people here who never heard the gospel, and seem anxious to know something about our teachings. A Methodist lady said to me: "Mrs. Boyd, you must join our home mission society; you are too good not to be at work." I do not expressed myself to her giving my reasons for not joining, and asked her if a L. D. S. elder should come, would she go to hear him, or ask him to her home. She said: "Yes indeed, I see you are posted and know the Bible, and I have gained much light on the Scriptures by your talk." I told her we had the gospel in its fullness, and without a doubt to me the true church of Christ, and that I was so glad that I had been so fortunate as to have heard it and through faith to accept it. She said: "Well I never had

a chance to be anything but a Methodist as I was not allowed to attend any other meeting, and was educated in a Methodist college."

I find many who are like this friend of mine, and she is a friend too and a lovely lady. Pray for me dear saints, that I may be restored to health, and that my son may have an opportunity to be baptized, and that we may all be faithful.

Your sister in the one faith,
VIRGINIA BOYD.

CALUMET, Okla., Dec. 26.

Dear Ensign:—Since last writing from Byron, I have preached at Helena and Freedom. We had a good meeting at Helena, with quite an interest manifested, and some investigating. The non-progressive Campbellites are strong there and we had some opposition from them, and since leaving we have learned, through Bro. Brewster, they have procured the services of one of their men who has been lecturing against present day revelation. But they are undertaking quite a task when they try to convince intelligent people, without proof, that an unchangeable God requires us to live and thrive by reading the "bill of fare," while our forefathers had the real food.

We preached twelve sermons while at Freedom, holding forth in the same district (first one) where Bro. A. M. Chase used to live, also Bro. F. C. Keck had a good interest there in the spring. We had the pleasure of leading seven precious souls down through the waters of regeneration, at the close of the meeting and one more young lady gave her name for baptism but her mother being of another persuasion objected. We hope the Lord will soften the hearts of her parents, that the young sister may have the desire of her heart granted here long.

There are twenty-five members at this place now and at the confirmation meeting we had a very spiritual prayer-meeting, also a short business session at which we organized a Sunday-school. The Saints also arranged to have weekly prayer-meetings and voted unanimously to petition those in authority for the organization of a branch, which will be attended to before very long. We left the Saints rejoicing and determined to press forward, and several others investigating and near the Kingdom.

The writer came from Freedom to this place where we had the pleasure of attending the Christmas entertainment under the auspices of Bro. Case and Christensen. There were about two hundred Lamanites present and the brethren had a nice tree prepared and a treat for all, also many nice presents presented. The work is progressing among this people, quite a number have obeyed the gospel, and others say they expect to obey soon but are waiting for warmer weather. I am young in the missionary work and desire an interest in the prayers of God's people, that the Lord will give me strength to continue in his work, and a greater degree of liberty and light than I have hitherto enjoyed.

In gospel bonds,
J. EVERETTE HUGHES.

Home address, Mapleton, Kansas.

WAYNESTON, Va., Dec. 13.

Editor Ensign:—The ENSIGN is our preacher. I have been reading so many nice letters and am so glad to hear from so many brothers and sisters that I learned to know during our short stay at Independence and Kansas City, Mo. I do not have church privileges here but thanks to the all wise Father above he can hear and answer our prayers here just same, and I hope to live a life worthy of the true gospel of Jesus Christ. I am praying that God will enlighten these good people here and help them to see the truth as he has shown me, and God is no respecter of persons and I know he will give light to all that will earnestly seek for the truth.

Saints, I ask an interest in your prayers that I may be able to do some good here and hold out faithful to the end. I have many things to try me. Please pray for my husband that he may learn and obey the truth. Ever praying for the upbuilding of Zion, your sister in the true gospel,

ALICE MARTIN.

To The Deacons of the Pittsburg District.

Dear Brethren:—That you may the more efficiently perform the duties of your office, you will please attend the District Conference to be held in Wheeling, W. Va., Feb. 22nd, and 23, 1913; where we contemplate organizing a deacons quorum. If you cannot possibly attend, please forward to my home address (155 Selkirk St., Chatham, Ont.) your earliest convenience your full name and address.

Respectfully,

R. C. RUSSELL
Minister in general charge of mission No. 4.

OUR WORK AMONG THE LAMANITES.

KINGFISHER, Okla., Jan. 2, 1913.

Editor Ensign:—I wish to thank the saints who helped in the Christmas tree among the Indians. It was a success from every standpoint; many of them were made happy and we had a week's meetings among them. The tree was laden with nice presents, and a treat for all present; it was a beautiful sight standing in the center of our district tent nicely decorated, and all ready for the 200 Lamanites who came in early. We begun the exercises at 7 o'clock p. m. Bro. Christensen, Hughes, and the writer had done the work, assisted by sisters Ruth Tyler and Ethel Cook (Lamanites). Bro. Sanders and Yates came in time for the programme, which consisted of speeches, very short, from the writer, Bro. Yates and four Indians.

Our work is seemingly taking firm hold on these people, as we now have enough of them in the church for three branches which we hope to soon organize. Also hundreds of them talking of coming into the church. We baptized two at this meeting, and a goodly number of them gave their names for baptism as soon as the weather gets warm.

We blessed eight children, ordained one Indian chief and three medicine men to be ministers for the Lord among

this peculiar people. They are leaders among them and we hope for good results from their efforts.

We certainly believe the time has come for the great awakening promised by the prophets of old, to come to this people in the best days.

These are rich people in lands, and are half starving, a part of the time, as the grafters are ready to get their money as soon as the agent writes the checks for them. I am thankful they could not sell their lands, with few exceptions.

They have from three-quarter sections, to two or three sections of 640 acres each to the family among them, and it is the best land in the country. I feel the Lord has reserved this people for the redemption of Zion.

Bro. Yates has done a good work among the Otoe's, and some preaching among the Sac and Foxes, also the Pawnees. But this awakening we have started here among the Cheyennes, Arapahos, Caddos, Kiowas and Comanches, is the most far reaching of any yet in the history of the church, their traditions about the sacred book once among them long since lost; the story of the Christ visiting this continent, going away and promising to return, and many others which are made more intensely interesting to them as they read the Book of Mormon and find the true church which gives them the very vivid realization of their heart's desires in obedience to the complete gospel brought to the earth by the angel.

Asking an interest in the prayers of the Saints for the progress of the work among this people, the Israel of God in America.

Your brother,
HUBERT CASE.

MOLER-TANT DEBATE.

BENTON, Ky., Dec. 13.

The Moler-Tant debate is a thing of the past. The battle is fought and the victory won. It is common for both sides to claim the victory in religious discussions. But if clear cut argument and gentlemanly conduct counts for anything, Bro. Moler certainly won the battle.

Usual church propositions were discussed. The debate was held 8 miles east of Paris, Tenn., Nov. 26-29, 1912, under the Latter Day Saint district tent. Large crowds were in attendance most of the time, and we are satisfied with the results. Bro. Moler is an able defender of the cause of truth. And far exceeded the expectation of many as a debater. His manly conduct and Christian demeanor contrasted with his opponent won for him the admiration of all.

We will not undertake to outline the argument proffered for as usual while Bro. Moler was in the affirmative, instead of trying to follow his argument, Elder Tant gave vent to his spleen in heaping a tirade of abuse on "Old Joe Smith," and "Old Lucy Smith" drawing his supply of sensational yarns from Braden, Neal, et al., often contradicting himself; for instance charging Joseph Smith, Jr., of being convicted a number of times and later claiming the reason he was never convicted was because he was mayor at Nauvoo etc.

Bro. Moler illustrated Tant's position with a cartoon which he exhibited showing the picture of a preacher, grip in hand labeled "anti"; "Lies about Joseph Smith," facing a rock wall labeled "L. D. S. argument" with these words "Hard to get around" and later the same preacher hiding behind a lot of "anti" trash. Bro. Moler also used a wheel chart representing the true church of Christ, and one representing the so-called church of Christ, represented by Tant. These with the picture of Thomas Campbell baptizing his first converts who had waded out to their ebbs, while he climbed out on a limb or root and ducked their heads under the water. Elder Tant could not gracefully stand defeat and gave vent to his feeling by heaping a tirade of abuse on Bro. Moler's head thus plainly showing his utter defeat, evidently hoping to make Bro. Moler mad. Bro. Moler informed him that he was not in the least offended at him, but just considered it was the best he could do as he could not meet his argument and that he felt ashamed for him. Bro. Moler thanked God that he was too much of a gentleman to retaliate.

At the close of the debate two fine ladies demanded baptism one of them exclaiming that the gospel shone brighter than ever. Bro. Moler baptized them the same afternoon. They live in the neighborhood where the debate was held. Others are almost persuaded and friends were made for the cause of truth.

We left Bro. Moler and Shupe to hold forth a few days on the battle ground by the kindly invitation of the people of the neighborhood and with the consent of Mr. Brown of the Christian faith who furnished the ground for the tent (he is a fine old gentleman and a friend to all lovers of truth) while the writer departed for Bethel church to hold some meetings Bro. Jesse Roberts also attended the debate and rendered valuable assistance. He is one of our young missionaries. We left him in Paris he expecting to start home in a few day. The writer is now holding forth on the old battle ground in Marshall Co., Kentucky.

This is where the White and Braden debate was held several years ago, and also later a mob shot into the arbor where Bro. Smith and Field were holding forth to a large crowd one shot taking effect. I am glad to say that the old mob spirit has died out and we can now hold forth without fear of being molested and more calls for preaching than we can fill. Hopefully yours in the conflict.

J. R. McCLAIN.

Benton, Ky., Dec. 13, 1912.

According to news reports Turkey has acceded to the demands of the allies, and agrees to give up practically all of her territory in Europe, reserving but a small part adjacent to Constantinople, thus bringing the war to a close. It yet remains for the allies, comprising Bulgaria, Serbia, Greece, and Montenegro to adjust the division of the conquered territory. The same spirit of greed is found among nations as is sometimes seen in individuals, which renders a peaceful settlement as yet uncertain.

SERMONS AND ARTICLES

GOD'S PURPOSE IN US.

BY ELDER G. E. HARRINGTON.

Delivered at the funeral of St. Nora L. DeBerry, at Independence, Mo., November 26, 1912.

The speaker read the seventeenth chapter of John, and took for a text the sixth verse of the eleventh chapter of Hebrews, as follows:

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

This is a time for serious thinking. If there is a time when our minds are drawn to matters that are serious, it is under such circumstances as these. Naturally we think of what was the object in the creation of ourselves. What have we gained by living? What will be the end of life, or what is our destiny to be? We have reached a conclusion through the many testimonies that have been given to us personally, and from others who have lived in the past, that we were created by God for a glorious destiny, and that we may reach that destiny our heavenly Father has prepared for us a means. This means can be understood and applied by us so that the purpose of the divine One need not be frustrated. We have the privilege given us of an association, of a power that is divine, that will aid us in executing the divine purpose in our lives here, that would qualify us, and give to us the assurance of a welcome entrance into the condition of glory that lies beyond. We have exercised ourselves by reason of the many obligations that we find have been imposed upon us by the divine hand, and when we think over our past, as we are likely to do under such circumstances as these, our reviewing will perhaps reveal to us a disobedient spirit; many things that will cause us some measure of regret and discouragement, and it is well that we are thus exercised under such circumstances, so that the soul, searching into itself, may realize the attitude that it has assumed towards God, its Creator, and the attitude which it should have assumed.

When we realize, in the examination of our lives, that we have departed from the way of God, having failed to perform the work that has been required of us, the tendency is to an awakening of our spiritual natures to the proper state, and there will arise a disposition for repentance, for returning to God, and if we have never sought him before, nor felt the necessity of divine help; nor given him the praise and worship that should have been given, we would most likely, under such conditions, be drawn to God, because we are made aware of the fact that the divine purpose in creating us, putting us here, giving us the many pleasures that there are for us, was an expression of the divine love. At the same time, giving us to understand that beyond this vale of sorrow and of tears, there is a beautiful place that is being prepared for us over yonder.

While we look forward to a place beyond, our minds are also drawn to the statement made by Christ that "If I go and prepare a place for you I will come again, and receive you unto myself; that where I am ye may be also."—John 14:3.

We learn through the revelation given to us by the Prophet John on the Isle of Patmos that there is to be a reassembling of the spirits of mankind upon the earth; their bodies are to be raised and come forth to reign with Christ upon the earth for a thousand years. There is no doubt then, that the design of God in our creation was to bring us to glory; and the beloved Apostle Paul gives us clearly to understand that there is a higher sphere,—a spiritual realm, which we might be in, if we choose to abide by the blessed gospel of Jesus Christ, and allow it to perform its work of development upon our souls. We have a destiny that is glorious, and while we are harassed at times, while we are burdened at times, while we have many difficult problems to solve, while the sorrows of earth-life, and the struggles are sometimes intense, yet, with all of these there is a breaking in upon the souls of the children of God a light, enabling us to see the loving design of God concerning us. It is such a light as will enable us to reach a state of mind and spirit that will be marvellous to us in its expression of glory and happiness. These are the things that the attention of our minds is called to. These are the things that are provided for us by the great I AM.

Shall we love him? Shall we serve him? Shall

we be willing to suffer? We have the blessed Savior as an example of the disposition to endure trial, to be smitten and not revile, to carry the burden of our sin without murmuring, to carry our sorrows, and struggle as he did against perverse natures who were seeking to destroy him. Through this trying and difficult pathway, our Master traveled, and bore the sorrows and trials, and toils that he might bring into the souls of men the light of God, that they might understand the love of God, and realize that though they have the sorrows and distresses of life, God has planned better things for them than are to be experienced in this life.

While men suffered in consequence of their own transgression many undesirable experiences, Christ himself was willing to pass through these things for our sake, yet keeping himself from sin thus demonstrating to us the possibility of our living in a condition of acceptability to God through them all,—that it was possible for us to endure all the trials and still maintain the standard of righteousness set before us by him, and be fitted to dwell with him when he shall come again.

God so loved the world that he sent him for us, to be a Leader, a Witness, and a Commander. He sent him to us to show us how we ought to live,—how we could live. He sent him to us that we might have a revelation of the nature of God; that we might, by seeing a reflection of God, be so influenced by that exalted nature, that we might take on the same nature.

Jesus prayed that his disciples might be one even as he and his Father were one, that they all might be one. That is the purpose of Jesus Christ, to bring about this oneness. That is the thought he seeks to impress upon our minds, that we shall be one; that by becoming one we may ultimately dwell with God. To become one we must necessarily understand how, and the principles which Christ advocated are the means of bringing us to that oneness if we live by them. Jesus not only taught them but exhibited them in his life, thereby reflecting the character of his Father.

What are we going to do in our lives here? What are we going to make our paramount thought and purpose? How are we going to meet the conditions and demands here? We must needs study the nature of the Christ who left the shining courts of glory in our interests. He who refused the offer of the adversary of the glory of this world, that by becoming subject to the things of this world, he might enter into the glory of his Father. He denied himself the pleasures, the honor, the power and glory of this world that he might help us, and bring us also to receive the glory of the Father.

It seems strange that God and Jesus Christ, this Son, should create man and then that Christ should come down and make himself lower than the creatures he had made and submit to humiliation at their hands even to the point of death. Yes! they spat upon him; they put upon him the crown of thorns; they chided him; they mocked him;—all of these things were done, but there was a power and strength within him which enabled him to demonstrate what man could do under the most trying circumstances. Jesus was Master. He was above the influences that opposed him, yet submitted to them in a measure, thus exhibiting the higher qualities of character, and especially self-control which his enemies did not have. He was not controlled by those evil powers, nor could they compel him to do anything that was wrong. They could not draw from him any expression of anger, spite, malice, or anything of that kind. No, his character was such and he had such control of his own nature, that the influence of evil could not bring from him any expression but that of love. We see the revelation of that after they had done everything they possibly could to him. They had put him on the cross; and in his dying breath he utters: "Father, forgive them, for they know not what they do." What boundless love. The Son of God, submitting to the passions of wicked men, and when they had done all that they could do, his soul is still filled with love for them. They were ignorant and did not understand all they were doing, and our failure to understand causes us to do many things that are wrong. They were not able to penetrate the future and see the results of their acts, but Christ saw the results. They hurt him physically, but they tarnished not his soul, but they injured their souls: they brought upon themselves disaster and sorrow.

The love of God does not take away all suffering and trial, for it is necessary that men should suffer for their sins in order to be led to repentance.

If men could have perpetual joy in sin they would continue doing wrong, but the justice of God requires that his law shall have a penalty attached, so that when men violate it they will suffer the penalty and thereby be led to turn from the evil. So when these people sinned against Christ they brought upon themselves suffering, but the love of God was still extended to them and he was willing to work for their deliverance. Suffering is very often necessary with us to show us wherein we are out of harmony with God and to help us to repentance, for if we are to be saved, and if we are to receive the benefits of this matchless love of God, it will be because we have learned that our natures are out of harmony with him, and that we must work to bring them into harmony with his nature, and become altogether acceptable to him.

We sometimes complain of the difficulties and trials that come to us in life, and resist unconsciously the leadings of God's providences; we feel the sting of seeming injustice when our loved ones are taken from us, but in all that God does there is manifested his wonderful love and mercy; in the midst of trial he bears up those who look to him; when we resist his leadings because of our ignorance, he still leads us gently by the hand and teaches us how to follow; and even when our loved ones are taken from us, he fills with comfort and hope those who trust in him. We can afford to put our trust in him under all the circumstances which arise in life.

It is not wrong to sorrow for those who die, for the Lord has said: "Thou shalt live together in love, inasmuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection." It is not wrong to weep with those that weep, and mourn with those that mourn, but human sympathy leads us to help bear the burdens of another, and to extend sympathy and love. All the experiences of our lives may work to bring to us some greater good, and contribute to our development and perfection. But it depends very largely upon the attitude which we assume toward our trials and sorrows, for it is possible that by a wrong attitude we may cause these things to work to our detriment. If we recognize that there is a God in heaven, and that Jesus Christ is the Redeemer of the world, and that they are seeking the welfare and good of man, we can hardly think that God would permit anything to come upon us that would do us permanent injury, unless it is by our own voluntary act.

When this life is past and we can look back upon it, we shall no doubt see that all these experiences have been for our good, and that every one has had its influence in moulding, and changing our natures, and has contributed to our education and our character, and that through them all we have been brought nearer to God.

Our sister who has passed away has set us a beautiful example of faithfulness and patience, for up to her dying hour she remained firm in the faith, and manifested her love for God. She wanted to live to raise her boys and to be with those with whom she had been associated, but her prayer was, "I am willing to live, I am willing to go. Thou art full of wisdom and love and I am ready to abide thy divine will. Consequently, here I am, my heavenly Father, for the fulfillment of thy purpose concerning me."

When our loved ones have suffered without relief, it seems to manifest a degree of selfishness for us to desire to keep them here under those conditions. When we know that it is better for the suffering one to depart and be free from the trials and sufferings of this mortal life, it is better for us to say, "Thy will, O Lord, be done," and be willing to let them depart in peace. To part with loved ones is always a trial which causes sorrow and mourning, but let us not forget that Jesus left his Father to come to this sinful world. And again when his time had come to drink the bitter cup and suffer on the cross, he had to part with his own mother and leave her to the care of others. He parted with his beloved disciples and all that had become precious to him in this world, but not forever. He said "I will come again and receive you unto myself . . . that where I am ye may be also." While his separation from those whom he loved was but temporary, so is ours. The time will come when we too will pass over to be with those who have passed on before, and we shall all be reunited, those who are worthy of a place with Christ, and there will be no more separation.

So in the midst of our trials and sorrows we have hope, and that hope lightens our burdens and gives us joy. May God bless you and support you,

and keep you every moment close to him that you may finally have the privilege of this glorious reunion with all the dear ones who have left you for a time.

A MYSTERY.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51-52.

From the above quotation the religious world believes that at Christ's coming, all who are Christ's will be changed to an immortal condition. But such a position conflicts with the remainder of the scriptures, so that it is well to consider this question: Will we all be changed at the Master's coming, to an immortal state?

Remember that Paul does not take that position, but to shew that flesh and blood cannot inherit the kingdom of God. So as all will not sleep, they must all be changed. So they have concluded that it would be at Jesus coming but Paul says at the sounding of the last trump. For at Jesus coming there will be a trump sounded and the dead in Christ shall rise first. 1 Thess. 4:16. Then according to Doctrine and Covenants 85:28 there is a second trump to sound for them of the moon glory, and still a third trump. So the last trump must sound for the last resurrection.

We have the following in Doctrine and Covenants 43:7: "And my people shall be redeemed and shall reign with me on earth; for the great millennial, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness, shall be changed in the twinkling of an eye."

By the above it will be seen that the great change will come at the end of the earth. At Jesus coming there will only be a partial change. For after his coming all that are permitted to live will live to be a hundred years old. Isaiah 65:20; and then the change will come.

"Yea, and blessed are the dead which die in the Lord from henceforth when the Lord shall come, and old things shall pass away, and all things become new. They shall rise from the dead and shall not die after and shall receive an inheritance before the Lord, in the Holy City, and he that liveth when the Lord shall come, and has kept the faith, blessed is he: nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye." Doctrine and Covenants 63:13

Thus we see that Isaiah 65:20 shows us the age of man, and all that are a hundred years old at Christ's coming will be changed. From 3d Nephi 13: 6, in the Book of Mormon we see that John and the three Nephites will be changed when Christ comes in his glory. So at Jesus coming all of the people will not be changed, for the earth is to be peopled during the thousand years reign, and if all were to be changed to immortality how could the word of the Lord be fulfilled for Jesus says in the resurrection they neither marry nor are given in marriage but are as the angels of heaven. (Luke 20, 35 and 36.)

So then during the thousand years some must be given in marriage for in Isaiah 65:17-23, we are informed that in the new earth they will build houses and inhabit them, and plant vineyards and eat the fruit of them, and they shall not labor in vain nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them. Here the blessed seed of the Lord are none other than those born again not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever. 1 Peter 1:23. These are none other than the Saints of God. So those who are the blessed seed of the Lord have offspring, their children.

We also invite you to Isaiah 11:4-9, which states that when righteousness shall prevail and the wolf and the lamb shall dwell together is when the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. So here we have the sucking child mentioned and also the one that is old enough to be weaned. So to more fully understand that this is the meaning of the prophesy we quote, Doctrine and Covenants 45:10, and at that day when I shall come in my glory, shall the parable be fulfilled

which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you. They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst and his glory shall be upon them, and he will be their king and their lawgiver."

So in the above it is quite plain that the Lord will be in their midst when they will multiply and wax strong in righteousness and grow up without sin unto salvation. So all the change that will be wrought upon the Saints at the Lord's coming will be the setting apart to a higher and nobler condition, with power over death until they arrive to a hundred years of age, and then changed to immortality and at the end of the thousand years all that are living in righteousness shall be changed in the twinkling of an eye, Doctrine and Covenants 43:7. J. F. PETRE.

APOSTROPHE TO THE HOME.

Sacred, time-honored, divinely-appointed home! The dwelling place of the family, God's first institution among men. The sweet retreat where two lives are lived as one. Where eyes meet that speak, and hearts meet that thrill again. Where immortal souls first beheld the blaze of day and, anon, childhood's merry laughter makes music sweeter than songs of birds in Paradise. Where father, mother, sister, brother, divide their joys and loves, and the fires go not out upon family altars, whereon Jehovah was worshipped before the Church was born.

Legalized, enduring, permanent home! Owned in fee as homes have been owned in every civilized nation since time began; owned as the old prophet possessed the abode to which the Syrian leper came; as Cincinnatus owned the field in which he plowed when the the Romans called him to save again his country from the advancing foe; as Jefferson owned Monticello, where Americans come to pay their vows; as Washington possessed Mount Vernon, where soldiers repair to fire afresh their valor; as the Greek all down the centuries have owned their abodes beside the silvery lakes, or the Swiss, their cottages on the Alpine heights; as men have owned their homes in the valleys, on the hill-tops and by the rivers in every clime beneath the stars; as Mary and Martha and Lazarus possessed their humble but permanent abode at Bethany, where the Son of God was always so welcome; as that abiding place was possessed described by Jesus in that most marvelous of his parables and to which the prodigal son returned after years of wandering and his father ran to meet him; as that abode was owned which the Savior had in mind when hanging on the cross he looked down and saw his mother and that disciple whom he loved standing by and said to his mother: "Woman behold thy son!" and then to the disciple, "Behold thy mother!" "And from that hour that disciple took her to his home now."

Beauteous, happy, enchanting home! Where business din and strife and hurly-burly must not come. Where Eos, goddess of the morn, drives her horses by break of day, strewing flowers as she goes, when the stars have gone out, the whip-poor-will has hushed, the sunbeams are dancing in the skies, and the lark is singing in the meadow. Where the yellow light is streaming through the great elms and oaks and walnuts. Where the apple, the peach, and the pear hang in luscious beauty side by side, the dew on the watermelon and the aroma is coming from the pomegranate. Where, ere long, the sun in his fiery chariot is about to cross the horizon: father calls; prayers are over; breakfast is eaten, and the boys go whistling to the field; the bobwhite answers; the black-birds follow in the furrow. Where the old white dwelling with its green window shutters nestles down midst the evergreens, the lilacs and the roses, while the ivy climbs up its sides, and the humming bird flutters in the honeysuckles. Where within is the clean swept floor, the bounteous table and the arched fireplace. Where rosy-cheeked childhood is sleeping in the cradle, venerable age sits in the old armed chair, and "God bless our home" hangs over the mantle.

Quiet, peaceful, restful home! The day is done. The summer clouds are clustered in the West, and the sun has just lain him down in his golden couch. The cows come lowing homeward over the hill. Father and the boys have returned from the field. They drink from the gourd at the spring or the

oaken bucket that hangs in the well. The evening meal is such as only mother can prepare. Night has come. The pale moon rises slowly and hangs silent in the sky. All nature is locked in the holy hush. Naught is heard save the notes of the night-ingale or now and then the jingle of the sheep bell in the fold. It is autumn. The chill of night is on, and the family is assembled about the open fire with its dancing flames. Brightness is in every eye. Cheer is in every breast. Love is in every heart. Seriousness takes its turn with merry laughter. Ere long Morpheus calls to sleep. A chapter is read from the well-worn Bible. Hark! they are singing: the eldest daughter is leading—

"Mid pleasures and palaces though we may roam,
Be it ever so humble there's no place like home,
A charm from the skies seems to hallow us there,
Which seek through the world is ne'er met with elsewhere.
Home! Home! Sweet, Sweet Home!
There's no place like Home! There's no place like Home!"

Hush! they are on their knees in prayer. Silver-haired grandfather is leading: "O thou God of Abraham, Isaac and Jacob! Thou God of the family! We thank thee for this home, sweet reminder of our eternal home beyond the skies. In the strength of young manhood and under thy protecting Providence I carved it out of the wilderness. With my hands I built the house in which we kneel Thou knowest that my companion, who now sleeps in the churchyard, did her part, and sanctified it with her pure and lofty life. May this home long remain the inheritance of our children and our children's children. If any go out as thy servant who now speaks to Thee did, not knowing whither they go, may Thy hand lead them and bring them to a Christian home. And in the morning of the resurrection, through the atoning blood of Jesus Christ, thy divine Son, may we all without loss of one be reunited as a family in our Home on High,—there, ever and anon, to join in the hallelujahs of Angels and of those "who have washed their robes and made them white in the blood of the Lamb." Amen.

Precious, hallowed, consecrated home! Blessed be the God who ordained it. And all the curses which the bard had Eve to shower upon Cain when he slew his brother, Abel, rest upon the head of him who would destroy.—Judge Wm. H. Wallace in *The Citizen*.

HARMONY.

Just a moment. You desire the best there is in spiritual things, don't you? Of course you do, every desire of your inmost soul is that you may achieve spiritual excellence that you may climb by sure processes up to God. Then listen—There is a way, a sure way to climb. It is no secret, in fact it is so plain that most of the people are passing by every day and hour and don't see it. It is right at hand. It does not cost anything in dollars; the poor may obtain it, the rich may have it, but my brother it must be obtained in God's way. Strange isn't it, that God's way is different than our way? We like to be independent, and it is right to be independent enough to love the truth, be truthful to acknowledge God and humble enough to recognize in him the Master Mind. That is the secret.

When we recognize the Master Mind, God, as he is represented by Jesus Christ we see love personified, humbleness achieved, and the key of power uncovered from the dust of ages. Jesus was powerful in his submission: He became the Christ because he was willing to sacrifice to do. The world is at enmity with God. Don't be of the world, brother, the world will perish, but you must live forever. How? In harmony with the Master Mind, or out of harmony? You know how disagreeable music is that is not harmonious to the sensitive soul. How would it be in eternity when one would be out of harmony with the great power, the power that is felt, surging, filling, enlightening, purifying? Get in harmony, brother. Harmony in music is as old as the world. Harmony in gospel law is older. The pearl of great price is just in front of you, don't you see it shining there through the words of Jesus Christ? Ye must be born again. Born of the water and of the Spirit. Easy isn't it? Getting in harmony with God? A note out of place spoils the music. So we must repent of evil and turn away from it. Good to turn away from the thing that is destroying us soul and body? Born again—To understand a people we must live among them, think as they do, feel as they do. God is a spirit—has a spiritual body—we must be born of the spirit to understand him, and to enjoy his work. God loves his children, but his children must love one another. So God makes man a minister to and for man and

gives the Holy Spirit to those who repent and are baptized using ministers selected or called by his own will to lay their hand upon the heads of those who are now ready to receive. God's way,—The Bible way. Get in harmony, brother.

GEO. W. ROBLEY.

IDENTITY OF THE AMERICAN INDIAN.

It is set down in the book of Esdras, in the Apocrypha of the Bible, that ten of the tribes of Israel journeyed northward one and a half years into a far country, where they might live up to their commandments, something they had not always done in the land of Palestine: that they were lost track of at the end of that time and nothing has been heard from them since. They sent back no word or message to their former companions and friends, and where they went and what was their ultimate fate has been left to blind conjecture from that day to this.

The theory that the ten lost tribes of Israel, after leaving their own country, finally landed on the shores of America and established themselves here is not a new one. It found lodgment in the mind of Lord Kingsborough, and has been advanced by many others since his day. Neither the adherence to a religious creed nor even a belief in the divine authenticity of the Bible is essential to the discussion of this most interesting question.

In the books that comprise what is known as the old Bible ancient authors wrote exhaustively of the experiences, both physical and spiritual, of their people. They gave their account of the creation of the earth, the fall of man, the flood, the Tower of Babel and many other unique things which they regarded as the direct dealings of God with them and their patriarchs and the first man.

If the ancient inhabitants of America were known to have been in possession of legends that coincided almost exactly with those of the ancient Hebrews as related in the Bible, is it not fair and logical to assume that the former, at some time or another, by some means or other, were in touch with the progenitors of the Jewish people or were a branch of that great people? Have the discoveries of explorers and American archaeologists solved the mystery? Do the ancient records found in the ruins of Mexico, Central and South America and in many parts of the United States answer the question as to the lost tribes of Israel? I think they do.

Before taking up the more serious evidences that point to the Hebraic origin of the ancient Americans let me call the reader's attention to the physical features of the American Indian. His countenance has the indelible mark of the Jewish race. The high cheek bones, the high arched nose and the slanting brow are unmistakable marks of his Hebrew descent, a curse having in all probability fallen upon the Indian as upon the descendants of Ham. I merely mention this in passing, and would not pretend to advance it as an argument in support of my contention. If it were not sustained by many others and more trustworthy evidences.

There were twelve tribes that made up the original number of Israelitish nations. And when they made sacrifices they made them on an altar built of twelve stones that had not been broken by any instrument. Priest, in his volume on "American Antiquities," declares that he encountered ample evidence to show that many of the tribes in Mexico and Central America offered up sacrifices on altars made of twelve unhewn stones, and that the sacrificial form and ceremony were identical with those of the ancient Hebrews. Most of the Indian tribes still have the ancient Hebrew way of reckoning time as is depicted upon the famous Aztec calendar stone.

On the authority of Dr. Le Plongeon, the eminent archaeologist, who spent eight years in Yucatan, assiduously studying the ancient ruins of that country, even the barbaric Toltecs left undeniable evidences that they were perfectly conversant with the Biblical history of the creation and of the garden of Eden, and, of course, the two illustrious personages who inhabited it.

In the ruins of Copan Dr. Le Plongeon discovered a crude painting representing a woman seated beneath a tree and a serpent entwined around the base of it. In the passage of the years their version of the celebrated temptation of the mother of the race took on a more poetic form than the one contained in the Bible. The Toltecs had it that the woman—"Suchiquecal" they called her—plucked a forbidden rose from a tree and by that act brought death upon the human family.

These same Toltecs had the legend of the

Tower of Babel. Their version of it did not vary from that of the Bible in any essential feature. They understood that this tower was built for a refuge in the event of another deluge. This, of course, also indicates their familiarity with the Biblical story of the deluge. They even had the particulars.

Their legend speaks to the man who built a boat from a fir tree and that after the flood had subsided he became intoxicated on wine and allowed one of his sons to disgrace him.

As late as 1819 the Shawnee Indians, according to Black Hoop, one of their chiefs, had a tradition that their forefathers had come to this country across a great body of water, and up until the latter part of the eighteenth century they made an annual sacrifice to celebrate in thank offering their safe arrival to this land.

In his "History of the Indians" Camara publishes a statement made by several of the early missionaries telling of their experiences with an old chief of a Nicaraguan tribe. They discovered in their conversation with an old Indian that he was as conversant with the Biblical version of the creation, the fall, the deluge, and other notable experiences of the ancient Hebrews as were the missionaries themselves.

If one is sufficiently interested in this subject to go into it deeper and more thoroughly than I can take him in the small space at my disposal, let him read Paul de Roo's work on "Mexican Antiquities."

These authors clearly established that the Aztecs were familiar with Hebrew history as contained in the Bible. And their man named Zelua led a colony across a great body of land and then of water to the New World. About the only feature of the new county from which this colony came that remained in the Aztec tradition was that a high temple had been built in it.

By the time of which De Roo writes the Aztecs had lost the connection between the country from which their ancestors came and legend of the Garden of Eden, the flood and the Tower of Babel. They supposed those things happened in the new country.

The Aztecs have left the most interesting ruins prehaps of any nation that flourished in America in the far past. But I have no doubt that in the near future the many buried cities and others submerged under the sea, recently discovered off the coast of Yucatan, with their records and histories, will have been unearthed and that the true origin of America's ancient races will be made known by the discovery of some key to their hieroglyphics, an Aztec "Rosetta Stone."

These people committed the record of their travels and subsequent history in America to painting. These paintings have been gathered, or at least most of them have, and are contained in the Boturini collection and published by Cameth Careri and others.

Here we have, in these paintings, almost unimpeachable evidences of the fact that, so far as the Aztecs were concerned, they knew all about the Biblical version of the creation of those other incidents of which I have spoken. All these records were made hundreds of years before Columbus was born.

All Americans should take active interest in the history of their country and of all the races that have ever inhabited it. As I said before, it does not matter what one's religious belief is, or his lack of a belief, the subject is one that should interest all, purely for scientific and historic reasons if for no other.

If it can be established so clearly as to leave no room for doubt that a great branch of the ancient Hebrew race came to America and are really the progenitors of the Indian tribes, it would be a discovery of tremendous importance.

To my mind, the Hebrew origin of the Indian is already established.

Ever since I can remember I have had a great curiosity to know about the ancient people of America. And there was one race that captivated my imagination. This was the Aztecs. I read everything I could get my hands on that dealt with them in any way, and the more I read and investigated their history, the more impressed I became with their essentially dramatic characteristics.—*Inter Ocean.*

FOR THE BOY'S SAKE.

A Sunday-school Superintendent made the following confession at a County Sunday-school convention:

"I used to smoke. It was a pleasure that I thought did no harm to me or anyone else, and I

believed I had a right to the enjoyment. Then one day I stopped. Here is the reason:

"A widowed woman, the mother of two lively boys in my school, hurried into my store one morning, walked straight up to me, and handed me a handful of cigarettes. I stared, and she explained: 'They dropped out of Joe's and Billy's pockets a little while ago, when I was mending their clothes. When I asked what cigarettes in their pockets meant, they both owned up to liking cigarettes, and smoking them whenever they got a chance. I talked to them about the hurt it would do them, and what do you think they said? They told me they didn't mean to keep on with cigarettes always. As soon as they grew bigger and could earn money, and afford it, they would change from cigarettes to cigars. "And cigars are all right," said my boys. "Good men smoke cigars—lots of them. Why ma, Mr. Wilson, our superintendent, smokes cigars; and Mr. Wilson's sure a good man, ain't he?"

"Mr. Wilson, went on the mother, 'I'm doing my best trying to train my two fatherless boys to be good men, and you've helped me many a time by the good teaching you've given them as their superintendent. They trust you and admire you, and think that it's all right for them to smoke if a good man like you smokes. Now I don't want my boys to smoke cigarettes; but when I talk that way to them, they point to your smoking as if that settled the matter. I don't know what to say or do; but it seemed best to come over and tell you plainly how it was. I feel sure you want to help, and not to hinder, every boy in your school; and I believe you would be willing to teach them by your example, as you are to teach them by your good words."

"Well, I was wanting a smoke at that minute; but the thought of that mother trying to grow two boys into good men, and being hindered by any habit of mine, settled the thing. The cigar box that stood handy went into the stove. "Tell Joe and Billy," I said, "that Mr. Wilson has quit smoking." And quit smoking I did. Since that day no boy has been able to point to my example as his excuse for smoking cigarettes or anything else."—*Sunday School Times.*

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, EDITOR,
1416 W. Walnut St., Independence, Mo.

SNOBBERY OR EQUALITY.

Not long ago we had occasion to gather a few young women together for the purpose of furnishing one number on a program and were met with an instance of this snobbery that exists among our young people and we happen to know from former experiences of our own that it exists also among the children to a very marked degree—to a nauseating degree we should say. When "calling up" the girls each one asked this question: "Who else is going to be in it?" Upon learning it was "so and so" their reply was, "well, if they will I will, but if they don't I won't." In this particular case the girl had agreed to take part, perhaps because of others who had promised, but on meeting for rehearsal, and finding others in their place, withdrew.

Now, it was not the withdrawal of this young lady for which we cared, for her place was well filled by another; it was the way in which it was done, (the spirit we might say) and why it was done, or the implication involved—the result, however, proved that her fears of being compromised were groundless, and the result of her own effort upon that occasion was not such as to justify her "high and mighty attitude."

If this were exceptional it would be hardly worth mentioning, but it is not, and it is a matter of wonderment where our idea of "Equality" (that grand feeling of unity that is to redeem our Zion) is coming from let alone any practical working out of the idea; it is certainly not growing up with our children, or, not as much as might be, is it resident in our young people.

This "snobbery" is in our day school, rampant, which tide we cannot so well stem, but, alas and alack! it is in our Sunday school as well. The other day a mother said to me; "my little girl came home crying today because the other girls in her class were taunting her with the fact that she could not bring her contribution toward a gold locket for the teacher. This child's mother is a widow. A gold locket, indeed, and this among children of seven and eight. The teacher needed more, a few gold nuggets of wisdom to adorn the locket, rather than a gold locket for the outside—

and no telling what the mothers of these children needed.

The spirit of giving? There was no real spirit of giving in this deal; it was the spirit of pandering to a new and false standard, in which "snobbery" and "todyism" are the chief elements.

And so we are doing from our childhood up, more and more—setting, or at the least complying with the demands of a standard which has been set by others, that well dressing and well appearing are the things best worth our while; that nothing else counts if it have not this accompaniment; "the outer show"; not the outer show of the inward grace, but the outer show of what is good enough for you is not good enough for me; the show of the strut, the swagger, and the smirk on the face, that one sees in the mein of the children now—always—too nice, indeed to speak to their elders, until we can think of true equality as an elusive and ever-vanishing myth, driven from our Eden of democracy by the angel (or demon?) of the flaming sword—Pride.

Some time ago, another mother—(of four) said: "It is all I can do to keep Mary in school, if she wears a last year's hat or a made over dress, she is taunted and actually isolated from other children; one has no idea with what poor children have to contend in our schools unless one has the experience in sending them, nor through them how hard it is for their parents. And so it goes, not the exception, but the rule until one would almost wish for a rule governing dress in the public schools, so as to eliminate at least one source of the evil.

But it is not only "dress" that separates us from others of our kind, it is—"woe is me"—it is gifts. We are endowed, perhaps, with a gift. Henceforth we are "different,"—the selected, we have found our niche—in which, like the Zormanite, we take our "holy stand," and cry, "we are not as others." We forget from whence the gift has come and exalt "self" with it, and have not one hundredth part of an idea as the real grandeur and nobility in that word "service" nor of the grand ennobling humility upon which this service depends. It is for this that gifts are given and for the solving of the problem of equality, and when ever we abort its use to self in any way—we have crippled our powers, we will not achieve a high purpose, and have become votary to the false god—Pride.

MISCELLANEOUS

CONFERENCE NOTICES.

The Idaho District conference will meet at Heyburn, Ida., Saturday, January 18, 1913. Annual election of district officers will take place and delegates to general conference elected.

Branch clerks and all those holding the priesthood please be prompt in sending in reports.

Mrs. T. B. JACKSON, Dist. Clerk.

Gen. Del., Boise, Idaho.

The quarterly conference of the Western District of Oklahoma will be held at Clinton, Okla., Feb. 1st and 2nd, 1913. We hope to have a full representation of all the branches with an official report of the condition of the same.

Hubert Case, missionary in charge.

Dr. T. P. POWELL, Dist. Pres.

The Eastern Oklahoma District conference will convene at Wilburton, Okla., January 18 and 19, 1913.

We would like a report from each branch.

Branch presidents report to J. W. A. Bailey, Warrensburg, Mo., and branch clerks report to district clerk.

Mrs. NETTIE BOWERS.

Wilburton, Okla., Box 204.

CONFERENCE NOTICE.

The Massachusetts District conference will convene with the Fall River Branch, February 1-2, 1913, at 2:30 p. m. All the elders (Not general conference appointees), and presidents of branches, quorums of priests, teachers, and deacons, district Sunday-school, and Religion are supposed to report their labors. The clerks of the different branches should have their statistical reports in the secretary's hands at least ten days previous to conference. The special business will be the election of officers of the district, and delegates to general conferences. All matter for conference should be addressed to W. A. Sinclair. M. D. 166 Pearl street, Winter Hill, Mass.

CONVENTION NOTICE.

Central Illinois District Sunday-school convention will be held at Taylorville, Saturday, February 1, 1913.

WALTER DAYKIN, Dist. Sec.

Idaho District Sunday-school convention will convene at Heyburn, Idaho, Jan. 17, 1913.

Mrs. WILMA JARRETT, Dist. Clerk.

Gen. Del., Boise, Idaho.

NOTICE.

To the members of the Quorum of High Priests,

Greeting: The unerring wheel of time in its revolution has brought the date near when I shall mail to each member a report blank for you to make your annual report to the quorum for the year ending February 28th, 1913; and I herewith make the urgent appeal, that if you have changed your address since the 1912 annual was published; that you will kindly drop me a card as to what your present address is, and to those who may be absent from home on a mission, or other business please instruct your home-keeper to forward the blank to you; and still further should any fail to receive their blank on or before March 1913, write me at once and I will mail you another.

Please to make out your report to the quorum and mail it so that it will be sure to reach me not later than March 10. I am hoping that this spring there will be no delinquents, and that I shall with your aid be prepared to submit our annual report to the general conference at the session after our first meeting.

Brethren please be prompt and thus render assistance to your humble servant,

ROBT. V. ELVIN, Secretary.

Lamoni, Ia., Jan. 2d, 1913.

NOTICES OF TRANSFER.

Those concerned will please take note of the following transfers which have been made by occurrence of the First Presidency and missionaries in charge of the respective fields:—John Davis from Idaho District to Far West District, effective January 1, 1913. R. E. Rozarth from Colorado District to Clinton District, effective January 1, 1913.

FREDERICK M. SMITH,

Secretary First Presidency.

Independence, Mo., Dec. 31, 1912.

By proper consultation and agreement between the ministers in charge concerned and the presidency, Priest J. W. Dubose has been transferred from Alabama to Northeast Missouri District. The Saints concerned will please take notice.

FREDERICK M. SMITH,

Secretary First Presidency.

Independence, Mo., Dec. 28, 1912.

NOTICE OF APPOINTMENT.

Notice is hereby given of the appointment of Elder Emley Curtis to labor in South Missouri and Oklahoma for the balance of the conference year.

FREDERICK M. SMITH,

Secretary First Presidency.

J. F. CURTIS,

Missionary in Charge.

Independence, Mo. December 31, 1912.

MARRIAGES.

FENN-LEE.—At the home of the bride's mother, Mrs. M. A. Lee, Independence, Mo., December 24th; Mr. Earl B. Fenn and Sr. Mae M. Lee, Elder A. V. Closson officiating.

DIED.

DEBERRY.—Nora L. Deberry died at Independence, Mo., Nov. 24th. She was born Oct. 12, 1869 at Linn Creek, Mo.; married to Thomas C. DeBerry in 1887. She became a member of the church in 1890, being baptized by John Davis and confirmed by J. C. Clapp, living a faithful life and bearing testimony to the goodness of God. She leaves husband, two sons and two daughters, one having preceded her to the better land. Services at South Side church, the sermon being by G. E. Harrington.

ROBERTS.—Hannah Raynor Roberts was born April 18, 1852, at Oldham, England. After coming to America she heard the latter-day message, and was baptized at Highland Lake, Mass., July 28, 1907, by H. W. Howlett, and was confirmed under the hands of U. W. Green and John Zimmerman. She died Dec. 4, 1912. Services at the church in Fall River, Mass., in charge of, and sermon preached by H. O. Smith. She had a large circle of friends who followed her to the grave, and who testified of her goodness. It will be said of her, "She hath done what she could."

Her husband preceded her to the spirit land. She never had any children of her own, but she filled the place in her mother heart by adopting the children of others, to whom she was a good, kind and faithful mother, one of them being the chief mourner at the services.

WATKINS.—Pearlie Louise, daughter of Bro. and Sr. Neal Watkins was born March 12, 1911, near Milton, Fla., died Sept. 5, 1912, making her one year, five months and seventeen days old, leaving father, mother and many relatives to mourn her death. Funeral in charge of Elder A. G. Miller.

JAMES.—At St. Louis, Mo., Wednesday, Dec. 5, 1912, Sr. Mabel Edith James. She was born at Allison, Ontario, Sept. 23, 1876, and married in Kansas City, Mo., March 6, 1896, to Mr. Frank James. United with the church in the year 1888, Elder F. C. Warnky officiating in baptismal rite. Her husband, one child, a daughter, one brother and one sister are her near surviving relatives. Funeral services conducted at the home of her brother, Bro. Joseph Mooney, in Maywood, by Elder M. H. Bond. Interment in Mound Grove Cemetery.

SCOTT.—Marian Ellen Baggerly was born Dec. 29, 1829, in Clark Co., Indiana. At the age nineteen she was married to John A. Scott a musical professor and school teacher of more than local reputation and afterward a minister of the Latter Day Saints. To them were born six children.—Elder Columbus Scott of Lamoni, Iowa, Mrs. Lizzie Fisher of Centralia, Wash., Mrs. A. D. Thompson of Alexander, Kas., Mrs. Lee Sinclair of Coldwater, Mich., Elder S. W. L. Scott also Coldwater, and Cynthia O., who preceded her to the beautiful beyond. She was baptized into the Reorganized Church in the seventies by Elder W. W. Blair. She died at Coldwater, Mich., Dec. 7, 1912. Funeral services in charge of Elder Samuel Strobl.

BAILEY.—On Oct. 24, 1912, at Eldorado Springs, Mo., Velma Alberta, infant daughter of Bro. Bert and Sr. Gertrude Bailey, aged three months and nine days. Funeral services in charge of W. E. Reynolds assisted by Abner Lloyd.

SINGLETON.—Bro. Melvin Singleton died Nov. 16th of spinal meningitis at the general hospital at Kansas City, aged fifteen years. No funeral service could be held except at the grave in the cemetery at Independence where Bro. J. A. Tanner was in charge. The family is greatly bereaved and need the prayers of the Saints.

HERRICK.—George H. Herrick was born Aug. 2, 1870, in Montrose, Iowa; died Dec. 8, 1912, at Ft. Madison, Iowa, of tuberculosis. Married Miss Lenore Lambert Aug. 2, 1891. Twelve children were born to their union, three preceding him to the paradise of rest. He was baptized 1886 by H. C. Bronson. He leaves wife, nine children, father, one brother and three sisters. Funeral at the Saints' Church, sermon by C. C. Joenk, prayer by Bro. C. E. Harpa.

BRYAN.—Mary Frances Bryan was born in Holt County, Missouri, March 4, 1876. Was married to Richard Davis, Jan. 3, 1894. To this union one child was born, Theresa, who survives her mother. Some two years ago she was again married to Mr. Bryan. There are left to mourn her daughter, father, mother, two sisters, and five brothers. Funeral services at the home of the deceased father at Warrensburg, Mo., Elder G. E. Harrington preaching the sermon assisted by Nels Abrahams.

STOFF.—Elmer Stoff was born March 13, 1884, in Omaha, Neb., died at the home of his mother in Omaha, Nov. 19, 1912, of diabetes. From this he had been a sufferer for many years, but always cheerful and patient. He passed away in the faith of the gospel which he embraced in 1897 at the hands of Elder W. A. Smith. He leaves to mourn one son about three years, mother, sister, and four brothers. He left a good reputation among those with whom he lived. His companion preceded him in death about one year. The funeral was from the home of his mother. Sermon by J. M. Baker, prayer by J. W. Wight, and the remains were laid to rest in Papillion cemetery by those of his wife.

WARE.—Bro. B. F. Ware at Kansas City, Mo., Dec. 13, 1912, of pneumonia. Born Nov. 1, 1852; in July 1883 he was married to Elizabeth A. Johnson to whom were born a son Oscar, and a daughter Anna; both were with him and cared for him during his sickness. He was baptized by Elder D. F. Winn, March 6, 1889, and loved to hear his testimony and speak of the beautiful gospel as restored again in our day. Funeral at the home of his son, Oscar. Sermon by F. C. Warnky assisted by C. L. Monroe.

MOORE.—James William Moore was born July 29, 1843, at Washington County, Ohio; baptized January 20, 1876, by J. C. Foss at Lebanon, Ohio. Was ordained teacher July 9, 1876, by Edmond Thomas; died Nov. 12, 1912. He served in the Civil war, and was a great sufferer during the latter part of his life and finally succumbed to the dreaded disease—asthma.

WALLACE.—Alexander F. Wallace was born May 8, 1843, at St. Johns, E. B., Canada; was baptized May 22, 1910, by Elder S. C. Good; died Dec. 5, 1912. Funeral services were held at the home, sermon preached by Elder D. E. Dowker to a goodly number of sympathizing Saints and friends.

WHEELER.—At Independence, Mo., Dec. 15, 1912, Bro. Christian Wheeler. Born Jan. 6, 1836, at Kentringen, Baden, Germany, coming to this country when seventeen years old. He married Miss Amanda Reed at Courtland, New York, who died March 2, 1874, leaving two sons, George, now of Vineland, Kas., and Curtis K., of Marshall, Minn., and two daughters, Mrs. Edith Lewis of Courtland, and Electa who died at Vineland, Kas., August 1905. February 25, 1876, he married Miss Fannie Rounseville, who survives him. He was ordained a priest Feb. 26, 1899, by Elders I. N. Roberts and J. W. Davis, and sought faithfully to discharge his duties. Funeral in charge of Bro. W. H. Garrett, George Jenkins and G. E. Harrington.

WHEELER.—Thomas F. Wheeler was born at Memphis, Tenn., Nov. 27, 1847, died at Independence, Mo., Dec. 14, 1912. He was married May 4, 1876 to Nancy A. Hill who survives him, three sons having died in childhood. He also leaves three brothers and two sisters. He was baptized Oct. 24, 1886, by Elder James G. Scott, ordained a priest Sept. 11, 1887. Funeral preached at the Stone Church by George Jenkins, from Revelation 14:13

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THE CONSERVATION ON RURAL HEALTH.

This subject is elaborately treated upon in the Commoner by Mr. G. E. Condra, chairman of committee on rural sanitation and health, Lincoln, Neb. The article is especially adapted to conditions in small towns and upon the farms. M. Condra says that the country is not keeping pace with the cities in the matter of safeguarding the public health, and presumes too much upon its healthful conditions. He says:

The federal government is about to establish a department of public health. The new turn in conservation is in order and timely, for reliable authority places the number of dangerously sick persons in the United States at about 3,000,000 and the annual deaths at about 1,500,000 of which more than 600,000 are by disease nearly wholly preventable. The economic loss from negligence resulting in such a death rate represents a vast sum. Good authority has placed the national loss from preventable sickness, preventable death, and the necessary care demanded thereat at about two billion dollars a year. It is plainly evident that too many people are sick in the United States, causing such an expense and requiring so much time in the way of care and medical treatment.

The way to check a part of this loss of time and life is being found. Students of the subject say that sickness is reduced, the death rate decreased, and the average length of life prolonged about in proportion as individuals and the public practice the principles of personal hygiene and sanitation. So, it appears that the great need of this time is more definite and reliable knowledge of the cause and prevention of disease.

CAUSE OF DISEASE

Only a short time back in history law-giving, religious ceremony, and healing were practiced by one and the same individual. Then practically nothing was known of the cause, and consequently very little of the prevention and treatment of disease. During the past century, and the past twenty-five years especially, scientists have given much time to the investigation of diseases as produced by natural causes. The microscope made it possible to study the minute forms of life and determine their relations to higher life. Such investigation gave a new conception of many diseases, in which the cause is found to be in the lower forms of life, such as bacteria and minute animal parasites, that gain access to the body and feed upon it when and where conditions are favorable. Not all bacteria are of the disease-producing kind; in fact many of them do a beneficial work, especially in the field of agriculture. Most diseases that spread from person to person are said to be contagious because they are catching. Society finds it necessary to guard against the spread of such by the use of disinfectants, in which the germs are killed, and by quarantine, in which the sick are isolated for a safe period of time.

Though there are many disease-producing organisms, not all of them have been studied in detail. Certain ones are known to cause specific diseases such as cholera, yellow fever, scarlet fever, diphtheria, measles, chicken-pox, whooping-cough, tonsillitis, mumps, syphilis, tuberculosis, etc. Put in a simple way, it may be said that our bodies represent the soil or ground and the germs the seed, which, if it finds a suitable place to grow and multiply in the body, does so, thereby causing a particular kind of disease.

The following, if done, would assist in reducing the amount of sickness and death by contagious diseases:

- 1. Cleaning up the farmstead and thus destroying with the home of specific germs.
2. Preventing the spread of germs from host to host.
3. Increasing the resistance of the body to germ infection through proper attention to diet and elimination.

Mr. Condra goes on to show that the transmission of disease-producing organisms is mainly through air, water, food, and by insects, and under the head of Sanitary Water says:

Drinking water of the farmstead should be guarded with extreme care, for it may become the leading medium through which disease is carried to the body.

The leading thing to guard against in most wells is organic pollution from stumps, garbage, barnyards and privies. A better knowledge of the nature and source of well water would serve to show the cause of such pollution. It is stated, the rain water, except which has seeps into the ground and percolates down to the water table, and below this the subsoil is completely saturated, and the water moves slowly in the direction of the lower land, where it may come to the surface in the form of seepage or springs.

Disease is also spread by careless methods of using drinking water supplied from sanitary sources. Germs of the sick are carried to new hosts by drinking in common from buckets, dipper, cups, etc. Most communities have patients suffering from tuberculosis, and in the contact of their lips with the cup or other vessel is apt to leave germs thereon. The next person using the cup may receive the germs into his body. A knowledge of hygiene and sanitation should be sufficient to cause us to refuse to accept this risk or chance of becoming infected. The "old caken bucket" from which tramps and all others could drink to their mutual danger has no virtue.

On the subject of education along the lines of health conservation he quotes Dr. R. H. Wolcott, dean of the medical college of the University of Nebraska as follows:

"Not only should the people be taught personal hygiene and be made to understand the importance of keeping themselves clean, but they should be taught community hygiene, or sanitation, and made to understand the necessity of keeping the surroundings of the home and the community clean. Science has taught us not only that disease germs swarm in filth of all kinds, but that insects which abound about us are the means of transmitting those disease germs to us directly by bites or indirectly by transferring them to food or other objects we put into our mouths or bring in contact with our bodies. Flies breed in filth, carry filth, and disseminate the disease germs in filth. Mosquitoes transmit malaria as well as other diseases. The amount of malaria usually found in a new country is due to a lack of clearing of the land and deficient drainage of surface water. But ponds do not breed most of the mosquitoes which trouble us in our homes, for in ponds fish and other animals serve to keep down the numbers. On the contrary, they are mostly reared in rainwater barrels, in old cans and cans part-filled with water, in unused wells, and in other places about the house where, from the attack of enemies, they breed in swarms and develop in a few days after a rain or during rainy weather."

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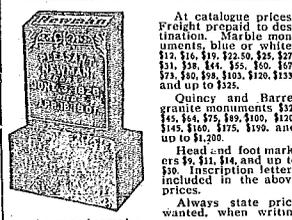
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EDITORIAL

FAILURE.

BY L. M. MONTGOMERY.

I would not count it failure if in vain
I strove with earnest self-forgetfulness,
Of some high task fruition to obtain,
But did not win the guerdon of success;
If my poor effort no base thought did know,
I would not call it so.
But if I won it by a selfish might,
Staining endeavor by a servile greed,
By so much as one paltering with the right,
Or by the savor of one wrongful deed,
Then would I count attainment of desire
Failure most dire.—Sel.

MAKING A SUCCESS OF LIFE.

Success, according to the present usage of the word, is desired by all men. In their chosen lines they devote all their energies to the attainment of their purposes, and sometimes the effort becomes so intense that the opportunities of others are destroyed, or their rights infringed upon. True success should be the aim of every one, and every effort in life should be directed toward its attainment. But it is not always that men judge aright of what true success really is. Too often success is determined by the amount of money a man has made, or the extent of his business, or by his social or political standing; but in many cases such success has left behind it along the way wrecked businesses and wrecked souls.

Success in one thing is frequently gained at the expense or total loss of another which is far more valuable. For instance, a young man applies himself so diligently and closely to the pursuit of knowledge that he loses his health and perhaps his life, though such a loss is small—very small, compared with that of the man who gains wealth at the expense and loss of his character. Some men adulterate the products they manufacture thus destroying their integrity of character, and infringing upon the rights of others. Others use the power of past gains with which to crush and destroy the business of their competitors. The makers and exhibitors of picture films often use subjects that are immorally suggestive to the utter demoralization of the youth of the land, in order to make a large profit. Even some preachers will compromise the truth and preach only that which meets with popular favor in order to build up a large church.

Such things may be counted success by the world, but as a skirmish does not determine the outcome of a war, neither do such successes determine the success of a man's life. Will such things be counted success when in the final judgment the record of a man's life stands before him and others as a monument, showing that his success was built upon the disappointed hopes, broken hearts, plundered fortunes, wrecked lives, and lost souls, of his fellow men? Such successes fail with this life, and ultimately will declare the life failure of those who made them.

In what then is true success found? In service. The man who renders helpful service to his fellow man, who has maintained his rights equally with his own, who has come to their rescue when misfortune was about to overwhelm them, who has so wrought in life as to place before others a shield to protect them from evil, who has strengthened

the influences that work for men's uplifting; he is the successful man. As to material wealth he may be either rich or poor; he may have built up great industries or he may have failed in the little corner store, but if he has done these other things he has been successful in life, for by them he has both preserved and strengthened the integrity of his own character.

In this age when success is counted almost entirely by worldly standards, it is essential that saints should seek to learn the true standard and gauge, their lives accordingly. The youth of our land are entering into the responsible positions of life with false standards which are commonly accepted in the world—standards which are mainly based upon wealth and social standing; but the children of the saints must be taught otherwise if they are to make a success of the work which the Lord has entrusted to his people, leading to the establishment of Zion.

A FORGIVING SPIRIT.

The nobleness of a man's character may be accurately estimated by his power and willingness to forgive those who have wrought injustice against him. It is not always easy to forgive in such cases, for generally the natural impulse is to retaliate and give vengeance for vengeance. It is Christlike to forgive however, and when the occasion for the exercise of this divine quality arises in the experience of the saint, he finds it a test of his discipleship.

Some years ago a brother who had become offended at another, failing to have his demands fully satisfied by the offending one remarked that he would not forgive but would hold the matter over till the day of judgment. The brother evidently did not realize the force of his position, overlooking the positive teaching of the Lord as recorded in Matthew 6:15: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

One who is unwilling to forgive his fellow men is not a proper subject of mercy and is himself unforgiven so long as he occupies that attitude. The children of Christ are those who have been made such by obedience to his teachings and by the blessings of forgiveness and cleansing which he graciously bestows upon them, and the promise to such is that they shall come forth in the first resurrection at Christ's coming, while those who are not thus forgiven and cleansed must await until the second resurrection which is subsequent to the thousand years, and just prior to the judgment.

Thus it appears that for a man to say that he will not forgive till the judgment day, is equivalent to saying that he is willing to forego all the joy and glory that would come to him by having a place with Christ and the redeemed in the first resurrection, and wait unforgiven until the time comes for him to be judged at the bar of God. Who can afford to take such a position? Would it not be far better to settle the differences of this life as Christ has pointed out, which are so small when compared with one's eternal interests, rather than forfeit his hope of celestial glory?

An unforgiving spirit is one that engenders hatred with a train of kindred evils, which tend to crush all the better and nobler qualities of one's nature. It shuts the door of his soul to the light and intelligence of God; it prevents the application of the law of mercy, he cannot be one with God. The Lord has given warning against this condition in the following:

"Ye ought to forgive one another, for he that forgiveth not his brother his trespasses standeth condemned before the Lord, for there remaineth in him the greater sin."—Doctrine and Covenants 64:2.

A forgiving spirit tends to win the erring one and helps to make humanity as one. It justifies a man (other conditions being proper), and entitles him to forgiveness by his Father in heaven. It opens the door of his soul for the reception of all that God desires to give him, and helps him toward unity with God.

HISTORICAL SKETCHES.

Note.—The editor anticipates continuing for some time this series of historical sketches dealing with the history of the church. It is not intended to give a mere recital of facts, but to weave in with them a little of the philosophy of history.

FIRST STEPS.

An active attorney once said that any single important act of a man's life, examined with sufficient thoroughness, would reveal the character of the man.

Whatever may be thought of the character of Joseph Smith, it is a fact that many important acts stand out in the history of his short life, and if the above statement be true, that any one of them upon thorough investigation would reveal his character, then certainly an examination of many or all the acts of his life would determine his character beyond the possibility of doubt.

When fourteen years of age he attended a union revival in the little town of Manchester in the western part of New York, near which place he lived with his parents. This was in the winter of 1820, and like any boy or girl of that age, he was affected by the stirring appeals made to get all to "come to Christ." However the way did not seem clear to him and when the revival had closed he was still outside the fold, but still wondering what he should do. The several ministers were in conflict, and warred with each other over doctrine and other things, and each contended for his own church, and laid claim to as many of the new converts as possible, all of which but increased the confusion and uncertainty in the mind of the boy.

In his distress he went to the Bible, and whether by chance or otherwise he read the first chapter of the Epistle of James, and coming to the fifth verse he read:

"If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." Of this verse he said: "Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did, for how to act I did not know, and unless I could get more wisdom than I then had, would never know."

Acting upon that which he had read in the Scriptures he went alone into the woods to pray, and while thus engaged there came an answer to his prayer, which ultimately brought satisfaction to his soul. The nature of that answer will be left for a later sketch to describe, but just here we wish to examine more closely the steps that led up to it.

When this young man became concerned about his spiritual welfare his first step was to go to the word of God. Considering all the circumstances attending this act there is no reason for believing that his motive was other than good. He was too young to have formulated a scheme of deception, and to have appealed to the Bible as a pretence. There was nothing in his life, or in the standing of his father's family, which could have suggested to him at this time the idea of starting a new church, or any kind of movement of a public character. He had no companions who could have influenced him to do what he did. He was not before the public eye, and not even his own parents knew what was going on in his mind. So the act of going to the Bible was a spontaneous one, absolutely free from improper motive.

But apart from the motive was the act a proper one under the circumstances? It certainly was. No minister of any church would say he did wrong in going to the word of God for light and council, for do they not often preach from the texts: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) "Search the Scriptures." Jn. 5:39. Every Christian will say that the Bible is a safe guide. Can any fault be found then with this boy for going to that word to find help by which he could get out of a genuine distress? From every point of view his act was a proper one.

Having read in the word of God that which seemed to meet his immediate need, he believed it. Can any fault be found in him on this account?

Did he do wrong in believing the inspired word? If other men before him had ceased to believe all that that word contained, was that any reason why he should not believe it? But perhaps he did not know that other men did not believe it, and that he was violating the custom of the age in doing so. Regardless of what other men did or did not believe, he had implicit faith in the truthfulness of that which God had said by the mouth of his servant, and even those who themselves discredit such portions of the Scriptures can not consistently find fault with him for so doing.

Unlike many others who profess a belief in the word of God, and fail to put it into practice, this boy proceeded to put into practice what he had read and believed. Going to the woods where he could be alone he proceeded to "ask of God," fully expecting that in some way or other he would be given the information that he desired. Again it may be asked, did he do wrong? Was it improper for him to believe that God would fulfill his promise?

True Bible believers must admit that faith in God is not only proper but essential, for does not the Bible say that "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him?" (Heb. 11:6). It is possible for men to think they believe in the promises of God, but when they are brought to a practical test of their faith they find they don't have it. Too often people who believe that God answers prayer, do not believe that he will answer their particular prayer when they come to a real point of necessity. But this young man believed God. He believed that God would give him a definite answer to his appeal when he had a definite need, and if any fault is to be found with him for so doing, the responsibility for that fault must be laid upon the Bible and the promises made therein.

From whatever way we look at these incidents in the life of this man, nor does it matter how thoroughly, we find them to have been done without improper motive, and even without unconscious error. They sprung spontaneously from a sincere heart which was fired with a true faith—a faith which was strictly in accord with the word of God. Is it strange that God should hear such a prayer springing from such a heart? Would God be true to his promises should he fail to answer it? And is it not God's privilege to answer prayers in his own way? God answered this prayer, and the answer moved the world. It will be the subject of the next sketch.

Elder F. L. Sawley, who has for many years been an active worker in the ministry is at present in the Independence Sanitarium recuperating preparatory to taking treatment for hip joint disease from which he has suffered for thirty-five years. This will inform the brethren and friends of Bro. Sawley as to his whereabouts and condition, and those who desire to write him may address him in care of Independence Sanitarium.

INDEPENDENCE NEWS.

The low temperature was the cause of a smaller attendance than usual at the Sunday services. Elder Peter Anderson of the Twelve gave wise counsel and instruction to the morning congregation, touching upon the duties of the local officers in branches. Among other things he said that while the Sunday-school and Religio had their place as helps in the church work, there were two other things that were vastly more important, viz., the home and the church. Through the work outlined in the duties of the local officers as stated in the revelations to the church, the home is made one of the leading institutions to be built up in spirituality and righteousness. He said the greatest danger was not in the lack of interest, but in that interest being directed so strongly in certain lines that other more important lines were being in a measure neglected. The sermon was one that would give food for thought. Elder W. M. Aylor gave an excellent discourse in the evening.

Bro. D. J. Kralh, superintendent of the Sunday-school announced on Sunday that the amount of the Christmas offering for the Independence school was \$543.65.

The choir under the direction of Sr. Audentia Anderson has been working upon the new collection of anthems selected by Bro. A. N. Hoxie. With the different choirs of the church preparing the same music, it ought to be an easy matter to assemble choirs of considerable size at the general conferences and reunions capable of excellently rendering anthems or other music with little extra training.

Bro. Andrew Cox who was one of the active members of the branch holding the office of priest, from the days when the branch was young, passed away on Monday morning.

Two little girls arrived from Portland, Oregon, on Sunday to make their home with Bro. and Sr. D. E. Tucker. They were Mary and Bertha Tucker, aged nine and seven years, respectively, nieces of Bro. Tucker, and whose father died a little more than a year ago. They will be well cared for in their new home.

LAMONI, IOWA.

Bro. R. S. Salyards conducted a two week's effort at the Olive Branch chapel about eight miles Southwest of Lamoni, closing last night. He did the most of the preaching, but Bro. L. G. Holloway and Amos Barvo spoke on some evenings, and Bro. W. P. Robinson preached twice on yesterday. Bro. Salyards states that the branch was organized in 1907, with 32 members. Since then 32 have been baptized and others added by letter, so that the branch now numbers 70 members.

The recent annual election there resulted in continuing Bro. Salyards as presiding elder, and in the choosing of Bro. Ernest Haskins, Joseph Braley, and William Johnston as priest, teacher and deacon of the branch.

Yesterday's sermons in Lamoni were by Bro. J. F. Garver, H. N. Snively, John Spaulding, and G. W. Needham. At nearby towns and chapels, so far as I have been able to gather items, the appointments were filled by Bro. Garver, Edward Harp and L. G. Holloway.

Bro. H. N. Snively recently preached during the evening of one week at the Lone Rock chapel, twelve miles from Lamoni.

The annual reunion in memory of the birth of Joseph Smith, December 23, 1805, was held this time at the home of Bro. and Sr. Salyards in Lamoni. No special business is reported, but a message of affectionate regard was sent to the present Joseph Smith at Independence.

Bro. A. N. Hoxie came again to Lamoni in the interest of the general choral work of the church, meeting with our choir on January 9. He commended the progress made and also reported good work done elsewhere by choirs and musicians.

By vote the Lamoni branch has provided for enlarging and improving the pulpit and choir platforms in preparation for the April conference, that the singers and church officials may have more seats than heretofore,

January 13.

ALFRED.

CENTRAL CHURCH, KANSAS CITY, MO.

The last week in January is to be a week of prayer and denial, closing Sunday, February 2d with fasting and prayer for the good of the work at this place in particular. We need it, and are hopeful that much good may be accomplished in a spiritual way, as well as the realization of some funds which will go towards giving the church a general cleaning in the spring, which is much needed.

Our auxiliaries for the year will be in charge of Bro. A. H. Parsons superintendent of the Sunday-school, and Bro. D. H. Blair president of Religio. With the co-operation of the members of each of these organizations, the work in general at Central should show improvement at the close of the year after the past year.

Movement is on foot for the annual spring meetings, which will commence about March first. We are contemplating securing the services of Bro. J. W. Rushton and one of the evangelical ministry, and the effort in the main will be to build up our membership, some of which are sadly run down spiritually. Not until the membership in general is revived, can we hope for any great accomplishments at Central.

We do not lack for good, sound preaching both from our pastor and visiting brethren, but more personal work seems to be the crying need. It is contemplated that more house to house visiting from this time on will be done than in the past.

Bro. J. A. Gunsolley, president of Graceland College, and also president of the general organization of the Z. R. L. S. was in our city recently visiting relatives, and paid our local society a call, which was appreciated by the members. We believe that good was done by the short visit from our general head.

Jan. 13.

H. S.

QUINDARO.

We have had very good and instructive sermons from Bro. J. I. Kaplinger, Fred Cleveland, C. Dowler and our president, D. E. Hough. Bro. B. N. Rooks made us a proposition whereby we were to raise all the money we could and he would give us a like amount. We collected \$155.20, the most of which came through the efforts of the Ladies Aid Society.

The following are the officers elected in the branch for the ensuing six months: D. E. Hough president, John Tucker priest, S. A. Johnson teacher, J. I. Kaplinger deacon, R. V. Barron secretary, W. Lewis librarian, Sr. John Tucker chorister, Sr. Maria Tucker organist.

The officers elected to the Religio are: J. I. Kaplinger president, M. Goodfellow vice president, Lela Tucker clerk, Viola Goodfellow treasurer, Kate Kaplinger chorister, Maria Tucker organist.

The officers elected for the Sunday-school are: John Tucker superintendent, Emmett Palmer assistant superintendent, Sr. Wm. Lewis secretary, Elmer Shelton treasurer, Sr. John Tucker chorister, Maria Tucker organist.

CARRIE BARRON.

UKIAH, CALIF.

On December 29 our father departed this life, and as he was not a member of the church it made us feel more sad at the parting, but amid our sorrow imagine our joy soon after on finding a family of Saints here and right near us too, whom we had not discovered, and six of them in the family, by the name of Erskins. They come to us from Monterey, and are from the Fresno Branch.

Bro. Erskins by previous appointment was called away on business not knowing that there were any Saints here. That these dear ones couldn't find us, made us feel as if our light shone very dimly.

Two precious souls were lately born into the kingdom and we are rejoicing.

We met Sr. L. A. Savage at Willits, formerly of Lamoni but lately from Conquille, Oregon. Sr. Grace, her daughter,

was photographer to one of the bishops at Lamoni for a time.

Bro. J. D. Stead has offered to come and preach for us, but at this season it is quite disagreeable on account of the rain, and lately we have had very bitter cold weather—eighteen above zero. If you were here you would say *cold!*

Next Summer or Autumn we are going to make an unusual effort to have the district tent come here and those in charge may take out their note book and write "Ukiah" on it.

I am also making an effort to induce Saints to move to Ukiah and as Bro. Erskins is in the reality business. I am sure nice homes in a very healthful locality, could be supplied.

W. H. YORK, Pres. Ukiah Branch.
Box 571, Ukiah Calif.

ST. LOUIS, MO.

Our regular sacrament service was held the morning of January 9th. Our pastor, Bro. R. Archibald was in charge and Bro. Rhoads and Reeves distributed the blessed emblems. A goodly attendance was present and a profitable time spent. The introductory remarks were made by Bro. Archibald and were truly encouraging. Among the many good thoughts presented were "Jesus was true unto death, and we were to deny ourselves take up the cross and follow Jesus the Christ."

Special prayer was offered for the afflicted ones of God's children, Sr. Peat formerly of St. Louis and Lamoni being specially remembered, she being severely attacked with that dangerous disease pneumonia. We sincerely trust our faith and prayers will be availing in her behalf as well as all of God's dear ones.

Bro. Archibald for the benefit of the ministry and lay of members, has a slip of announcements of those appointed to occupy during the month, put up in the church where all can take note, thus giving the ministry ample preparation for their work.

Our Sunday-school Christmas entertainment was very good. We have now started the new year with renewed interest and our recent election resulted in a change of officers. Our retiring superintendent Bro. G. S. Trowbridge who served so well, stated it as his opinion to be best to select another in his place, as he had so many duties in church work to attend to. He did not decline however to serve, which is characteristic of Bro. Trowbridge, ever being willing to do the best he can. The religio we will more fully report in Autumn Leaves. Bro. T. J. Elliott who has been the religio president during the last term could not accept the office again, as his services are now required in the Cheltenham branch as their pastor. Bro. A. M. Smith will preside as president of the society for the ensuing term.

At our last district conference Bro. G. S. Trowbridge was ordained to the office of elder.

ELIZABETH PATTERSON.
Jan. 6.

SAN FRANCISCO AND OAKLAND.

With hearts charged with the spirit of faith and good cheer—and a kindly feeling toward all and enmity toward none, we begin the pleasing toils of another year's gospel work. We hid all our readers a happy and prosperous New Year. May Zion flourish and her children grow in grace.

We visited the city on the 29th ult and enjoyed the congenial association of the saints speaking to them with good spirit. The religio elected officers, Bro. Emery Parks being retained as president. The Sunday-school is doing well under the charge of Sr. M. A. Saxe who is also our district superintendent.

Glady Marion Rood the darling grandchild of Bro. and Sr. J. A. Saxe, the child of their daughter Helen was blessed on the 29th ult at the church service by Bro. J. A. Saxe and Bishop C. A. Parkin.

Bro. H. J. Davison reports the work moving along nicely in Stockton where he is located in charge. Two were recently baptized by him.

Bro. J. D. Stead is in Sacramento this week holding meetings each night in their remodeled church. Election of officers there, places Bro. Geo. Daley, C. E. Ball, T. J. Law and F. Lamphrey in charge of the branch respectively.

The city sacrament service was good as was also the one in Oakland—the evening hours being occupied by Bro. C. A. Parkin in the city and Bro. Jacob Smith in Oakland. The Sunday-school and religio in Oakland both held elections without much change Bro. A. B. Domsos continued as superintendent of Sunday-school and Bro. J. W. Presley as president of religio.

A pleasing letter from Bro. G. J. Waller contains good news of the work on the islands, Bro. McConley and Barrett are laboring on the island of Hawaii at Hilo with success.

The San Jose Branch held its first meeting in their new church last Sunday and a very spiritual meeting it was.

Don't forget our district conference and dedication services together with Sunday-school and religio conventions to be held at Chico, February 28th and March 1st and 2d, 1913. Neither the reunion at Irvington, August 15th to 23d inclusive.

Bro. W. H. Kelley is still improving and will soon be able to attend church. He is being kindly cared for by Bro. Ben Parks at 2112 Union St., San Francisco.

J. M. TERRY.
1202, 14th St., Oakland, Calif., Jan. 9.

ST. JOSEPH, MO., FIRST BRANCH.

We have been in the grip of a severe "spell of weather" of late. Snow, ice, and extreme cold here have prevailed to our present discomfort, but we presume future benefit.

Thursday evening the 2d the branch held its regular business meeting. Matters of importance were considered and disposed of. Bro. Goodrich presented to the branch the name of our young brethren, Roy R. Fifer and Paul Pugsley, for recommendation to the coming district conference for ordination, the former in the office of elder, the latter to that of priest. The branch concurred in the recommendation.

Friday evening the Religio held its semiannual election of officers which resulted as follows, Roy R. Fifer president,

Burl Pugeley vice president, James Graham secretary, Belle Burlington treasurer, Edna Christensen organist, Nell Heikos chorister, E. E. McCormack librarian.

The Religion is doing fine, and we look forward to a prosperous and busy year for it. Bro. Paul Pugeley the new vice president, who is also assistant chorister of the branch, has set on foot a movement to get a new piano for the class room and this has long been a crying need with us, we are sure the project will meet with the success it deserves. If it does we hope to have a new piano for the convention which meets the 18 and 19 inst.

The last two Sundays have been extremely cold therefore we have been agreeably surprised at the good attendance at Sunday school both days. We are making a splendid start for the year in every way in this important work. We are proud of our auxiliaries and delight in their progress.

Sunday the fifth Bro. Goodrich occupied the pulpit both morning and evening, dispensing the word as always with the earnestness and conviction of one who knows whereof he speaks. At the evening prayer service the Spirit of the faithful number present. During the service Bro. G. W. Best came in with a request for elders to go to administer to his little grandson, Dorna Piper, Jr. who had been brought from the home of his parents at Astell, Kas., a very sick child. In spite of all that could be done the little one daily, hourly grew worse until at last all hope for his recovery was abandoned by the five physicians called in consultation. At this stage a specialist was called in. He concurred in the opinion of the other physicians. The child had tubercular meningitis, and he could hold out no hope that he would recover. Death was even present when a small number of Saints that could be quickly summoned gathered at the home of Bro. Best, others who could be reached by telephone were requested to join in a season of supplication to God the great Physician that now in man's extremity, he would manifest his power to heal and bless mankind. A number of God's servants performed the holy ordinance of administration for the dying child, and thanks be to Almighty God, the Grim Reaper was rebuked and banished and the child dropped into a sweet sleep from which it awoke to its recovery. Oh who would not love to serve such a kind loving Father.

There has been much sickness among us of late, and the elders have been kept busy attending to calls for administration. On Thursday the 9th William E. Sage, husband of our aged sister Sage, passed away at his home in this city. Our sympathies are greatly enlisted for our dear sister as this sad event will leave her very lonely.

On Friday evening the 10th our beloved sister and mother in Israel, Harriet Burr passed peacefully to her long desired rest in the paradise of God, at the home of her grandson Bro. Gilbert Whitehead. Who has not known and loved dear Grandma Burr? Words are futile to attempt to depict her life. Devoted, self-sacrificing, hopeful, steadfast in testimony. How many times have we heard her strong clear voice declaring "I know that this gospel is true" She was lovingly cared for by Bro. Gilbert and wife who with their children were greatly attached to her and gave her every attention.

"How blest the righteous when he dies." Both these funerals occurred on Sunday the 12th, and Bro. Goodrich though suffering indisposition himself, having been confined to his bed for some days last week, officiated at both and also preached both morning and evening at the church.

The evening prayer service was a feast to the hungry souls of those who attended.

The stork left a bouncing 12 pound baby boy at the home of Bro. and Sr. Kony-Haden recently.

REPORTER.

EAST SAINT LOUIS, ILL.

Within the past month a new year has been ushered in and it found Landsdowne Branch at work. Some of us were, planning a pleasure excursion for New Year's afternoon, but when Bro. Vandel announced from the pulpit that every member of the branch residing in East St. Louis, would receive a New Year's call by some member of the priesthood we gave up all other plans.

The members of the priesthood were paired off, the territory was divided, and each pair given a list of names, by which to be guided in their visiting.

An invitation to the prayer meeting at the close of the day was left at each home. It is thought much good was accomplished.

We had an enjoyable sacrament service last Sunday morning at which the feeling of sympathy existing throughout the branch was spoken of by several in their testimonies. Bro. W. C. Carl was the speaker of the evening.

(Mrs.) STELLA E. THOMAN.

CORRESPONDENCE

BULLAHDELAH, N. S. W., ANS., Nov. 28.
Dear Ensign—Once more we are sending a few lines to say we are greatly enjoying our work in this far off land, and are fully appreciating all the pleasant times we are having with our dear brothers and sisters in the gospel. We are at this writing in Bullahdelah, where the reunions are usually held, as the city people enjoy coming here at that time, it being such a change from the busy life of a large city. We are on our way "Tuncurry" and other little villages to spend a day or two at each place, and say farewell.

Since last writing we spent a couple months in Melbourne, where Elder Pitt held meetings, and where we also visited surrounding branches in "Geelary" and "Hastings," holding a series of meetings and calling on and visiting with isolated members. We both greatly enjoyed our stay in Melbourne, which is a beautiful city indeed, the streets being so very wide, and beautifully laid out. The city of Melbourne is more like some of American cities than any other Australian city we have seen.

The work in Melbourne is onward and upward—as we can see a great improvement there since our first visit to the

branch. Members seem enthusiastic and are faithful in attendance. Of course there are some who are not faithful, but this is the condition existing almost everywhere. After a couple months spent here the day of our parting with loved ones came. The evening before our departure a farewell had been planned for us, and we were all to meet at the church at eight p. m. When we arrived the saints and friends were assembled, including my cousins who are not members. First, a very interesting program was rendered, speeches made—words of consolation and encouragement spoken, then little tokens of love were given us—among them, a gold boomerang—with "laughing goburrah" on it, studded with pearls and amethysts,—a very pretty pin indeed. Another pin, gold map of Australia, given to me from cousins. Refreshments were served at close of farewell, and about eleven we all took our departure. Next day we were met at the boat by a large number of saints and friends, and for a short time we bade our loved ones the last farewell.

My visit to Australia has been very pleasant in the meeting of so many brothers and sisters and also cousins whom I had never anticipated the pleasure of meeting. Mother's brother, when a boy of seventeen, left his home in Ayr, Scotland, and went to Melbourne, and for years he corresponded with home folks, but upon their removal to America his letters after a time seemed to go astray, so it was my intention upon reaching this land to find him. We soon learned he had died only four years ago, and that for years he had grieved because of the silence in not hearing from us. This was a great disappointment to me as I had looked forward to the pleasure of seeing him. We had the pleasure of spending many pleasant hours with aunt and cousins, however, who greatly enjoyed hearing the beautiful songs of Zion's Praises.

We had a delightful day for sailing from Melbourne, calm sea and perfect weather. The boat also was one of the best we had ever traveled on—the "Morea," "Orient Line." We waved our handkerchiefs until we could not see our loved ones longer, then we sat down and shed tears as we realized we would never again perhaps meet the loved ones whom we had left behind. We were both unusually quiet all that afternoon, and spent our time ruminating over the pleasant and happy times spent in Melbourne.

The next day we spent up on deck playing shuffle block and other games, and also watching the whales. We had never before seen so many, and the sight was very interesting. One was very close to the boat and was surprised himself to find how close he was to it. We were kept busy for an hour or more going from one side of the boat to the other, watching them as they spotted the water so high.

The evening we spent playing and singing, especially the Zion's Praises, and it is wonderful how quickly the people notice the words of those hymns. A couple of ladies spoke to me after our little song service, and said, that we brought the little good there was in their nature out—and they really shed tears as they told me what effect the singing of those sweet words had upon them. This is but one experience.

We are many times told, after telling the gospel story, that what we say is just what they believe, but never heard it expressed or preached before. Th us we have tried to sow a little seed on our way and trust it may some future time bear fruit. After two days spent on the great deep we arrived safely in Sidney and were met at the boat by friends, and were soon at home at Bro. and Sr. Gresty and family, where we had promised to spend a month. We spent a very happy time with this interesting family, which is a very musical one; Bro. Gresty ranking among the first of Australian musicians. He is a famous orchestrator, and is kept busy all the time in that line and other duties. Sr. Myra, his daughter, has a beautiful soprano voice, and is ambitious to sometime visit America and cultivate her voice further. Our pleasant time with them passed too quickly, while laboring in the two branches here, and ere we realized it our time of departure had come, and we left for Wallsend via New Castle, where Bishop Lewis and family reside. We were kindly cared for here at the pleasant home of Bro. and Sr. Hopkins.

At Tevalba there is an effort being made for the spread of the gospel, and Elder Pitt was asked to preach a couple of evenings. He consented, and we found the little church, which was formerly occupied by the Methodists, but which belongs to the Reorganized Church now, well filled with an interested audience. The number of children, non-members, astonished us, and all gave excellent attention as Elder Pitt preached on the "Plan of Salvation." The children have been so well trained by Bro. Gammage in Sunday-school there that they could answer many different questions when asked. The choir numbering about thirty or forty children was seated on the platform to allow seating capacity for the large number of strangers. We feel that good will eventually result from this effort being put forth by Brn. Lewis and Gammage.

Tuesday we left Wallsend, driving the little missionary horse, "Tommy," with whom we had the narrow escape about six months ago, and we arrived in Bullahdelah next day at noon. We felt quite at home in Australia as we sped along over new routes, and watching for the sign boards which would direct us on our way. We passed Sandgate cemetery, the silent city of the dead; further on we descended a long hill and reached one of the richest farming districts of Australia, we were told; the valley of the Hunter River. We passed Dairys and saw some rich pasture lands—not the same as we see in our farming country however, as the grass here does not seem to grow so long and thick.

We soon reached Huxham "punt" and after driving on to it, we were soon across the river. Some short distance further we reached Raymond Terrace, a city of seven or eight thousand population. The same evening at six thirty we arrived at Booral where we were obliged to stop for the night, not having started early enough in the morning to complete our drive on to Bullahdelah. We stopped at the hotel there, and this we regretted, as we did not sleep at all that night. One bad feature of the hotels here is that there is a bar in connection with them, and one cannot get away from the realization that such wickedness is in progress in the building, especially when the glasses can be heard falling and men making an effort to talk—young men intoxicated—

and this had such an effect upon me I could not sleep at all, and was glad when morning arrived and we were on our way to Bullahdelah.

We feel satisfied that the bars, or saloons as we call them, will ruin this country if permitted to exist as they do. On almost every business corner there is a bar, with the maid serving. It is a pitiable sight to pass young men (boys almost), as young as eighteen, intoxicated. There is certainly a great work here for Carrie Nation as well as others. There are too many unnecessary laws here, and not enough of the right kind. The drive from Booral was very pleasant. The rain fell a little heavy at times, making the road slippery around the mountain, but we drove slowly and reached our destination at noon. We are cared for at the hospitable home of Bro. and Sr. James Maybury.

Elder Pitt preached the same evening at the church, with good attendance. He also preaches tonight. We expect to leave early in the morning for Tuncurry. It is forty-four miles distant, and we are anticipating a pleasant drive. We both enjoy the drives, I especially. After a few days in Tuncurry and Avalon where we will for the last time spend a day or two with Bro. Sydney and Sr. Ina Smith Wright and family. We will leave there for this place again, on our return to Wallsend, and are planning to reach Sidney about December 14th. Christmas day we expect to spend with Bro. and Sr. Gresty and family in the Botanical Gardens; and on December 28th we leave for New Zealand.

So at last our faces are turned homeward. It seems a long time since we left home, and yet the time has passed quickly. We cannot realize Christmas is so near, especially as the weather some days is 100 and 102 in the shade. On the whole, we have suffered less with the heat here, than we did at home; yet we get exhausted much more easily here, and feel that our climate agrees with us better.

We are kept very busy in our work, yet we have greatly enjoyed it, and now that the time of departure is so near we regret leaving, as we have grown to love our Australian brothers and sisters. Our address now is Danedin, New Zealand, G. Post Office.

With best wishes to all the readers of the ENSIGN,
Your sister in the gospel,
ROSA P. PITT.

EAST JORDAN, Mich., Jan. 4.

Dear Ensign—I have taken your paper two years and don't know what I would do without it, for it is all the church privileges I have. I obeyed the gospel March 1, 1909 being baptized by Bro. James Davis of South Boardman, Mich., and I love the name Latter Day Saint. I have a husband and six children. Two girls belong to the Saints, but my husband does not. I need and ask the prayers of all the dear sisters and brothers that my husband, and the rest of my children will be Saints. I have many trials and temptations and ask for prayer that I can live faithful to the end.
Your sister in the true gospel,
Mrs. ANDIE McKEAGRE.

During the progress of the afternoon prayer service at Independence, Sunday, January 5th, the congregation sang the last verse of hymn number 361 in Saints' Hymnal, immediately after which Elder Joseph Luff sang by the Spirit the following with the same tune—"Shall we gather home to Zion?"

Gathered where I have appointed—
Fed and nourished by my hand—
Chosen, planted, and anointed—
Blessed people! favored land!
What to you shall mean this token?
What the fruitage of my grace?
My word kept—shall yours be broken
And my covenant efface?
Chorus.
Will ye make of this my Zion
Whence my glory forth may shine?
All my promises rely on
And henceforth be only mine?

Henceforth, till the consummation
Of my purpose, with my me
Will in glad co-operation
Work, till they my glory see
Will ye 'bide when peace hath taken
From the earth its lasting fight?
Will ye stand, nor e'er be shaken,
'Mid the gloom of lingering night?

Chorus.
Will ye—good for ill returning—
Enemies befriending and bless—
True discipleship discerning
And the seal of righteousness?

Who, though death or dire disaster
Threaten every hope, will cling
To my counsel, firmer, faster,
Whate'er that trust may bring?
Will ye pain esteem as pleasure,
And each sacrifice as gain,
If thereby ye may the measure
Of your Master's stature gain?

Chorus.
By these tokens faith hath voicing,
Love hath exhibition clear:
These in heaven shall cause rejoicing,
And proclaim my Zion here.

Wist ye not when praying often
That my will on earth be done,
Grace must first your spirits soften
And in service make you one?
One in sweet self-abnegation,
One in fellowship of love;
Without marks of wealth or station,
Save those mirrored from above:

Chorus.
With me, in which blest union
God and angels will combine:
Zion's light, by such communion
Will in glorious lustre shine.

SERMONS AND ARTICLES

BAPTISM OF THE HOLY SPIRIT.

Sermon by Frederick A. Smith.

In the first chapter of John's gospel and the sixth verse we find this:

"There was a man sent from God whose name was John," and in the following two verses we are told what his especial work was. "The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world."

Now over in the 32d and 33d verses he begins his testimony, or rather, he bears witness here:

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

I have read this particular testimony for the especial purpose of carrying our thoughts to the witness that he bears, that Jesus was to baptize with the Holy Ghost. Sometimes I think this special feature of our work is possibly not so fully understood as it might be, I have seen places and individuals where it was practically not understood at all.

It is just as essential that we understand the object of the baptism of the Spirit, and its operation, as it is that we understand the object of the water baptism; and while I shall not make the effort to go into any lengthy description of how it is to be received, we shall try to deal more particularly upon its purpose and its object and how we may recognize and know it.

So we will pass over now, in the writings of John the 14th chapter. The brother quoted you the other day the third chapter in which the Master has plainly indicated that we must be born of the water and of the Spirit or we cannot enter into the kingdom of heaven. Now we emphasize this, for the reason that it is objected to on the ground that the spiritual baptism which we believe to be an essential feature, is entirely wrong. If that is wrong, then Christ made a mistake and he ought to have consulted the objectors before making the utterance, but, as I believe Christ stands ahead of them, and he evidently was in a position to know whereof he spake. I shall insist that Christ was the one that understood the matter, and the objectors will have to answer to him for their objections, and not to us as a people, but there is a feature that we might examine briefly.

Following the thought and the query that was made by the individual whom he was addressing, we find the Master making the statement, that that which is born of the flesh is flesh and that which is born of the Spirit is spirit. He says, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." He makes the comparison for us, and one objection that is raised that is not always answered satisfactorily, to my mind at least, has been that we could not practice baptism of the Holy Spirit in the sense in which water baptism is practiced, because we could not see the Spirit, it was not a visible operation, it was impracticable, it could not be carried out.

Now this little statement of the Master's has always made clear this thought, to my mind; made it so clear that I have used it frequently. It gives us to understand that the wind blows and we hear the sound of it; we cannot tell whence it comes or whither it goes, and yet we know it blows, we are conscious of that. And when I make the statement here that we cannot see it, I want you to think earnestly over the condition. It is a practical thing that exists around us every day. We are surrounded with it all the time, and it is like nearly all of those illustrations that Jesus gave to the human family, it is taken from the actual things of life that surround the people every day with which they were perfectly familiar.

Now we know that the wind blows. We say we know it; we hear it; if you step out into it you feel it and you are just as completely enveloped in it as it is possible for anything to be; you are conscious of that in the winter time when it goes about twenty-five degrees below zero; you are very much aware of the fact that the wind is blowing when

you get out in it. How do you know that the wind blows and what is it that makes you say you see it?—we begin to get right at the point. You see the dust blowing in the air; you see the trees bending and waving in the power of that air that is in motion; you may see the rain drifting, and you will see the leaves whirling and the straws blowing as a consequence of the operation of the air; and all these bring to the eye the realization that the work is going on and the power is being manifest there; it is a clear thing to you because you see those evidences so plainly made manifest, and you know and are conscious that it is blowing, and blowing hard.

Before we go further into the examination of the operation of the Holy Spirit itself, and the influences and means by which we may recognize it, we shall first examine a little bit into what the office work of that Spirit is, and in making this examination we want you, as Latter Day Saints, to especially let your thoughts dwell upon it, for it is of importance to us; it is important to every believer in this great gospel of the kingdom of God to know something about the operation and work of that Spirit, and what God's design and purpose was in giving it. If we can get that in our minds fully fixed as to what the object and purpose is, we will begin to realize the benefits that ought to come from it, and we will also begin to more fully imbibe of the great interest that this work holds for us and the powers that may be ours, if we will improve the opportunities that we have.

In the 16th verse of the 14th chapter of John we have this language:

"And I will pray the Father and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you."

This is the promise made to his disciples at the time of his instructing them concerning his return to the great throne of his God and Father.

Now as to the object and purpose he had in view, he calls it a Comforter and then he proceeds to tell them more concerning it in the 26th verse:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

He is going to be a teacher according to this declaration of the Master himself in addressing this people, and as a teacher he shall teach them all things. Now in making that declaration, to my mind, he does not limit the possibilities of that teacher but he opens and unfolds it just as broadly as it may be necessary for anyone to go; he carries it out so widely and far as the knowledge of the universe may go, if it be possible for us as individuals to reach that condition, where, under the direction of the great Master that Spirit can bring enlightenment and knowledge to us, until it will change our finite minds and touch them with the power of inspiration that they may drink in to the fullest extent of the Infinite and all its advanced knowledge that it may hold.

It presents to us one of the grandest possibilities and hopes that could possibly be given to a people, and I do not see how he would have made a promise to his children, to his disciples, that could have carried with it a greater glory and greater good and enjoyment, than the promise that he has given of that Holy Spirit and its work.

In the 15th chapter and the 26th verse he tells us:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

The testimony must come from God and he will use the means of that Holy Spirit that God has given as a means of communication between the throne of glory and the individual that comes honestly, conscientiously, and earnestly before God, seeking knowledge of him whom he seeks to serve. To my mind, friends, it is a grand thought. God would not leave us in ignorance. He would not ask us to work blindly; he does not ask us to go on and give to him a service without knowledge, but gives to us a means through which he can open up the window of communication and send out the dove of inspiration and knowledge to the human family that shall bear witness of the Christ himself.

Then we go to the 16th chapter and find in the 12th verse:

"Howbeit, when he, the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear,

that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you."

Let us gather that thought, get it clear. "All things that the Father hath are mine," and this power of the Holy Spirit shall take it and show it unto you. Think of the possibilities that are unfolded for us there. Think how it would be possible for that Spirit even to open the very windows of heaven itself, and take the mind of the honest individual who is seeking to serve God, and lift him as he should be; take him up and show him the wonderful things of God, the wonderful powers of that great kingdom of heaven; unfolding to him the mysteries of God; cause him to see and understand more fully than he had ever done before, the magnitude and glory, that we might enjoy this life, and that it might open for us a greater knowledge of the things of God, that he might enter into full enjoyment of that which is in the world to come.

I have looked upon possibilities that come to us from the work of this Holy Spirit as a means of education, as shall fit and prepare us, instruct us along the lines of God and his work, shall make us acquainted with the heavenly things and their manner of doing, moving and operating, that when we shall pass from this stage of action if we shall do so before the time of setting up God's kingdom here upon the earth, we shall be ushered into the presence of the Almighty, it can be with that feeling of confidence and satisfaction, with that feeling of assurance, with that knowledge of the things of God that shall make it possible for us as individuals to feel at home, just as that song says: "And feel in the presence of Jesus at home."

I want to know if you all think you would feel that way if you were ushered into his presence now. Suppose you were suddenly ushered into the presence of the Almighty now. Do you think you would feel at home right now? If not, pray ask yourselves, why not? What reason would you have to offer why you would not feel at home? Why, you could not feel perfectly confident and easy as you feel in the association of each other now? Would it not be because of the thought that he was so far superior to you in knowledge, in purity, in all things, that you would feel your inferiority to such an extent that he would bring to you a sense of discomfort that would make you dread the idea of going into his presence? Now as I understand that spiritual work that is to be done here and the design of the Almighty in blessing us with the power that would help us to understand the deep and great things of God, and unfold to us all that was there so that when we came into his presence we would be ready and fitted for it, to go in there in perfect confidence and in the full enjoyment of all the freedom that he could possibly ask for.

The Apostle Paul in writing the first Corinthian letter in the second chapter, calls attention to this thought:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

We can begin to understand how this counsel of the Master could make plain that statement in the third chapter of John, "Except ye are born again, you cannot see the kingdom of God." I believe I can conscientiously make the statement, that nearly every one that has come into this kingdom of God, has had to come in faith, and to them has been unfolded the knowledge of the kingdom of God and its character, the greatness and the magnitude of it after they have entered the portals and become the children of God. If there are those who have been so fortunate as to see previous to that time, it has been because of the goodness of God in manifesting to you by vision or dream beyond what most others have had that should strengthen you and give you courage to move in the responsible duty that you have assumed. It says, "The Spirit of God searcheth the deep things of God," and by that Spirit the power of revelation they are made known unto us. This is the thought that he brings to us.

This instruction is carried further by the apostle, and he says: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Hence the Spirit is necessary; it was a principle of truth and the power of God that should come down, and coming unto the individual, should make him partake of the divine and thus come nearer to God, and that information that we had sought should be found there, and become a reality to us, therefore we can enjoy the privileges of life and wisdom and knowledge, that

to the individual who does not recognize God and does not put himself in a position to attain unto this great and wonderful blessing, never can know until it is made known to him in the great beyond.

How are we going to know the operation of the Spirit, for we are met on every hand with diverse ideas and wonders and operations and they tell us that they are all the work of the Holy Spirit; they are brought to us with the idea that they represent the power of God? I want you to reason here, for this is a feature that belongs to the work that we want to become a little better acquainted with than we have been in the past. Some may have reached out with the thought that because the power of healing and the administration under the elders' hands and by prayer unto God has been manifest in this great work, that that is the great manifestation of the power of God; but I have sometimes thought that it was not the greatest, by any means. While it was great in itself, and as the laws of nature were put into operation by God in a way that we do not understand always, yet it was but one of the small things. There are some things in the work of God that to my mind at least, unfolded the divine character to a greater extent, and a more lasting benefit to the human family, than simply the healing of the physical infirmities of the human body ever has done.

How do you know the wind blows? You say you went out and stood around the corner of the house where it would strike you in full force and were nearly lifted off your feet, and you knew it; and you saw the trees bending and falling and the force and operation of that power was made manifest to you and you acknowledged it for that reason. Your sight came in play there. You heard the roar of the breeze around the building and you say I heard it. It has appealed to three of the natural senses of man, and by these three natural senses at least you could testify truly that you knew that the wind blew and its effect and influence were manifest. Let me ask you if there is not just as clear and clean evidence in behalf of the working power of the Holy Ghost in the human race as there is of the wind blowing? And the Master in making that comparison, to my mind made a good one. I will read in the 12th chapter of Corinthians beginning with the 8th verse:

"But the manifestation of the Spirit is given to every man to profit withal."

What is the manifestation? What is the manifestation of the wind blowing? You answer, the trees manifest it, and the dust blowing manifests it, the pressure against your body was a manifestation of it, the sound was a manifestation of it. When we ask you to think when you saw these things and heard them and felt them, do you not realize that there was a power at work there that caused the manifestation? That is the thought—it is the power that causes the manifestation of the Holy Spirit that we want to get hold of. We want to know something about it and understand, if we possibly can, that that will indicate to us that the Spirit is at work with the individuals.

We made the statement, and some objected because they said you could not see the immersion of an individual in the Holy Spirit and because it could not be witnessed by the natural eye, it was an impractical thing and could not be done. Let us see if it is. Was it not just as impractical to make the statement that you could not see the wind and you could not tell it was blowing because you could not see its outward application? You could not see the wind itself. You could tell though by feeling. You could tell by the manifestation or the effect of it just exactly what had happened there. Let us see what some of these things are:

"For to one is given by the Spirit the word of wisdom."

That was the first one mentioned, and I believe this is one of the grandest manifestations of the Spirit of God and of the Holy Ghost working with the individual that you can possibly find; but it is a silent one; it is a quiet one; it is one of those peculiar manifestations that you have to look carefully to witness; you have to feel its presence; you have to be made conscious of it. I have thought sometimes that we were slow to recognize the working of the Spirit in individuals where it had given to them this especial blessing. It blesses the individual that receives it; it blesses those with whom they labor and mingle; it always does it and always will do it; it leads them along the paths of righteousness and uprightness; it will teach them all the time the means that will bring them to him and minister to those around them for good. Now think seriously if that is not true. We do not look

at the individual's life and character; we fail to see in the evidences of work that is being done, possibly in a very quiet way, without any public demonstration, without heralding abroad everywhere, the wonderful gift of wisdom that God may have given to them. They go quietly about their work, but you discover after awhile, as they drop out of the community and pass to that beyond, you find here and there one that is blessing other individuals because of the exercise of that power of wise counsel, advice, instruction and help along the pathway of life. You look back over the individual's career and carefully examine into the record that has been made, and you discover to your astonishment that they have made a record clean and pure; free from errors, manifesting all along the line wonderful wisdom, and yet you have said in life possibly that you did not believe that individual ever had the Holy Ghost. Why, he could not speak in tongues; he never prophesied, he never gave the interpretation of a tongue; he seldom ever spoke in meeting, and you have concluded because they did not do any of these outward things that they did not have the gift of the Holy Ghost; but they had sufficient of it to make them wise unto salvation, and you discover after they are gone that they were indeed wise. To my mind it is one of the grandest and best gifts that God can give to us. It is one that blesses the individual and blesses the community with whom he lives and labors.

Let us notice another one:

"To another the word of knowledge by the same Spirit."

We see that very frequently among us. We hear people testify that we know this is the work of God. This knowledge, where did you get it? How do you know it? If you have been in this work any length of time you have seen individuals come from the outer world, have entered into the fold of Christ as it is taught in this great latter-day work, without the knowledge, or barely enough to read, and hardly that intelligently; some of them have had to spell every word as they read it. In the course of a few years, we have been amazed and astonished to see these individuals able to appear before the people with ease, and take a text from that which has been almost to them a sealed book, and been able to unfold and declare to the people the wonders of that book and its teachings in such a way that was a marvel to the world with whom they had mingled before.

Whence comes this knowledge? Here sits a brother before us that has represented this church as a missionary for years. He was taken from the plow, a boy that had no opportunity nor education such as they have today. He was sent right out under the inspiration of the Spirit that called him to go and preach the gospel. He went with trembling and fear; he has not made a big spread, as some may call it; that is not his life work; and yet he has an understanding of the things of God that is an astonishment to some, and they wonder at it. He can tell the truth that there has come to him that divine inspiration from God, that working of the Holy Spirit that has unfolded to his mind the things of God until he has drank deep of the fountain and rejoices in that that God has given. It is a manifestation of the Holy Spirit working with humanity. We have them all around us; we can point to them one after another.

How many of you have seen individuals that came into this work and made the statement that they have read that good book all their lives; they have studied it earnestly and made a deep and thorough research of it; then when they have been a few months in this work and they make the declaration that it is a new book, they wonder why they could not see it before. What was the meaning of that? It was but the working of that which God said should come, an evidence from on high, a manifestation; in other words, of the light of the Holy Spirit of God that brings to them knowledge and understanding of the work of God as it is given in his sacred word.

"To another faith by the same Spirit; to another the gifts of healing by the same Spirit."

The Doctrine and Covenants speaks of some individuals who may not receive always the gift and the understanding that others have, but the Lord says they may have the power to believe on the testimony of them that have the gift of knowledge; that gift which enables them to cling to the testimony that comes from others, of the wonderful power of God, although it may not be manifest in them as knowledge, but, that, dear friends, in many instances may be a manifestation of God's love and power to that individual that he is feeling af-

ter them to endow them with faith, that they may be able to bear and be able to stand.

The other one, the gift of faith to be healed.

When we can see the many manifestations of healing in the church, it gives us courage and strength, for we know God is working with us and his Holy Spirit is in the work and its manifestation; it is an evidence that the power of God is working there and moving there. I can call your attention to a sister who lives in Iowa. I have been called time and again to administer to her, and sometimes under most extreme conditions; one or two that were very critical, and to our surprise, it seemed in one or two instances but an instant until that individual was relieved and free; she has been wonderfully blessed with the gift to be healed; to her there always comes a blessing under these circumstances, and to her children comes the same, through that mother's faith that goes out to God in perfect confidence. Another manifestation of the power of God in working with his people. It brings peace and comfort, joy and happiness.

Now we will ask you the question: Why is it that the power of prophecy is sometimes given to some of the weakest individuals in the audience? I believe that possibly there is no audience who needs that manifestation more than that individual. They could comprehend it better; they could recognize in it the power of God that they could not recognize otherwise; it became necessary to work along in such a way as to give them the strength and inspiration that would enable them to know and feel that God was with them and blessing them. I have seen others who had the gift of tongues, and that gift has been one of the most abused, and the adversary has sought to use that as much or more than any other gift that he could palm off on the people. He has sought to use that to destroy the confidence in it, and thus make it the means by his influence, if possible, to destroy the confidence of the people in that gift, to destroy its power to testify of the word of God; and yet, I have heard the gift of tongues when I knew as well as I knew that I was living, that the power of God was working with it; it spoke peace to every soul that heard it. It brought the power of edification and strength, if we may not have understood the language itself.

The manifestation of the discernment of spirits. These are given to the individual; they are made manifest from time to time, and it does not follow because an individual may never have the gift of tongues, nor interpretation, prophecy or those outward demonstrations upon their part that they have not had the power of God; nor that the Holy Spirit has not worked with them; he may have come to them and given to them a knowledge of this work; he may have given to them power to understand the written word and comprehend it; he may have given them the power of discernment that should work for their good and others, and when they exercised it and used it, would prove it beneficial to them. And if you could see the workings of the heart and minds of some individuals, what a manifestation would it be to you that they had the Spirit of God working with them! If they are wise they will not always tell you what discernment may be to them. It would be an unwise thing for them to do it always.

But now when we discover all these things that are given of God for this especial purpose, and for evidence of the work of the Spirit—Paul says by the workings of the self-same Spirit God gave to everyone severally as he will. He is the one that is to minister unto us. Let me ask you to be thoughtful and sincere, and though you may not see in some the gifts of the outward demonstrations that they may indicate clearly to you that they drank in of the Holy Spirit, be careful how you pass judgment that this one or that one has never been able to see and feel the impress of the Holy Spirit of God and work under its influence.

Now friends, I ask you when we are permitted to taste of these things, when we are permitted to enjoy this power of God, should we not place our lives in harmony with his law, that we might be the recipients of these wonderful blessings that he has offered to the human family? It seems to me that it is worth every effort we can put forth to get it. I told my father once, after I had stepped out of the stand, when it seemed that God had blessed me almost beyond my containing, that one hour of that experience is worth a whole month of suffering to obtain it. And those of you who have felt this liberating influence can testify that it is grand beyond the power of description of a poor mortal tongue.

May God endow all of you with it abundantly,

until you shall be able to shout glory and praise to his holy name. May he give you the wisdom to seek soberly and thoughtfully, and steadfastly, and put yourselves in line with the divine principles of truth until you can drink deep of that fountain, and he shall teach you that you may come unto perfection, that all may come to the fullness of the stature of men in Christ Jesus, a perfect man in him. May his blessing attend us until we shall be finally worthy of an inheritance in that divine presence, is my prayer, in Christ's name.

THE REASON BEHIND REVOLUTIONS.

There is that in human nature which waits and endures. It has come down along the toil-roads of ten thousand years—it is wonderful Patience, and immense Obedience to Those Who Rule. These long abide by the Social Order, even while that which is, trembles on the edges of death. Wise men, trying to better things, depend upon this reservoir of Conservatism, which perhaps gives them time in which to work out some truly great result. Evil and selfish men yet more depend upon it to enable them to put new burdens on the millions.

Everywhere and in all ages this great fact warns, appalls and still gives hope—the vast but not limitless endurance of our brothers and our sisters. Because of this, narrow-minded statesmen make war—for soldiers will answer the call, and nations will give their mouthfuls of bread to meet new taxes. But some day the man on whom the weight falls will stop, will question, will make an end; not in passion, but because he has appealed to that which rules the world of men—the Sense of Justice of the Average Man—and has received a decision against war.

The lesson of history is that all human endurance, all human conventions and close-knit systems, may at last wear down to the bone, and then suddenly, collapse. One need not remark, "There was the French Revolution." Sometimes, if the strong wisdom of those who study these things be not heeded, there may come a breaking up of all the old boundaries on such a scale as to make the Reign of Terror seem but an idle masque in an Italian garden.

The reason behind every revolution is ever the same: Too great a strain has been somewhere put upon human nature; obedience to the established order becomes impossible. Then chaos comes again; demons ride on the whirlwinds; image-breakers wreck the cathedrals; emirs on horseback burn Alexandrine libraries; the sands of the deserts cover gardens and vineyards; Vesuvius pours forth its lava on sleeping cities.

Safeguard against these disasters there is none, except the constant labor of those reformers whose watchwords are Education and Evolution, who fight to relieve the strain before it reaches the breaking point, who especially toil to so re-create and reinspire Law and Order that a loyal and joyous obedience is justified. In the last analysis this means the slow creation of higher and yet higher ideals of government, in which all take part, and to which all are willingly obedient.

Thus we arrive at a point of view where the Idealist and Reformer is in fact the only true Conservative, for he is transforming the ancient, outworn order into the new order, without violent revolution. Also, as it appears, the person who opposes all change is the one who sows the wind and reaps the sirocco. He it is who fosters and brings to pass every revolution.

But, one asks, what is the reason behind every great change in human affairs? By what standard are the mighty forces of life measured? Ah! but that is an easy question to one who lives among men. The ultimate Court of Appeal dwells unseen, eternal, sleeplessly ready to give reply in the Hour of Fate. It is the Sense of Justice which abides within the Average Man's heart, and passes judgment in the end upon individuals and systems. It is that which when a man is dead fixes his place forever in the minds of his neighbors. It is that which sometimes says to human endurance: "It is enough—stand aside so that the old order may pass away." It is the "Reason behind Revolution," but it is infinitely more, that which prevents revolution.—*Charles Howard Shinn in The Public.*

BIBLE SCENES IN MODERN GARB.

Even the structures of the ancient city of Jerusalem have changed. Where once were crumbling walls and ancient temples are now blocks of government buildings. On the site of the Jaffa Gate is a broad and imposing avenue. In the

streets are tramways and taxicabs, and the western water cart has supplanted the man on foot with his goatskin of water. In the Plains of Sharon and off on the tablelands between Jaffa and Jerusalem, steam-driven threshing machines and self-binding reapers are at work. Water is supplied by means of pumps driven by motors. Abraham's well at Beersheba being pumped in this fashion. Up-to-date motor boats now cross the Sea of Galilee and a scheme is under consideration whereby similar boats will ply the River Jordan.—*The Argonaut.*

ARE PARENTS RESPONSIBLE FOR THEIR CHILDREN?

The wise man Solomon has said: "Train up a child, in the way he should go: and when he is old, he will not depart from it."—Proverbs, 22:6.

In summing up the whole matter, a child will show its raising, as its character has been moulded, so it will be. We know that the nature of a child is, in growing up, to grasp after knowledge and intelligence. Again we know that a child will know no evil, except it first learns evil, neither will it know righteousness except it first is taught it, and have parents a greater opportunity to teach righteousness to any one than to their children.

There is a commandment given to children to honor thy father and mother, that thy days may be long upon the land, which the Lord thy God giveth thee. Exodus 20:12. Certainly children can not honor their parents correctly except their parents teach them how.

Parents can not be too strict in teaching them the right. Teaching that right will prevail, and wrong will bring bad results.

I have observed many times that parents do not correct their children as they ought. I believe it is Solomon that said, He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes. Prov. 13:24. In the preceding verse there is this thought. There is distinction for want of judgment.

The thought is almost universal, that the rod spoken of is a club, or something equally as bad to punish with. There are children made worse with such treatment. But there is a way to control a child with love. Teaching them to love and to love them with kindness and judgment, as Solomon refers to in Prov. 13:23. Also Job, 21:9. There is a statement in Rev. 12:5, that all nations were to be ruled with a rod of iron.

Again I have noticed some command a child not to do a thing, and even punish it because it did it. Then later allow the child to do the same and seem to delight in it. So when a child once learns it can control—as many let the child do as it pleases, instead of the parents controlling—they will continue to do so, and have a tendency to be master.

A great many parents do not know what their children are doing half the time, and as nearly all are surrounded with evil environments, they are very apt to be led astray.

The most precious jewel that a husband and wife can possess is a child. One that possesses a pure and noble character, in the likeness of the Christ.

If parents will strive more to rear children in righteousness not only parents, but all others who have association with children to set such an example before them, we will sooner come to the culmination of God's work he has designed here on earth, and there will ultimately be better men and women, and better homes; better environments for all.

Zion will be the pure in heart, and God desires us to mould pure character and pure character will make pure hearts.

These few lines I present to the ENSIGN readers for consideration, trusting that God's work will move on to the purpose he has designed.

CHARLES A. NOLAN.

LIVE IN THE SUNSHINE.

Live in the sunshine, don't live in the gloom;
Carry some gladness the world to illumine.

Live on the housetop, not down in the cell;
Open-air Christians live nobly and well.

Live where the joys are, and scorn defeat,
Have a good-morrow for all whom you meet.

Live as a victor and triumphing go
Through this queer world beating down every foe.

Live in the sunshine—God meant it for you!
Live as the robins *and* sing the day through.

Live in the brightness and take this to heart—
The world will be gayer if you'll do your part.

—Sol.



MRS. KATE GOODWIN, EDITOR.
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THE YEAR'S DEPARTING.

Oh, the years they come, and the years they go,
As a troop of soldiers, that march in a row,
To the tune of the whistle of old Father Time
Accompanied, forsooth with a merry chime,
As he jingles his bells and whistles away
And tells off the hour, the year, and the day.

And the years they come, Oh so old, so old.
And the years they go, it will scarce be told
How many we own, only to declare
The greswome array would give us a scare.

Oh, the menacing glee of old Father Time
As he axes his bells and jingles away,
And we bid fare-well to this year and a day.

And the years bring with them a sad regret
And a sadder truth we would fain forget,
As our mirrored visage all wrinkled beset
Looms before us first vaguely then more clear
As a distant "perhaps" and a present "near."
And old Father Time, in threatening glee
Seems to mock as he tells off the years to me.

Oh, the years they go, and one by one
They depart, as the day, with setting sun,
And old Father Time he whistles a tune,
For the vanishing March and swift vanishing June,
And that menacing smile he will wear it for aye,
As he whistles the years of our lives away.

"Froggie in the meadow
Won't get out;
Take a little stick
And stir him about."

The pen is mightier than the sword,
So think we here in Zion:
The softened mewling of a cat
Or roar of kingly lion
Is best portrayed in written word;
In truth we spar and box,
And toss the apple of discord
In the hands of Mary Knox.

Into the temple of our God
An enemy has come,
The truth, it needeth not the sword,
The pen will drive it home.
"Tis written," is the fearful charge;
Fine silks and linen frocks
Are not for humble saints to wear
Or so says Mary Knox.

But there are those who would decry
The mightiness of the pen;
It surely isn't good to feel
Its prickings, now and then.
Think they, the ill wind, if it blows,
The way of progress blocks;
And so the reverend board decides
To "sit" on Mary Knox.

Rather a different weapon use—
The sharpness of the sword,
The open play too much disturbs,
This bandying with a word.
Rather the peaceful pit-a-pat,
The doctrine orthodox
Than oh-ee, oh, my! what's that—
The squeal, when Mary Knox.

Better the squeal of pain by far
Than grunt of dire content;
Than, turning over in the mire
Is foe to betterment,
Better the cry of evil, then,
Of wolves amidst the flocks,
That draws attention to the ill
By awful Mary Knox.

But its all the difference in the world
In goring of the ox;
The tempest in a teapot brews
Anon for Mary Knox.
And at the end of conference year
Her doom they'll surely fix;
And at the counting of the votes
There'll be one for Mary—'Knox."

PETERSBURG, IND., Jan. 3.

Editor Ensign:—As I have answered quite a number of letters today I feel I owe you one also, as you have brought so many of them to me of late, laden with so many good things, that are a rejoicing to the heart. You are a precious news bearer, if we receive the same and seek to profit thereby, we will surely become a lovable people as you bring us so much wise counsel. May we heed that which has been given in the past, that we may live such lives and perform such labor during the year we have just entered and our haeds may be laden with many, even more precious things than that of the past to bring to your pages, that the weary may have the burdens lifted from them, and that comfort, cheer and sunshine may fill their hearts.

Our Father above has been so good to us in the past and shall we not do something to show that we appreciate his loving kindness.

I feel I have much to be thankful for as the Lord has greatly blessed me in the past year, in the preaching of the word and with good health and many other blessings, and my desire is to live worthy of these blessings and my desire not only to live worthy of such and even greater blessings,

but that I may become a greater blessing to my fellowmen. The work is slowly progressing in Southern Indiana, but in some parts of the district the work is losing ground, in some places because some have neglected their duty and in other places, because some that have labored, got tired and have gone to Zion to rest. Why not work while it is day and when we have finished our work, the Lord will call us to Zion, and maybe we will then be the pure in heart of which Zion shall be made up.

The greater part of last summer I was the only missionary in the Southern Indiana District, but at the present, there are four of us and we find plenty to do. Bro. Fred Moser and Chas. A. Nolan are at Arthur, Ind., where they are preaching in a church. This is a new opening. And H. E. Moler is at Derby and the writer will start meetings in Petersburg tonight.

Any of the Saints of the district that wish preaching, please write to me in care of Moroni Sandage, Littles, Indiana, Route 13.

Wishing you all a prosperous year, I am as ever in bonds,

JACOB HALB.

MORRHED, Kan., Dec. 31.

Dear Ensign:—I feel I would like to say a few words to the saints although my few words may not be as interesting as others, I am the only Latter Day Saint in this part of the country. All the sermons I get are in the Ensign and I do enjoy reading them also the letters from the brothers and sisters. I ask the saints to remember me in their prayers I have had many trials and I ask the saints to pray for my children as none of them belong to the church.

I was called to Chicago twice last summer, once by sickness, once by death, I did want to meet with the saints so while there but could not. I would like to ask will some of the southside saints call on my daughters, Mrs. Alice Lamont 723 East 40th st. and Mrs. Louise Gwatney also lives there she lost her husband last August. I would love for them to meet some of the saints and get interested enough to attend church pray for me that I may overcome all trials.

MRS. B. M. SAVAGE.

FISHER, Ark., Jan. 6.

Dear Ensign:—This is a new place and the good work has not been going on here long only since about the 25th of last June. But ten have been baptized and I think if we can have some preaching done here will be several more who will obey. I have been reading as much as one could since I was baptized and the more I read the more I want to read.

I have not been able to work, suffering from affliction but ask all the good saints to pray for my recovery. That I may live and do some good in Christ Jesus' name yet before I am called to go.

We have got several interested in examining the work of the Latter Day Saint's church. We want everybody to read for himself and see whether we are right or wrong. We all had a merry Christmas.

Your brother in Christ Jesus,

JAMES CARRY.

PARIS, Tenn., Jan. 6, 1913.

Dear Ensign:—I will write a few lines from this part of the Lord's vineyard. Christmas has come and gone with its joys and sorrows and we felt to thank the God of heaven for the gift of his Son to a fallen world that he might redeem mankind. I also thank the Lord every day for the blessings he has given me and that I could understand the angel's message when it came to me.

Dear Saints let us strive to live humble and thankful to the Lord and put all our trust in him, so we can meet Christ when he comes. That will be a glorious day to the faithful but it will be a day of sorrow to the unfaithful so let us watch and pray lest we enter into temptation.

The Saints of this district feel strengthened and encouraged as a result of the debate here in November between Bro. H. E. Moler and J. D. Tant of the Christian church. Bro. Moler is an able defender of the truth; he was filled with the Spirit of wisdom and made it so plain from the Bible that our church is the Church that none could fail to see it, but those with a darkened mind. We felt thankful that we could sing from the heart that

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

With its gifts and blessings all so full and free."

Bro. Moler won the love and respect of all except a few on Mr. Tant's side. Bro. Moler kept as cool as a morning breeze while Mr. Tant was trying to make it hot for him so Mr. Tant failed in that, as well as in everything else he tried to do. When Bro. Moler was delivering his last speech it went hard with Mr. Tant. Bro. Jess Roberts said he died hard. I am glad I belong to a church that can be overthrown.

Your sister in Christ,

MRS. IDUMBA COBB.

HARWOOD, Mo., Jan. 5.

Dear Ensign:—I am still in the faith, and we are trying to keep the Lord's work alive. The branch is in fair condition, though some few are very slothful. The Sunday-school and religio work is doing fine for which I am thankful for we are renting and are not located for another year and if any one knows of an opening I would be glad to hear from them. I would work on a ranch as foreman. If there are any Saints at Bozeman, Montana, would be glad to hear from them as we are thinking of going there.

Would be glad to hear from any one anywhere or any time. My address is Route 605. I remain as ever

T. L. McCORMICK.

SALT LAKE CITY, UTAH, Dec. 19.

Dear Ensign:—Since sending you the notice concerning the note book which I am getting out, and when I commenced

the manual work thereon, I found that it would be necessary to increase the proposed size.

As I am issuing them the sheets are four and one-fourth by seven and one-fourth. I found that if I made them as small as I thought at first, that we could not get the number of sheets that would be required to contain the matter in the cover of the I. P. note book. Incidentally I will say that the price has not been enlarged.

I am enclosing you a couple of "Follow Up" letters which we have issued here, and we are sending out another soon. These letters are sent to those interested in this field, as far as we may be able to get their addresses.

We try to have the Saints each take a few,—as many as may be,—and send them as a personal letter, following them up as we issue them from time to time. Elder C. A. Smurthwaite is our editor, and we print them on the multigraph.

We hope for good results from this campaign.
Sincerely yours,
A. M. CHASE.

772 E. 4th St.

A PARABLE.

BY JAMES RUSSELL LOWELL.

Said Christ our Lord, "I will go and see How the men, my brethren, believe in me." He passed not again through the gate of birth, But made Himself known to the children of earth.

Then said the chief priests and rulers, and kings, "Behold, now, the Giver of all good things; Go to, let us welcome with pomp and state Him who alone is mighty and great."

With carpets of gold the ground they spread Wherever the Son of Man should tread, And in palace-chambers lofty and rare They lodged him, and served him with kingly fare.

Great organs surged through arches dim Their jubilant floods in praise of him; And in church, and palace, and judgment-hall, He saw his image high over all.

But still, wherever his steps they led, The Lord in sorrow bent down his head, And from under the heavy foundation-stones, The son of Mary heard bitter groans.

And in church, and palace, and judgment-hall, He marked great fissures, that rent the wall, And opened wider and yet more wide As the living foundation heaved and sighed.

"Have ye founded your thrones, and altars, then, On the bodies and souls of living men? And think ye that building shall endure Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold Ye have fenced my sheep from their Father's fold; I have heard the dropping of their tears In heaven these eighteen hundred years."

"O Lord and Master, not ourde the guilt, We build but as our tanners built; Behold thine images, how they stand, Sovereign and sole, through all our land.

"Our task is hard,—with sword and flame To hold thy earth forever the same, And with sharp crooks of steel to keep Still, as thou ledest them, thy sheep."

Then Christ sought out an artisan, A low-browed, stunted, haggard man, And a motherless girl, whose fingers thin Pushed from her faintly want and sin.

These set He in the midst of them, And as they drew back their garment-hem, For fear of defilement, "Lo, here," said he, "The images ye have made of me!"

A New York divine asserts that the Sunday newspaper is one of the "seven curses of the city." Certain citizens, for obvious reasons, think the Monday, Tuesday, Wednesday, Thursday, Friday and Saturday newspapers the other six.—*New York Evening Sun.*

Any man can preach what humanity likes to hear, but to preach what humanity needs requires backbone—and religion.

MISCELLANEOUS

CONFERENCE NOTICES.

The Ohio District conference will convene February 15th at 10:30 a. m. with the Middletown Branch and we hope there will be a good representation from all over the district. Come and bring the good Spirit with you. I hope you will make it a good one.
J. W. METCALF, Dist. Pres.

The Des Moines, Iowa, District conference will assemble at Runnels, Iowa, February 1 and 2, 1913. By resolution passed at our last district conference, all future conferences are to be held as mass conventions. All members of the church in the district who may attend, having equal voice and vote in conference sessions.
E. O. CLARK, Dist. Sec.

2500 Logan Ave., Des Moines, Iowa.

Southwestern Oregon District conference will convene at Myrtle Point, Ore., Feb. 5, 9, 1913. Send branch reports to the district secretary, Mrs. Maud McCracken, Myrtle Point, Oregon.
A. A. BAKER, Dist. Pres.

CONVENTION NOTICES.

Southwestern Oregon Sunday-school convention will meet at Myrtle Point, Feb. 7, 1913, at 10 a. m. Schools will send reports to the secretary, Mrs. Pearl Goodman, Myrtle Point, Oregon.
A. A. BAKER, Dist. Supt.

The joint Sunday-school and Religio convention of the Southern Wisconsin District will convene at Madison, Wis., Feb. 15, 1913. As large a representation of the district as can be had is desired.
B. C. FLINT, Dist. Supt.

The Religio and Sunday-school convention of the Northern Nebraska District will convene at Omaha, Neb., on February 7, 1913. All members are urgently requested to be present, as election of officers for the ensuing year will take place, also delegates to the general convention.
ALICE CARY SCHWARTZ, Dist. Religio Sec.

The Pottawattamee District Sunday-school association will convene at Council Bluffs, Friday, January 31st at 10 a. m. for prayer service, followed by business sessions. Local secretaries please send reports and credentials to district secretary, Floy M. Wind, 738 Washington Ave., Council Bluffs, Iowa.

The Seattle and British Columbia District Religio will hold its semi-annual convention at the church, corner of Kilborne St. and First Ave., N. W., Seattle, Washington, commencing Friday morning at 10 o'clock on Feb. 7, 1913. This is election of officers, therefore we urge all Religians to attend who can, and be there promptly at the opening hour. Will the Vancouver, B. C., local secretary please send name and address to the undersigned.
LEONARD S. RHODES, Dist. Sec.

Box 71, Centralia, Wash.

MARRIAGES.

SPILLMAN-GOBER.—At the home of the bride's parents St. Joseph, Mo., Bro. Robert Spillman and Sr. Ora Gober, Elder J. L. Bear officiating.

MOTTESHD-BROWN.—At the saints' church, St. Louis, Mo., Dec. 31, 1912. Bro. Charles Motteshd and Miss Ruth I. Brown; Elder R. Archibald officiating.

DAVIS-THEMMING.—At the saints' church, St. Louis, Mo., Dec. 31, 1912. Bro. John Davis and Mrs. Anna Themming; Elder R. Archibald officiating.

MARTIN-ROTH.—At Kewanee, Ill., Jan. 1, 1913. Bro. J. A. Martin of Lamoni, and Miss Hazel G. Roth, the pastor of the Baptist Church officiating. Their home will be at Lamoni, Iowa.

OLSEN-STANLEY.—At Lamoni, Iowa, Jan. 7, 1913. Bro. Leo Olsen and Sr. Lillian Stanley, Elder F. M. Weld officiating.

HOPKINS-CUMMINGS.—At Shenandoah, Iowa, January 1, 1913. Bro. Floy Hopkins and Miss Eva Cummings, Rev. F. W. Simpson officiating.

DIED.

DELL.—Ruth Hellean, daughter of Bro. and Sr. Charles L. Dell, of Independence. Born Nov. 1, 1912, and died Jan. 6, 1913. Services at Carson's undertaking rooms in charge of E. R. Ranabe.

DAY.—William B. Day, husband of Mr. Bertha (Brown) Day, died at the home of his birth near Stockport, Iowa, December 8, 1912, aged 44 years, 7 months, 3 days. He was married to Sr. Bertha Brown, Nov. 27, 1894, at Kossauqua, Iowa, by Elder Jas. McKiernan. Mr. Day leaves his wife, six sons and one daughter to mourn their loss, and only five weeks after Sr. Day had lost her mother. Funeral was at Winchester M. E. Church, Elder Jas. McKiernan in charge.

DROWN.—Thomas A., child of Alma and Mina Drown of Kansas City, Mo., died Dec. 12th, aged three years and two-months. Services at the home in charge of J. C. Foss.

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And hatreds, too, I hope will cease
Ere 1913 rolls away.
I want men judged by honest worth;
I want a newer, fuller birth
Of peace and good will o'er the earth,
Ere 1913 rolls away.
I want foul schemes to go away
Ere 1913 rolls away.
All lusts and hates hung Haman high
Ere 1913 rolls away.
I want youth's playtime sacred made;
I want the wolf of hunger laid;
And joy in every home displayed,
Ere 1913 rolls away.
I want to see toll recompensed
Ere 1913 rolls away.
The era of fair play commenced
Ere 1913 rolls away.
I want all men both near and far
To know and feel they're on a par—
That their brothers' keepers are.
Ere 1913 rolls away.
These, some few things, I'd like to see
Ere 1913 rolls away.
If so, this world would better be,
Ere 1913 rolls away.
Here's hoping, then, that you and I
Will buckle down and gladly try
To help the glorious time draw nigh
Ere 1913 rolls away.—*The Com-
moner.*

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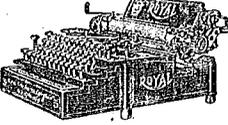
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N. St. M. A. Peterson, president, 117 N. 20th St.
207 Ann St.
Lincoln, Neb., A. O. U. W. Hall, Tenth and
N. St. G. Munsell, pastor.
Buffalo, N. Y., 386 Grant St. D. F. Joy, pas-
tor, 385 Vermont St.
Brooklyn, N. Y., Park Place and Schene-
ctady Ave. W. E. LaRue, pastor, 1331 Park
Place.
Portland, Oregon, E. Seventy-sixth St. N.
R. Chapman, president, 129 E. 64th St.
Columbus, Ohio, G. A. R. Hall, north side of
Hudson St. High Street car, got off at Hud-
son St. E. Matthews, president, 128 Sher-
man Avenue.
Cleveland, Ohio, Wade Park Ave. and Seven-
ty-first Street.
Roxeman, Mont., 23 N. Seventh Ave. L. E.
Rills, pastor.
Scranton, Pa., (West side), Vorfite Hall,
126 S. Main Ave. A. E. Stone, president, 1431
Academy Street.
Pittsburg, Pa., Tonopah and Realty Av-
enues, Beechview. L. F. P. Curry, president,
1610 Fairplay Ave.
Philadelphia, Pa., Howard and Ontario Sts.
Walter W. Smith, pastor, 115 S. 11th St.
Seattle, Wash., Kilbourne St. and First Ave.
Frederick W. Holman, pastor, 4223 Bagley
Avenue.
Spokane, Wash., Third and Smith Sts., Un-
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Wheeling, W. Va., 206 Jacob St. O. J. Tarr,
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ZION'S ENSIGN

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NO. 4

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CHARLES FRY, Editor
W. H. DEAM, Bus. Manager

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EDITORIAL

TRUE CULTURE.

The highest culture is to speak no ill;
The best reformer is the man whose eyes
Are quick to see all beauty and all error;
And by his own discreet, well ordered life,
Alone reproves the erring.

When they gaze

Turns upon thine own soul, be most severe,
But when it falls upon a fellow-man
Let kindness control it; and refrain
From that belittling censure that springs forth
From common lips like weeds from marshy soil.
—ELLA WHEELER WILCOX.

CHARITY IN CONVERSATION.

Charity fails to find its true expression through mankind more in their use of words, whether spoken or written, than in any other way. Ofttimes while the hand is administering blessing the tongue speaks but to wound, and in some cases the speaker remains unconscious of the effect of his words.

They are not the habitual scandal-mongers, and backbiters whose words cause the greater harm, for usually their standing is such that people take little notice of them; but the friends, the moralists, the teachers, and the ministers, when they step beyond the bounds of true charity to spread abroad, or magnify the faults of others, cause wounded feelings, embittered spirits, and estrangements, which are not easily removed. Nor are these the only effects of this kind of conversation, for the joy of life of those who hear, or those who read when the uncharitable words are written, is disrupted, and their peace disturbed, while the one from whom the words flow weakens himself in the estimation of his fellow men; and before God.

So many who have established for themselves high ideals of life and conduct, and are diligent in maintaining their ideals in practice, fail in manifesting the high ideal in their attitude toward others. In their zeal for high standards they allow the shortcomings of others to be magnified in their own minds until the multitude of better things are lost sight of, and frequently they feel that they have a special mission to point out those shortcomings and make the delinquents come up to their own ideals.

Few persons have their characters equally developed in all points, and usually people are more conscious of their developed qualities than they are of those which have been neglected. We judge according to our own ideals and standards, and naturally those who do not come up to our standards are looked upon as being inferior by us. On the other hand our "inferiors" have their standards which are in some points in advance of ours, so that in judging us they look upon us as being inferior to themselves.

While men cannot be oblivious to others' faults, to take a charitable view of them is a certain evidence of nobleness of character. True charity will enable one to look leniently upon the frailties of others, and it is a quality which can be cultivated by every one. Good counsel was given by John Hall when he said, "Keep clear of personalities in conversation. Do not easily report ill of others, but as far as possible, look upon the good side of

human beings. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity."

The remedy is in each individual searching more deeply into his own character and judging accurately the degree of development of its several attributes, noting those that lack and working for their improvement; leaving other persons to work out their own development in such ways as they see fit. It is not to be understood that no help is to be extended to others in the development of their characters, but all that can be done for that purpose must be of an affirmative kind rather than negative if it is to furnish any real help.

Addison says that "Charity is a habit of good will, or benevolence, in the soul, which disposes us to the love, assistance, and relief of mankind, especially those who stand in need of it." Webster speaks of it as "a disposition that inclines men to put the best construction on the words and actions of others." Moroni says that "Charity is the pure love of Christ," and we might well add "applied by man to man."

These things are attainable only by the help of the Spirit which God gives to those who put themselves in a worthy condition and seek for it. That Spirit reproves the world of sin; it searcheth the hearts, and all things, and it reveals to the willing child of God conditions within his own soul of which he had been unconscious before. That Spirit does not indiscriminately and unnecessarily reveal the faults of one man to another, but if such revelation is made it is either for the purpose of warning the recipient of some danger, or qualifying him to be of service in assisting the erring one to overcome his sin.

By following the leadings of the good Spirit, and the example of Christ in this regard man will keep upon the safe side, and the application of the principle of charity by each one in his conversation will make the world more cheerful, and a better place in which others may make the development they need.

WANT SMOOT CASE RE-OPENED.

"At a meeting of the executive board of the National Congress of Mothers, which met in New York last week, it was resolved to ask the United States Senate to re-open the Reed Smoot investigation.

It was largely owing to the efforts of the Congress of Mothers, combined with those of the Woman's Christian Temperance Union, that the investigation of Senator Smoot's career was started in 1906, and officers of the Congress, pointing out the fact that Smoot's exclusion was approved by a majority of the investigating committee, and was afterward rejected, have declared that they would not rest content till the case was re-opened.

The board also adopted a long set of resolutions against the Mormon Church, urging Congress to legislate for the punishment and prevention of polygamy throughout the country."

The above clipping from the *Presbyterian* shows that the "Mormon question" will not down. While we hold no sympathy with the Mormon church in its attitude toward the government, believing that no church should attempt to influence or dominate the affairs of civil government, we think that there are other evils which are at the present time far more subversive of our government than that which emanates from Utah. The foundations of the republic are already trembling through the influence of corrupt wealth, as also through the influence of a certain hierarchy of vastly greater power than the one in the West. The greater dangers should be first removed, for it is not wisdom to run to the orchard to chase a boy from the plum tree when robbers are plundering the house.

MY DUTY.

There is an idea abroad among moral people that they should make their neighbor good. One person I have to make good: Myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—ROBERT LOUIS STEVENSON.

HISTORICAL SKETCHES.

THE VOICE OF GOD.

When the young boy—Joseph Smith—had gone before the Lord to seek the light which he so urgently needed, and had commenced to pray, there came over him, according to his statement, a cloud of darkness which had such an effect upon him as to bind his tongue so that he could not speak, and which rendered him helpless, struggling against this unseen power which seemed about to destroy him, he exerted all his strength to call upon God for deliverance from his enemy, and at the moment when it seemed that he must sink in despair there appeared a pillar of light directly over his head which descended gradually until it rested upon him and around him. At the appearance of the light the power which had bound him fled, and he found himself released.

Looking into the light above him he saw two personages whose brightness and glory defied all description, one of whom speaking to him and calling him by name, said, pointing to the other, "This is my beloved Son; hear him!

Upon presenting his request for information as to which church he should join, he was answered that he should join none of them for they were all wrong. The personage who spoke to him said of those who were the professors of Christianity that "they draw near me with their lips, but their hearts are far from me, they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

The relation of this incident to one of the ministers by the boy, brought upon him denunciation, and he was told by the minister that it was all of the devil, and that there were no revelations or visions in these days, for all such things had ceased with the apostles. The news spread in the community and opposition grew into hot persecution. The whole community was stirred by it as ultimately was also the world.

In examining the recital of this incident in the life of this man it is found to bear the evidences of sincerity and truthfulness. There can be little doubt but that he saw the vision, and we have seldom or never heard the correctness of his claim questioned; but on the other hand those who have opposed him and the work commenced by him the most strongly, admit that he was sincere in his testimony, but attribute the experience to the work of the devil as did the first minister to whom it was told, or to a diseased and disordered mind.

But does the nature of the incident bear out the claim that it had its origin in his satanic majesty? If it was the devil who showed him this vision and spoke the words that he heard, we wonder what power it was that threw around him the cloud of darkness and brought his whole being under bondage, and would have destroyed him had it not been for the deliverance brought by the power that came with the light? There evidently were two opposing powers of opposite character manifested, one the power of darkness and the other the power of the light, one which brought into bondage and one which gave liberty and freedom, one which sought to destroy and one which sought to save by pointing to "the beloved Son," one which brought fear and pain and one which brought hope and joy. If we admit that there was any spiritual power at all in this vision, we must admit that there were two opposing powers—one satanic, and one divine.

As to the claim that the vision was the result of a diseased and disordered mind, it is so unreasonable as to seem unworthy of consideration; yet learned men have written books for the purpose of establishing such a theory. Disordered brains may sometimes produce visions but there is no case known where a vision or other product of such a mind appealed to the intelligence of hundreds of thousands of earnest men and women. No lunatic ever before or since had anything of the kind which constituted the beginning of a work the importance of which has demanded the attention of the greater part of the world as did this. No, men with diseased and disordered minds do not start movements and become the leaders of large communities of people numbering hundreds of thousand as did Jo-

seph Smith. If he had been thus afflicted at this early age of fourteen, surely the years of severe mental and physical strain incident to his leadership, amid sufferings and persecutions, would have been sufficient to have completely wrecked him, but his history and writings show the perfect vigor of both body and mind up to the time of his death. The vision can not be accounted for upon the grounds of a diseased mind.

What of the nature of the message communicated to him in this vision? Does it have the characteristics of truth? Does it bear the impress of divinity? Has it stood the test of time?

In his account of this vision the young man did not say who the persons were who spoke to him, though the implication is so clear that none who were familiar with the Bible would hesitate to infer that they were God the Father of heaven and earth, and his Son Jesus Christ. The command, "This is my beloved Son; hear him," is one which could properly be made by the Father, for according to the Scriptures Jesus Christ was made the Mediator between God and man, and as a Mediator the Father honored him in speaking to man at this time, even as he expects man to honor him in coming to God. Satan does not point men to Christ and command them to hear him.

The further instruction that the churches were all wrong in their creeds, and that the people worshipped God with their lips rather than with their hearts, though it seems to be a severe criticism, yet time has tended to prove its truthfulness. When we remember that every church then extant had its origin since the time that revelation had ceased with John the Revelator, and that their creeds had been formed under varying circumstances to meet the immediate emergencies of the occasions and the people, without divine direction, the only conclusion that can be drawn is that both creeds and churches were altogether human, and subject to error. If God had led these people in their efforts toward Christianity and they had followed his leadings, they would all have been led to the same principles of truth, and to one organization, for the Apostle Paul declared there were but one faith, and one body.

Since this message came to this young man, the errors of creed and organization have been unconsciously admitted by nearly all of these institutions, in the revision of their creeds and the changing of their organizations, thus unwittingly establishing the truthfulness of the message. Today many organizations are leaving many of the things they have held dear so long, and are uniting, thus reducing the number of organizations. The churches themselves are coming to believe that Christ never designed that there should be more than one church, and one doctrine.

The message has stood the test of time, and each year brings changes in the institutions operating under the name of Christianity which confirm more and more the truthfulness of that message given to the boy of Palmyra. According to the history further instructions were given later authorizing and directing the establishment of a work which would give opportunity for people to walk in the right way.

INDEPENDENCE ITEMS.

The musicians and singers of Independence and surrounding branches caught the spirit of the general church choir on last Sunday. It will be remembered that at the last general conference a movement was set on foot directed toward the unifying of the local choirs of the church in their work, and bringing about a co-operative effort for the formation of a large choir for service at the general conferences, and Bro. Albert N. Hoxie, Jr., was appointed general director of the proposed chorus with power to do such work as was necessary to bring it into existence.

In pursuance of this work Bro. Hoxie has made a selection of anthems which are especially adapted to the spirit of the gospel work, and which have been published by the Theodore A. Presser Co. of Philadelphia, and are now in the hands of a number of the church choirs. Bro. Hoxie has visited and given assistance in training the choirs at Chicago, Omaha, Lamoni, St. Joseph and other places, and will reach Tulsa, Oklahoma, and St. Louis, and other points before conference.

For several days he has been in this locality and by his arrangements the choirs of the Independence, South Side, and Kansas City Central branches, met at the Independence church Sunday afternoon for rehearsal, ninety members being present, and under his leadership some excellent work was done. The feelings of gladness and delight which usually accompany such a service of song were magnified manifold by the thrilling influences of the Spirit of God which placed the seal of divine approval upon the effort, and made plain to the minds of some the wonderful possibilities of the power of music in the gospel work, and which in a large measure is now lying dormant in the church.

President Patrick M. Smith in a short address made to the body said that the saints had not appreciated what an enormous factor music was in our work. He said that some

years ago he dreamed he saw a chorus of five-hundred voices in the church, and he had lived in hopes of seeing his dream realized, and at last general conference ventured to suggest that an effort be made in that direction. He appreciated what had been done and hoped the work would be continued. With his optimistic eye Bro. Hoxie sees the realization of that dream in two years, and in addition sees the movement extend to include orchestral and band work, so that the choir of five-hundred voices shall be supported by an orchestra of fifty pieces.

Whether the movement shall attain these proportions within this time we do not know, but it remains an evident fact that there are great possibilities before this department of the church work, and these must have been in the mind of the Lord when he said many years ago, "Let the young men and the maidens cultivate the gifts of music and of songlet not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit." It should not be forgotten too that the Lord said in this connection that the service of song should be with humility and unity of Spirit both in them that sing and them that hear, in which case it will be blessed.

It is expected that there will be a combined choir of 150 voices at the general conference at Lamoni, Iowa, in April, and arrangements will be made for the Independence and Kansas City choirs to go by special car.

Elder Joseph Luff spoke at the morning hour and we were in hopes that we might give the ENSIGN readers the benefit of his sermon which was reported by Sr. Belle R. James, but because of the too numerous duties Bro. Luff will find it impracticable to prepare the sermon for publication. The usual afternoon prayer service was held which was good, having a large attendance. Two were confirmed by Brn. Luff and Garrett. Elder W. H. Kelley of Independence was the evening speaker.

The following items from the annual report of the Independence Sunday-school will be of interest to our many readers.

Enrollment of main school December 31, 1911.....	887
Enrollment of main school December 31, 1912.....	1049
Gain for year.....	162
Enrollment of home department.....	85
Enrollment of cradle roll department.....	160
TOTAL ENROLLMENT.....	1294
Total attendance for year.....	40,324
Average attendance for year.....	775
Number of perfect classes for year.....	1,331
Average perfect classes per Sunday.....	25

Forty-nine members were present every Sunday. One class had a perfect attendance for entire year.

About one hundred of the South Side saints met on Monday evening at the church from where they marched to the home of Bro. H. W. Gould, president of the South Side Branch, taking him altogether by surprise. The evening was pleasantly occupied with speeches, music, etc. In behalf of the saints Bro. W. H. Kelley with an appropriate speech presented their host with five flexible books, viz., the King James and Inspired translations of the Bible, Book of Mormon, Doctrine and Covenants, and Hymnal, to which Bro. Gould feelingly responded.

A box social will be held at Walnut Park chapel next Monday evening under the auspices of the Religio.

The Ensign Office has received an order for the ENSIGN to be sent to Hong Kong, China. Last year a copy went weekly to India, while many other foreign points are included in the subscription list.

ST. JOSEPH, MO., SECOND BRANCH.

The writer is away so much of the time that his wife was chosen to do the writing when he is absent so we will try and always get our branch items to you every other week.

The branch work is moving along nicely both temporally and spiritually. We have secured Elder J. S. Roth to hold a series of meetings to begin at his option, possibly as soon as he finishes his engagement at Stewartville, Mo., where he is having a full house every night.

Our Sunday-school is gaining in number, the regular scholars often bringing new scholars with them who attend regular themselves now. Our Religio is also well attended and good interest is shown and three sets of church histories sold as a result of their interest.

Our prayer meetings are well attended and the many blessings they receive are testified of. Elder J. L. Bear and the writer has done all the preaching since our last letter to good effect and success.

The Far West District is well represented here on account of the Sunday-school and Religio convention which is being held at the First St. Joseph Branch, Saturday and Sunday, 18th and 19th.

Elder Chas. P. Paul, bishop's agent, is a guest of the writer and family. He is here in the interest of the line of tithing, and counseling his sub-agents as to points not fully understood. Bro. Charlie takes interest in this line of work and it never costs the church a penny for the many thousands of dollars collected by him or his sub-agents.

The writer wishes to state that on a business trip to Topeka, Kansas, he preached morning and evening, January 12th, and found that branch in a prosperous spiritual condition under Bro. Lucas (priest) as president. There being no elder there the writer administered to various sick folks and consecrated a supply of oil for them. Bro. Lucas is a fine appearing young man and succeeds in getting one of his sermons published in the *Topeka Capital* every Monday morning. What think ye of this saints? These published sermons bring people of every faith out to hear him. The editor of that great paper makes but very little if any alterations on his articles which set forth all the principles of doctrine and differences between the Salt Lake Church and the Reorganized Church.

Jan. 20.

A. A. RICHARDSON.

ST. LOUIS, MO.

The morning of January 12th, was the Christmas barrel opening and a nice short program was enjoyed after the

Sunday-school lesson. As all the offerings were not returned we cannot give the full amount as yet.

Our newly elected superintendent, Bro. H. C. Burgess has arranged to have a responsive reading of one of the Psalms before the lesson and at the close someone previously appointed comments on the subject contained therein. The morning of the 19th the first Psalm was read and Bro. Archibald very ably explained it.

The regular priesthood meeting was held at 5:30 p. m. January 12th. Bro. Reeves occupied the morning hour, January 12th, his subject being, "Go On to Perfection."

Our aim should be to progress and contentment hinders progression. Bro. Archibald was the evening speaker his theme being "The Integrity of God's Word." Bro. Archibald also occupied the evening of Jan. 19th taking the sufferings of Paul's life as an example for us.

We were pleased to be privileged to hear the initiatory sermon of Bro. E. C. Bell who was recently ordained to the office of a priest the morning of January 19th. He truly was blessed in his effort. His reading was the 23d Psalm, taking his text from Mark 11:22, also reading of the experience of the three Hebrew children in the fiery furnace. His theme being "Faith."

The district Sunday-school and Religio will hold a joint convention, Jan. 25th and 26th. The election of both auxiliaries and business sessions will be held at 4 and 7 p. m. Saturday, and a splendid program is arranged for Sunday beginning at 2 p. m. Addresses, papers, discussions and musical numbers are arranged, a feature worthy of mention is an address by Bro. Rushton. The evening address will be 7:15 instead of 8 p. m.

Among recent worshippers with us were Bro. Parsons of Bourbon, Mo., and Bro. Burroughs of Brush Creek, Mo.
ELIZABETH PATTERSON.

CENTRAL CHURCH, KANSAS CITY, MO.

During the months that have passed since the last report from this branch we believe we have made progress in every way. We are gratified to be able to report better attendance at all meetings and more interest in every line of church work. Visitors from other branches have been with us and cheered us up by their presence and by using the talents that God has given them.

Sept 29th a social purity meeting was held in charge of Bro. E. W. Lloyd at which Dr. W. H. Smith of the Grandview Sanitarium and Bro. J. A. Tanner of Central church were the principal speakers. A large congregation was present and the meeting was a profitable one. Oct. 13th was occupied by the Stake Good Literature committee and a splendid program was rendered. October 18th, Bro. Alex Mcintosh Jr. and several young men and women from various branches, occupied the evening hour and the large congregation present was instructed and edified by talks on the Word of Wisdom, character, sociability, pride and the advantages of being a member of the church. It was evident that they had not forgotten the command of the Lord to cultivate the gift of music and song. Altogether the evening was one of interest and pleasure.

During the month ten lectures were delivered on the subject of Book of Mormon by Fred Cleveland which were poorly attended, people in this neighborhood do not seem to care to become acquainted with the contents of the "Golden Bible." November 3rd a musical program was rendered in charge of Sr. Myrtle Robertson which was enjoyed by those present.

Bro. and Sr. Ed Stewart was called upon to part with their baby boy. It was three months old and was sick only a few hours.

Bro. E. W. Lloyd will continue to preside over the Sunday-school and will be assisted by Sr. Margaret Robertson, the Religio under the leadership of Bro. Will Grainger is doing fine, the attendance being good and programs splendid. The teachers and officers make it a practice to be always present. Brn. Francis A. Evans, P. J. Raw, Simpson Farrington and J. H. Kaplinger will be the presiding officers for the coming six months. Bro. Farrington was lately ordained to the teacher's office and is trying to learn his duty. Mrs. Kenworthy and Womack are in poor health and desire the prayers of the saints. Bro. Thomas Lewis is still unable to care for himself, he has been an invalid for almost five years.

During the first week of this year Bro. William Lewis was with us and in the eight sermons he delivered, a great deal of instruction and good advice was given to us. We were helped and strengthened by his visit. Bro. and Sr. Nanny are home after a month's absence in Arkansas. Bro. Nanny endeavored to present the gospel to the people while there. All of our members are not active but some at least are trying to keep the financial law as well as the spiritual. More than \$400 was collected in this branch during the past six months.

MRS. MARGARET LLEVELAND.

1316 Circle Ave.

THE ROUND TABLE.

Considering Matt. 25:31-46; comparatively who are the sheep, the goats, and the brethren?

The passage seems to refer to the last judgment when "all nations" shall be gathered before the Son of man. While the common understanding is that the sheep refer to the obedient children of God, verses 37-40 destroy such an interpretation by showing that these sheep, or righteous ones, upon the right hand are not acquainted with Christ, and that they were unaware that the works for which they were rewarded had been done for him. The scriptures show that the children of God—those who have been obedient to the gospel—will be received by Christ at his coming and will be with him during the thousand years. (Read Matt. 25:10; 1 Cor. 15:23; Rev. 20:4,7, and others.) In Matt. 12:49-50 the

Lord pointed to his disciples and called them his brethren, and says further "Whosoever shall do the will of my father which is in heaven, the same is my brother, and my sister, and mother." This makes it clear that the "brethren" who are with Christ at the time of judgment are those who have been obedient to his law, and they are distinct from those who stand upon the right hand and upon the left. There are many people in the world whose lives are noble and full of good works, but who do not obey the full law of Christ and never will. It is this class who will receive favor and reward in the day of judgment and standing upon the right hand of Christ will be permitted to enter into a kingdom of glory, in harmony with 1 Cor. 15: 39, 40. The goats who "shall go away into everlasting punishment" must be of the same class as the unprofitable servant in verse 30, and referred to in John 5:29 as "they that have done evil, unto the resurrection of damnation," and in Rev. 20:15 as those who "were not found written in the book."

Is there scriptural reading, if so where is it found, for the statement that the saints shall judge the world, and does that mean that they shall sit in judgment at the day of judgment?

The passage referred to is probably in 1 Cor. 6:2. So little is found upon that point that it is difficult to determine in what way and to what extent the saints may participate in the judgment. Ps. 49:14; Dan. 7:22; Matt. 19:28; and Rev. 20:6 show that dominion, or the power to rule including the power to judge, will be given to the righteous, under Christ who sits upon the throne of his glory.

Please explain what the Apostle Paul meant in Ephesians 2:8,9.

In chapter one Paul speaks of the working of the mighty power of God in Christ when "he raised him from the dead and set him at his own right hand," etc., and made him to be the head over all things; and in chapter two, verse one he says, "And you hath he quickened who were dead in trespasses and sins." He goes on to show that when they had been walking in the ways of the flesh, God had called them out and quickened them together with Christ, (verses 3,6), and it was thus by the mercy or grace of God that they were saved. At a later time the Lord said "The Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit, and every one that hearkeneth unto the voice of the Spirit cometh unto God." (Doctrine and Covenants 83:7). This shows that without the leading of God's Spirit light and life cannot come; "It is the gift of God." While salvation is a gift of God, it is only to those who are willing to follow the leading of his Spirit and do the things required in the law. Neither faith nor works alone will bring salvation but both together, the works being ordered by true faith in God's word. See James chapter two; John 3:5; Rev. 2:5, and other passages.

Is the Reorganized Church of Jesus Christ of Latter Day Saints protestant or non-protestant?

The reorganized church is neither protestant nor Catholic, having its origin altogether independent of any other organization upon earth. It is a remarkable fact that every protestant church had its origin within some previous organization, all of which are traceable to the Catholic or Roman church. The true church had its origin in the revelation of God and its authority traceable to angels sent of God in fulfillment of Rev. 14:6, 7; Mal. 3:1; 4:5, and other Scripture.

CORRESPONDENCE

INDEPENDENCE, Mo.

Dear Ensign:—Having just returned, my wife and I, from a trip through Arkansas and Oklahoma, I thought possibly a brief statement of trip and conditions might be of interest to at least those living in above territory.

The first point visited was Grannis, Ark. There the saints have a substantial house of worship, beautifully located, it was built by the united efforts of the saints, especially Bros. Ed Clinton and Elzie Youmans.

This place was the first battle ground of Bro. J. F. Curtis and Elder Boguard of the Baptist faith and the splendid victory for truth is still an inspiration to the saints, and often spoken of by many outsiders.

In connection with Bro. J. T. Riley, minister in charge of Western Arkansas, we held forth several nights, interest excellent and our conclusions are that by a wise, united, effort upon the part of the saints, an ingathering is near. Care must be used and, unity of action, be the watchword.

Our next stop was at Wilburton, Okla., where there is a branch of about 250 members, there they also have a comfortable house of worship.

This branch has been favored from time to time with the labors of most all the missionaries, who have labored in Arkansas, Oklahoma, Northern Texas, including a visit from Bro. Joseph Smith. There we met Bro. J. W. A. Bailey,

of Warrensburg, Mo. He is president of the Central Oklahoma District and was presenting the gospel and the duties of the saints in power and much assurance. We assisted him for about a week. Bro. Hudson Harder and family live there. He is of the missionary force and formerly lived at Lamoni, Iowa, and is ever ready to render assistance to the work in every way possible.

We also mention Bro. and Sr. L. S. Moore and family who are always forward in every good word and work, also Dr. Dalby and wife, David Harder and wife and other noble saints too numerous to mention. On our leaving, we felt that good had come to us and we trust to the saints and to the work. We also felt that if zeal and saintly courage is observed this branch will be among the best of the church.

Our next objective point was the Rock Creek Branch where we visited with the family of Bro. Earl D. Bailey, at nights preaching at the town of Sperry, where we obtained the use of the new school-house. Attendance good, also liberty of spirit excellent, and invitations to continue, come back and stay longer were freely given. There is a fine opportunity for preaching at that place, several good saints live there who will assist in every way necessary.

Our next stop was at Tulsa, where there is a number of worthy saints. Among the number being Bro. and Sr. W. N. Robinson, Bro. and Sr. Adamson, Sr. Hettie King, Sr. Fry and others whose names we do not now recall.

There is no branch at Tulsa, but a fine Sunday-school is maintained under the management of Bro. Adamson, Bro. and Sr. Robinson, with other good assistants. We also met our genial sister, Jennie Yingling there. She and daughter, Louise being visitors at the home of her brother W. N. Robinson.

We occupied as the speaker at 11 a. m., Sunday, also in the evening and felt well in our work.

Our experience with the membership of the church is that with many there is a lack of studious investigation of the written word, also a failure to keep in close touch with the work by neglecting to carefully read our church periodicals, which furnish such a continuous fountain of light. No one can afford to neglect the constant pursuit of them.

Now as we enter upon the threshold of the New Year let our chief determination be to see that our service may commend us to God and to all good people, and if failure of any kind does come let it not be in the God part of our work and service.

Ellis Short.

MEDICINE LODGE, Kan. Dec. 29.

Editor Ensign:—After the death of my dear companion, Melvin L. Newland, last July 15th at Wagoner, Okla. I moved with my three children to this place, and am living with my mother, who is also a widow.

My oldest child a boy of eleven years was baptized by Bro. J. W. A. Bailey before we left Wagoner. Our membership is in the Wagoner branch. My husband was president of the Wagoner branch from its organization until his death and was a tireless worker for his Master. He was ordained an elder last February, and was ever ready to perform his duty at all times, and was a kind and affectionate husband and father. Words can not express how we miss him. We are very lonely here. There are no saints in this part of the state that we know of, and long to hear some more good gospel sermons. The sermons I hear at the other churches have so little gospel in them, and I get so little benefit from them that I do not care much about going to hear them.

I read the many good letters from other saints in the Ensign and I certainly know how to sympathize with the isolated ones. I shall always remember our association with the saints of Wagoner and their kindness to us in our great sorrow I was very sorry that circumstances were such that made it necessary for me to move away from the branch there for the saints there are dear to me and my prayer are that they may ever live worthy of the name which they bear and that the branch will grow and prosper. I feel a great responsibility in raising my little ones and realize how hard it is to be away from the influence of the true church and Sunday-school.

I ask an interest in your prayers that I may live faithful and raise my children as they should be. And pray especially for my boy who was baptized this last July and we came here right away he has never got to meet with the saints or hear a gospel sermon since that day. I know it will be hard for him and too not having a father to guide him is still worse. I was glad to read of the good work Bro. Case and others are doing among the Lamanites. Any elders passing this way would be welcome at our home and we would try to get a place for them to preach.

Ever praying for the upbuilding of Zion and His blessing upon the honest in heart.

Your sister in Christ,
LULU F. NEWLAND.

ALVA, Wyo., Jan. 3.

Editor Ensign:—Having enjoyed reading the ENSIGN so much am contributing a short letter of my own with the hopes that it may strengthen some other brother or sister's faith. I am a firm believer in the restored gospel and know it is of God. My dear husband was called away a short time ago and I have had several manifestations of the Spirit, which have been such a lot of comfort to me. I am so thankful to the dear Father that he led me to read and find the truth in this church. Before I was baptized in this church, I united with the Cambellite church and was baptized in that church. I was not satisfied in that church, but can say that I am perfectly satisfied with the Latter Day Saint faith, and am satisfied that it is Christ's church. I am hoping for the redemption of Zion, and I ask an interest in your prayers that I may be faithful.

Your sister in Christ,
GERTRUDE MORRIS.

KIRTLAND, Ohio, Dec. 25, 1912.

Dear Ensign:—Not seeing anything from this place I will try and drop a few lines as there may be some who would like to hear from the historic spot. Peace, generally

I believe, is in the branch, and we have some good meetings here. I think the saints should be the happiest people in the world as they have the chance of the message of life as well as others and have the gospel in its fullness, and the assurance of the gifts and blessings by living according to the covenants entered into in the waters of baptism.

As this is the day set apart in which to commemorate the day of Christ's birth I desire, that from this day on I shall be more like him, in deed and in thought.

May the Lord bless each and every one with that degree of the Spirit that will help us to see alike and live by the gospel law.

Your brother in bonds,
JAMES MOORE.

AGATE, Nebr., Dec. 26.

Editor Ensign:—As I was sending in my renewal and three others for the ENSIGN I thought I would write a few lines from this part of the country,—Sioux County Nebraska. This is a new country to some of us, and is not very thickly settled on account of every one having 640 acres. That makes neighbors quite a distance apart, but we do not have much to do this time of the year but hitch up and hunt them up, and have a grand social chat. Every body is very sociable as a rule.

This is a nice country to live in when we do not have too much snow, and we surely have been blest so far this winter. The ground is bare and the air very pure and bracing. We had a Christmas tree and a good program by the school children. Every body had a good time. This country would be all right if there were not so many sand hills all around us. The wind seems to be delighted in sifting it over our way, and we live three miles from them.

This is mostly a grazing country, but we raised some fine small grain this year, also corn, and the very best of potatoes.

Bro. Layland came across from the Gearing conference the last of September and did some preaching in this vicinity. Held meetings at our school house, and at Bro. Brown's, and at our home. Some were quite interested, eight were baptized. B. A. Montgomery and son Hamel and wife; Mrs McCullough and two daughters, Nora and Bertha. Also two children of Bro. Brown's. This was the first preaching by our people in this part of the country. We were very glad to have the brother with us as we had not heard a sermon for three years. Some others are interested. Our own son and wife were going to be baptized but were called to South Dakota on account of sickness. When they got there she was taken sick and had to have an operation, but is getting along nicely, and we expect them home in a few days, then I suppose if Bro. Layland is not out of the country they will be baptized. The brother went from here to Harrison, Nebraska, twenty-six miles from here, where he is holding meetings. We have four members at Harrison; Bro. and Sr. Proctor and daughter and husband. I fear the waste basket so will close.

Yours in the one faith,
D. W. ALBERTSON.

HARTFORD, Mich., Jan. 7, 1913.

Editor Ensign:—We are still struggling to keep the work alive here and have testimony of God's watchcare over us and his approval of our weak efforts. Perhaps the following testimony would be of interest to the ENSIGN readers.

On Saturday evening December 14, 1912 my daughter, Sr. Lena Robertson, wife of H. N. Robertson, jeweler, received a very ugly flesh wound by the accidental dropping and discharging of one chamber of a 38 caliber colts revolver the ball entering the front of her right leg just above the ankle passing between the two bones and coming out at the back just below the knee making an ugly wound of eight inches or more in length, requiring immediate assistance of a surgeon.

As soon as possible the law of the Lord was honored and Elder Francis Earl was called upon to administer, and on December 31st in the afternoon she went to the store and after arriving there walked around without the aid of either crutch or cane and limping but very little and would nearly healed, and this without any pain to speak of; and on Jan. 2d she walked to the store a distance of six blocks around town some and then home again without any injury whatever. This has been a marvel to the neighbors, but while the surgeon did his duty in the line of his profession those afflicted did theirs in honoring the law of the Lord to whom alone is due the honor of this speedy recovery.

Yours in gospel love,
MRS. LUCY C. TRUMBULL.

O'FALLON, Ill., Dec. 30.

Editor Ensign:—Please send me your paper for I have been very lonesome without it. I have missed it a great deal for there are so many good sermons in it, and I know it is the Lord's work.

I have belonged to this church for nearly three years and the Lord has been with me and has shown me many things. I am standing on the solid rock that cannot be moved, for I know that this is the true church of Jesus Christ.

Before I came into the church I knew I had to do a great deal to get started right. I was a great lover of intoxicating drink, and tea and coffee, and tobacco, and tried at different times to quit but never could until I got the help of the Lord. I certainly feel to rejoice at the step I have taken with the Lord, and I rejoice in the work. We have a little branch of thirty-four members. The Sunday-school gave an entertainment on December 28th, and it was nice to hear the children render their parts.

Our boy was having fainting sicknesses, and would fall as if dead anywhere at any time, but after getting Bro. Dowker, elder, to administer to him he was not bothered after, and we are rejoiced over it. I have been afflicted and have been healed. I am superintendent of the home department, and am teaching a little class in the Sunday-school, and hope to go onward and upward in this work, and be faithful.

Your brother in the gospel,
Robert L. Ferguson.

SERMONS AND ARTICLES

SPIRITUAL DEVELOPMENT.

MRS. H. C. PITSEMBERGER.

The divine ego of man was in the beginning with God and was not created or made. Intelligence always existed in some condition.

"Intelligence or the light of truth was not created or made, neither indeed can be." Man was in the beginning with God." (Doc. and Cov. 90:5) Webster says "create" to make or produce by new combinations of matter already existing.

God in speaking of the spiritual creation in latter day revelation said, "by the power of my Spirit created I them." (Doc. and Cov. 28:8.)

God who is the Supreme Intelligence out of the existing intelligence created all the spirits of the different forms of intelligence from man to the smallest insect.

"God, is the god of the spirits of all flesh" (Num. 16:22.)

He placed all these different forms of intelligence in a sphere free to act for themselves. They are independent of other intelligences within the prescribed limit of their own sphere.

"All truth is independent in that sphere in which God has placed it to act for itself as all intelligence also; otherwise there is no-existence. (Doc. and Cov. 90:5).

Our spirits existed in heaven before our bodies were made. "I the Lord God had created all the children of men, and not yet a man to till the ground; for in heaven created I them and there was not yet flesh upon the earth." (Gen. 2:6 I. T.)

Alma says, "behold it hath been made known unto me by an angel that the spirits of all men as soon as they are departed from the mortal body—are taken home to God who gave them life." (Alma 19:43 B. M.)

We have no record of the acts of our agency there; but as our natural ability was determined before we could exercise our agency or choice here who shall say that we were not employed in the accomplishment of the designs of our Father to be carried out in the temporal creation.

The first rebellion that we have any account of was enacted in heaven. God who is perfect in intelligence knew that when man was placed upon the earth that he would fall; and when the plan of the redemption of the human family from the fall was being considered, Lucifer, a son of the morning, and an angel in authority in the presence of God, said he would go and meet the conditions, not one should be lost, if God would reward him with his honor and power.

God did not accept him and because of their agency he led a third part of the host of heaven in rebellion against God.

He was cast out of heaven and became "the prince of the power of the air, the spirit that now worketh in the children of disobedience."

That rebellion did not end when he and his host were cast out; it has been raging in the battlefield of the human heart since the fall of man.

THE TEMPORAL CREATION.

The spiritual creation which was first completed. The designs of the temporal creation which was the second creation are ready to be carried into execution by natures executive committee.

The price of the plan of redemption has been reckoned in the gift of God's Only Begotten Son.

The foundations of the earth are ready to be laid out of the existing eternal elements.

For this is my work and my glory, to bring to pass the immortality and eternal life of man" (Doc. and Cov. 22:23 edition of 1911.)

The foundations of the earth are laid; the measuring lines stretched upon it; the foundations fastened; the cloud made a garment for it; the sea shut up with set bars and doors, that it come no farther, and its proud waves staid; the morning was commanded; the day-spring caused to know his place; the rain fell to satisfy the desolate and waste ground; the tender herb sprang forth; the sun given for a light by day; the ordinances of the moon and stars for light by night.

Man was not yet upon the earth.

THE CREATION OF MAN.

Since God created the earth for his glory and the immortality and eternal life of man, he knew that those spirit beings whom he had created in heaven could come in contact with the environment of this life only through earthly conditions.

And that the earth might answer the end of its creation and the spirit have a body in the resurrection, the spirit must bear the image of the "earthly."

Of the sixty-eight elements (now known to man) that compose the liquids, solids, and gases of the material world fifteen enter into the composition of the human body. God created the physical body of Adam out of the dust of the earth. It was of the earth "earthly." He created it in his own image that it might have correspondence with him. He endowed it with eyes, ears, hands and feet and all the physical organs that constitute man. He breathed into it the breath of life and it became a living soul—a channel of physical life to others.

The rays of light as they met the eye enabled the Spirit to come in contact with the environment of vision.

The ear responded to the waves of sound as they were produced by the voices of nature and the spirits responsive chords reproduced them in harmony. It was adapted to its environment.

After the lower forms of animal life had been created and brought to Adam that he might name them there was not found a companion for him, God caused a deep sleep to fall upon him and He took one of his ribs and made a woman and brought her unto him.

We cannot go beyond the divine creative act of God in making a woman out of a rib, when He had created Adam and the lower forms of animal life out of the dust of the ground. She was not taken from the hand that she should serve; nor from the foot that should be trampled upon; nor from the head that she should rule; but from near the heart of Adam that she might be to him as his other self to love as himself.

He understood the relationship of the woman to himself and said, "This I know is bone of my bones and flesh of my flesh. Therefore shall a man leave his father and mother and cleave unto his wife: and they shall be one flesh. They were representatives of the highest form of functorial life through which the divine purpose of the creation was to be wrought. They were given the care of the Garden of Eden which God had planted as the beginning of their life work.

There were a number of fruit trees in it, the fruit of which they were privileged to partake of; but they had been commanded that in the day that they should partake of the fruit of the tree of knowledge of good and evil" they should die.

"Nevertheless thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it. (Gen. 2:21 I. T.)

As intelligence is free to act in the sphere in which God placed it, it was free to act for itself when God placed it in the "Garden of Eden."

They could choose for themselves whether they would partake of the tree of life or whether they would partake of "the tree of knowledge of good and evil" which would separate them from God.

"Behold here is the agency of man and here is the condemnation of man because that which was from the beginning is plainly manifest unto them and they receive not the light."—Doc. and Cov. 90:5.

Adam had never been away from God and that which was from the beginning was ever before him Light and truth was not manifest unto him for he knew no darkness or error.

There was something lacking in him. He had not a knowledge of good and evil." And it must needs be that the devil tempt the children of men or they could not be agents unto themselves; for if they never should have bitter, they could not know the sweet. (Doc. and Cov. 28:10.)

THE FALL.

We do not know how long they remained in the garden before the following took place:

Satan—Yea hath God said, Ye shall not eat of every tree of the garden?

Eve—We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat it of neither shall ye touch it lest ye die.

Satan—Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods knowing good and evil.

Adam and Eve must not partake of the fruit of the forbidden tree or that which God had said would follow. God is not changeable.

They yielded to the temptation of Satan and in yielding they transgressed the commandment and became subject to the will of the Devil.

Because of the transgression justice had a claim

upon them, and the divine attribute of justice must be met; otherwise God would be changeable and the plan of redemption frustrated.

God cast them out of the garden of Eden and they became spiritually dead.

IN THE REALM OF RESEARCH AND INVESTIGATION.

They were in a realm where they could no longer partake of the tree of life and live. They had no power within themselves to maintain life. Correspondence between their soul and its Spiritual environment had ceased. Their spiritual death would naturally result in their physical death; for by their transgression sin entered; and death is the result of sin.

The seeds of disintegration were already sown.

"Dust thou art unto dust returnest thou" was awaiting them. They would soon fall out of correspondence with their physical environment.

The ear would no longer respond to the waves of sound. No human voice could awaken them. The eye would no longer meet the rays of light. Their dead bodies would soon be cast out from the presence of their children. And as dead bodies are cast out from the presence of the living, so they had by their transgression been cast out of the Garden of Eden, from the presence of God.

They were commanded to till the earth and earn their bread by the sweat of their brow. We do not know whether Adam was sufficiently versed in horticulture to know whether there would be an early fall or not, but he was in a realm where he might of himself learn a good many truths by research and investigation. Outside the circle of this realm was God but it was impossible for him to find Him.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is no longer than the earth, and broader than the sea. If he cut off, and shut up or gather together—who can hinder him? (Job 11:7-11).

They had been cut off from the tree of life. The door to their spiritual vision had been closed. If he cut off and shut up . . . who can hinder? God held within his power the right to close the door to his spiritual vision. With all the searching and wisdom of Adam, he could not find God unless he opened unto him.

The door has been closed to man's spiritual vision from that day to this only when God sees fit to reveal himself unto man. The curtain is drawn between our spiritual existence in heaven and our spirits clothed upon with an infant body. We enter upon the experiences of life with no previous knowledge of them. According to the best evidence obtainable nature receives the infant from the arms of its mother without a single idea of the meaning of anything. He gazes in wonder at his hands. Does not know that they are a part of himself.

Anatomical evidence reveals a nervous mechanism fairly well organized. It has all the organs found in the human body when Adam was created. He is a perfect babe but not a full developed man. And into the frail palace of his infant soul come unnumbered messages of pleasure or pain. From hand, foot, face and finger-tips, come messages of joy or pain that by some mute logic are traced to their source. And by these experiences of pain and pleasure he grasps the idea of externality and self."

By and by nature begins his training by compelling him to ask questions. She sets interrogation points all along the road-side and he runs into them.

He asks, What makes it dark? Does the sun go to rest because it is dark? What makes the moon run with you when you run, and stand still when you stand still? Who made the stars? Who made God? Can God see me in the night when I am asleep? When does God sleep? There are question marks in every empty bird's nest and in every ghostly shadow that goes creeping over the hill; in the stars above, in the rocks beneath. For him the world is filled with wonders and they still increase as he arrives at more mature years. Her interrogation points become interrogations in the mind of man and he is searching them out.

Man is not satisfied with his present attainment. He was not satisfied with our first locomotive, he must make an improvement, and the Pullman car is the result. He was not satisfied with the laying of the Atlantic Cable he must establish communication over land and sea; and today the world is called a "whispering gallery" because of its network of communication.

He was not satisfied with the present mode of travel he must go through the air, and aeroplanes is the result. The great discoveries and inventions of the day are the result of research and investigation.

Man with all his wisdom and achievements is not satisfied. There is a yearning for that which will satisfy the soul. He may study astronomy and find the "Star of Bethlehem;" or botany and find the "rose of Sharon," or "the lily of the valley;" or archaeology and find "the rock of ages;" or history and find the "father of the race." But he cannot find God unless God opens unto him.

THE GOSPEL LAW COMMITTED TO MAN.

Adam had transgressed the law given in the Garden of Eden. Mercy could have no claim upon him until justice had been satisfied in death.

Through the atonement which had been reckoned in the death of the "Only Begotten Son of God" mercy could reach him.

"God gave unto Adam and his seed, that they should not die aeternally the temporal death . . . until he had sent his angels to declare unto them repentance and redemption through faith on his Only Begotten Son."

He appointed unto him the days of his probation; "that by his natural death he might be raised in immortality unto eternal life;" "wherefore teach it unto your children that all men everywhere must repent or they can in no wise enter the kingdom of God. . . . Therefore I give unto you a commandment to teach these things freely unto your children, saying that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood and the spirit which I have made, and so become of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten.—Gen. 6:59-62, I. T.

THE SPIRITUAL BIRTH.

God's laws are alike in the physical and spiritual realm. Our spirits pass from the spiritual realm into the physical by birth. And we pass from the physical into the spiritual by birth. Birth means "passing from one element to another."

The physical birth is conditioned in the flesh and transmits only physical life. The spiritual birth is conditioned in the gospel and transmits spiritual life. Earthly fathers are fathers of the flesh only. The physical body, the offspring of man, when subjected to analysis is found to be all earthly elements. The Spirit of God cannot be analyzed by man for it is of God.

"The natural man receiveth not the things of the Spirit of God . . . neither can he know them because they are spiritually discerned."—1 Cor. 2:14. "Eye hath not seen, nor ear heard;" "Having eyes to see they see not, and ears to hear they hear not." Isaiah said many years before Christ was born that "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

The personal presence of Christ in flesh and blood did not reveal to those around him that he was the Son of God. This revelation must come from God the Father of our spirits.

"The things of God knoweth no man but the Spirit of God."—1 Cor. 2:11.

Christ was in the world and the world was made by him and it knew him not. Flesh and blood cannot see the kingdom of God. "Marvel not that I said unto thee, ye must be born again."—John 3:7. This statement clearly teaches a new birth, or the ushering in of a new life. But before there can be birth there must be a begetting. We cannot be born again by "just believing." There is no such thing as "self-begetting." That is a man made law in the creeds of men. God has nothing to do with it. We read, "Of his own will begat he us with the word of truth." God by the preaching of the gospel, begins to quicken the spiritual germ that is implanted, and in due time it begins to grow and there is a desire for baptism.

The birth takes place in baptism. The element of sin is left and there is entrance into the church or kingdom of God.

The door to the spiritual vision has been opened by birth, just as the door to the physical vision has been opened by birth. There is a babe in Christ, for it has just been born. It is not a perfect man which has attained unto the measure of the fullness of the stature of Christ, but it is a perfect babe. And as new born babes must be nurtured with tender care, so must new born babes in Christ be nurtured in the word of truth.

The physical man discerns the things of

the material world through the physical sense perceptions. The spiritual man discerns the things of God through the spiritual sense perceptions. Spiritual things are not revealed to the babe in Christ all at once, for it has just come out of the darkness into the light, and is not capable of beholding all the glorious truths of the things of God any more than the new born babe is capable of gazing at the sun. God reveals them, "line upon line, precept upon precept, here a little and there a little," just as it is able to comprehend them. He opens the door to our spiritual vision by the gospel birth.

"Why not the spirits of mortals be proud?

Made to be perfect as God.
Made to do good with the heavenly crown,
Made to be perfect as God.
Made to be equal with God's own Son,
Made with the Father and Christ to be one,
That their will on earth as in heaven be done,
All to be perfect as God."

PROHIBITION.

A Lecture By Elder J. S. Roth.

Ladies and Gentlemen! We read in Matthew 12:34: "For out of the abundance of the heart the mouth speaketh." That is the reason that I am a prohibitionist. For from the abundance, or in other words, from the fullness of my heart or my mind shall I speak.

Should there be a text needed for the examination of this interesting subject, you will find it in Genesis 4:9, and it reads: "Am I my brother's keeper?" My answer is yes, most assuredly, so long as it is possible for me by my actions, my voice and vote, to keep my brother from the curse of all curses—intoxicating drinks, which leads man down, down, down, below the brute beast; for I never saw a beast yet that would drink the vile stuff, then finish up by quaffing the old stinking pipe till they have devils in the form of snakes in their hearts, their heads, and in their boots.

Your speaker knew a man and his wife who were well off once, they owned a bank, but they commenced drinking and went down till they broke up, lost all they had in this world, and the creditors got 33 per cent of their money. I was one of them. Both the man and his wife died a most horrible death; they could be heard screaming for a block from their house: "O take these snakes away, take them out of my mouth, they are choking me, O tare them away, tare them away for they are killing me." Again, others will go on drinking till they land in the asylum or the penitentiary, then at the gallows, then in the prison house or hell, as the Bible calls it.

We read in 1 Cor. 6:10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, or revilers, nor extortioners, shall inherit the kingdom of God." Also in Proverbs 20:1, we read: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." I might give more Bible texts to prove that it is wrong to use the vile stuff. But why will man violate the laws of God and of nature, and make himself lower than the beast? First drinking, then gambling, and swearing; then follows smoking, Sabbath-breaking, debauchery, forgery, robbery, murder, the gallows and damnation.

I was never more surprised than I was a short time ago when I read that one of the western states had granted the women the right of franchise. And the very first vote they voted the state wet. Is that possible? Can it be? I hope not. If they did what in the world could have been their motive for so doing? Was it because it was nothing to them individually if the state went wet? The following selection may cover the ground; I do not know the author.

NOTHING AND SOMETHING.

It is nothing to me, the beauty said
With a careless toss of her pretty head;
The man is weak, if he can't refrain
From the cup you say is fraught with pain.
It was something to her in after years,
When her eyes were drenched with burning tears,
And she watched in lonely grief and dread,
And started to hear a staggering tread.
It is nothing to me, the mother said;
I have no fear that my boy will tread
The downward path of sin and shame,
And crush my heart and darken his name.
It was something to her when that only son,
From the path of right was early won,
And madly cast in the flowing bowl,
A ruined body and sin-wrecked soul.

It is nothing to me, the merchant said,
As over the ledger he bent his head;
I'm busy today with tare and tret,
And have no time to fume and fret.
It was something to him when over the wire
A message came from a funeral pyre,
A drunken conductor had wrecked a train,
And his wife and child were among the slain.

It is nothing to me, the young man cried;
In his eye was a flash of scorn and pride,
I heed not the dreadful thing ye tell,
I can rule myself, I know full well.
'Twas something to him when in prison he lay,
The victim of drink, life ebbing away,
As he thought of his wretched child and wife,
And the mournful wreck of his wasted life.

It is nothing to me, the voter said;
The party's loss is my greatest dread,
Then gave his vote for the liquor trade,
Though hearts were crushed and drunkards made.
It was something to him in after life,
When his daughter became a drunkard's wife,
And her hungry children cried for bread,
And trembled to hear their father's tread.

It is nothing to us to idly sleep,
While the cohorts of death their vigils keep,
To gather the young and thoughtless in,
And grind in 'our midst a grist of sin?
It is something—yes, for us to stand,
And clasp by faith our Savior's hand,
To learn to labor, live and fight,
On the side of God and changeless right.

Is the above overdrawn? I think not. Perhaps the following will be the experience of some who voted in favor of the liquor traffic. It is called the slingscale, and is a dialogue between father and mother.

Mother—Our boy is out late at night. Father—Well we must tax the saloons \$50. Mother—Husband, I believe John drinks. Father—We must put that tax at \$100. Mother—My dear husband, our boy is being ruined. Father—Try'm awhile at \$200. Mother—Oh, my God! my boy came home drunk. Father—Well, well, we must make it \$300. Mother—Just think, William, our boy is in jail. Father—I'll fix those saloons. Tax 'em \$400. Mother—My poor is a confirmed drunkard. Father—Up with that tax and make it \$500. Mother—Oh, our once noble boy is a wreck. Father—Now I'll stop 'em, make it \$600. Mother—O, my God! We carried our poor boy to a drunkard's grave today. Father—Well, I declare, we must regulate this terrible traffic; we ought to have made that tax \$1000 at first. Is that the way to crush out this viper, this demon of hell? No, no, never. Speak right out against it. Vote against it every chance you have.

I wonder how any one who claims to love his brother, or to be a follower of Christ, can vote in favor of the saloons. No lover of Christ can or will do so. But he will, and must do all in his power to prevent the manufacture and sale of the body and soul destroying stuff, and thereby be his brother's keeper. Today is the time to act; tomorrow may be too late. Gov. Hanly has truly spoken my sentiments in an article on the saloon business, wherein he says:

"I bear no malice towards those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretenses. I hate it for its commercialism. I hate it for its avarice. I hate it for its sordid love of gain at any price. I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling of the solemn compact of state constitution. I hate it for the load it straps to labor's back; for the palsied hand it gives to toil, for its wounds to genius; for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused, I hate it for the almshouses it begets; for the prisons it fills; for the insanity it begets; for its countless graves in potter's fields. I hate it for the mental ruin it imposes on its victims; for its spiritual blight; for its moral degradation; I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the grief it causes womanhood, the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care. I hate it for its heartless cruelty to the aged, the infirm and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones. I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression. I hate it as Abraham

Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in the Republic, so I sometimes seem to see the end of this unholy traffic; the coming of the time, if it does not wholly cease to be, it shall find no safe habitation any where beneath OLD GLORY'S stainless stars."

I thank God that there are men who are not afraid to boldly and fearlessly fight the demon of intoxicating drinks. Oh, I wish we had thousands more like Gov. Hadley. For intoxicating drinks, as stated by another, is the seed of all vices. "Is there any vice in the United States that slays at least 60,000 people annually, or as others believe and affirm, 120,000? or that slays the seed of a harvest of the most fatal kind of diseases and renders all other lighter diseases more acute and perhaps even fatal in the end, or that causes at least one-third of all the madness confined in our asylums, or that prompts directly or indirectly, seventy-five percent of all crimes, or that produces an unseen and secret world of all kinds of moral evil and personal degradation which no police court ever knows and no human eye ever sees, or that in the midst of our immense and multiplying wealth, produces not poverty which is honorable but pauperism which is a degradation to a civilized people? That ruins men of every class and condition of life, from the highest to the lowest; men of every degree of culture and of education, of every honorable profession, public officials, military and naval officers and privates, railway and household servants, and worse than all, that ruins women of every class, from the most rude to the most refined; that above all other evils is the most potent cause of destruction to the domestic life of all classes."

It seems that nothing will satisfy the greed of the demon alcohol but the most terrible outrages. He rejoices at the thousands of delirium tremens patients he carries to hospitals. He loves craze, and rejoices when he sees it hanging from the doors of homes where a son or father lies dead, who has fallen down early under his juggernaut wheels. He has taken and is still taking vitality from the blood, and instead, filled it with poison, disease and death. And hath transformed this body—fearfully and wonderfully made as God's master-piece of creation into a vile, loathsome, sinking mass of brutality; has entered the brain—the temple of thought, dethroned reason and made it reel with folly; has taken the beam of intelligence from the eye, and given in exchange the stupid stare of idiocy and dullness. He has taken the impress of ennobled manhood from the face and left the mark of cruelty and brutishness—has taken cunning from the hands and turned them from deeds of usefulness into instruments of brutality and murder; has broken the ties of friendship and planted the seeds of enmity.

He has made the kind, indulgent father a brute, a tyrant, a murderer; has transformed the kind affectioned mother into a fiend of brutish incarnation. He has made obedient sons and daughters the breakers of hearts and destroyers of homes. He has taken luxuries from the tables and compelled men to cry for bread on account of famine. He has stolen men's palaces and given them hovels. He has robbed them of valuable acres and given them not even a decent burial place in death.

He has filled our streets and highways with violence and lawlessness; complicated our laws and crowded our courts; filled to overflowing, houses of correction and penitentiaries; taken away faith, hope and charity; yea all that is lovely and of good report, and has given instead, despair, infidelity, enmity and all the emotions and deeds of wickedness. He has banished Christ from the heart and created hell within. He has wrecked and enfeebled the brain, shattered and destroyed the body, imperiled and damned the soul.

Another writer has pictured it out truthfully when he wrote as follows:

"The saloon is a bar to heaven, a door to hell—
Whoever named it named it well!
A bar to manliness and wealth,
A door to want and broken health.
A bar to honor, pride, and fame,
A door to sin, and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to that true and brave,
A door to every drunkard's grave.
A bar to joy that home imparts,
A door to woe and aching hearts;
A bar to heaven, a door to hell—
Whoever named it named it well."

There is no end to the argument in opposition to the saloon business, and its damnable work among all nations. Is it therefore not my duty as well as every body else to try to save my brother, my neighbor, my neighbor's son from this terrible plight, the saloon, the curse of the rum devil. Yes, I am my brother's keeper.

FROM THE JAWS OF DEATH.

Emery Ferguson of Blue Springs Recovers After Remarkable Case of Surgery at Sanitarium.

During the week, Emery Ferguson will leave the Independence Sanitarium for his home. He was brought here with apparently but a few hours to live. A horse had kicked him and injured him so seriously that the spleen was removed and one gallon of blood found loose in the abdominal cavity. Physicians know of but three cases of similar nature.

Mr Ferguson was received into the Independence Sanitarium on December 17th, last. The day before he had been kicked by a horse. Dr. Rowe of Blue Springs brought the patient to the Sanitarium, where an operation was performed by Dr. E. D. Twyman, assisted by Dr. Rowe and Dr. Messenger.

There were no external evidences as to the nature of the injury, but when the incision was made, it was obvious there was an alarming hemorrhage from the enlarged spleen, which had been crushed by the force of the kick. Nothing could be done in attempting to save the man's life but to remove the spleen; repair work being impossible because of the nature of the injury.

The gravity of the operation will be appreciated by noting the dimensions of the incision, which was "T" shaped, the vertical incision extending from the pelvic bone to the ribs, and the lateral incision extending eight inches to the lumber region.

The loss of blood was excessive, there being one gallon free in the abdominal cavity. It was necessary to prepare a combination possessing the chemical constituents of the blood to be injected before and immediately after the operation in order to prevent collapse.

The doctors had seen three similar cases, two of whom died because adequate hospital equipment was not at hand.

The immense value to the community of a well equipped and up-to-date hospital is not only shown by this case but by many others. The Independence Sanitarium is equipped to give every scientific care and many lives have already been saved because this institution is here. While the sanitarium was built by the Reorganized Church of Latter Day Saints and is under the church control, it is thrown open with all its equipment and service to the physicians of the city and they get the benefit. The people understand and appreciate how great is the value of such an institution.—*Independence Examiner.*

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, Editor,
1416 W. Walnut St., Independence, Mo.

"Nevertheless read all good books."
We catch the moments as they fly.

In drifting fides of time;
Perchance some good in floating by.

Drummond says; "The moral man is acted upon and changed continuously by the influences, secret and open of his surroundings, by the company he keeps, by the books he reads; in short all that constitutes the habitual atmosphere of his thoughts and the little world of his daily choice."

I wish there were some way to emphasize those few words "the habitual atmosphere of our thoughts" to every mind not actually sunk in the slumber of a false security so that we would each (we woman folk I mean) turn the search light of introspection upon our selves and ask this vital question; what is actually the atmosphere of our thoughts, the little world of our daily choice. Is it a deep well or a shallow babbling brook from which we draw a full or scant supply of living water for the soul's refreshment? Are we doing the least thing, making even a feeble effort to grow—if even so little—to broaden—to deepen, so that our intercourse with each other may be of a better kind, our ideals more lofty, our conversations when we meet may be clean and free from vulgarity and petty gossip, which, to our shame be it said, often does run through our talk like a filthy underground stream that seeps into every vacant and hidden crevice of our natures and

pollutes it, where it finally reaches the open surface, and its babblings are heard and its wanton mark is seen.

Do we read a little or study a little to give our minds something to feed upon. Many of us do, but some of course cannot. The demands of a family of small children are all their strength will allow. They must wait till a little later day when the children are older and can help themselves, but many can and do not. They have not created this habitual atmosphere for the thoughts and so are apt to grow trivial and narrow and without resource within themselves. We all know women who are miserable if left alone a few hours—consequently must run to the neighbors and you may be sure such a woman it a gossip—she could not content herself with a book and all her mind has to feed upon is other peoples doings.

That sort of thing tends to moral degeneracy as surely as the actual deed of sin. The first is passive sinning the latter is active sinning—there's the only difference; The first is subtle and wends its way to the slough unconsciously; the other is open and conscious. To just simply let our lives run on, in which we do our daily stint mechanically, without once taking the thought that will add its cubit to our stature; this is the most pathetic thing in the world—the most tragic I should say—the most degrading and there is nothing more certain than at the end it will bring death.

In the last year we have seen the hopeful sign—the desire for uplift—that is the first step—and the uplift will be sure to come; for desires are unspoken prayers. They put the soul in the attitude of wanting and pleading and receiving. If any one thinks that is little enough let him consider how far a desire will reach. It is the first step, it is the seed in the ground—it reaches, so it has enough of life within it and is nourished, to the very goal.

Then let us each one reflect that it is our business, individually, to keep this little seed alive and surround it with the right soil—(or the habitual atmosphere)—and not expect some body or society to do it for us. In one sense we are individuals eternally, that is, we must make our own struggles, the real victory comes to the one who, as an individual has fought his own battle, then and then only can he impart of his strength to others. Let us do our reading and some of our thinking as individuals, then, when a system is outlined for us, which will become better as we study it out, then we can give little as well as take a great deal.

How many times we could find refuge for wayward thoughts in a good book. How many times it will lift the fog and mists from the brain. How, some times, we can again take up our work with new zest after one quiet hour with such a friend, often we are looking as at our face in a mirror, into our own hearts. We see, anew, a vain hope turned to dust and ashes, and the chords of sympathy are stirred. We see some noble aim achieved and take new heart. We see some great sacrifice made and make new resolves, and so it goes on, that which we are taking into our minds is weaving itself into our souls, making us fitter and more respective beings, and perhaps brings us nearer to our brother-man.

Take, for instance, Longfellow's "Evangeline." To me this poem has exalted common labor—forever, and a day. The simple beautiful life of these people in the village of Grand Pre is a picture that we all need to refresh ourselves with. No rich, no poor, no locks on the doors, no fear. Just common work in which all shared and which they exalted for above drudgery because it was the labor of love. And service: How beautifully portrayed is this woman's—serving in her own household! What glad waiting upon! What queenly service!

And so have all the poets sung of the hearth and home and their singing has perpetuated to us the love of such, and will to any who may run and read.

There is Meredith's "Lucille"—in which we find exemplified a lofty sacrificing womanhood. There is Tennyson's "Princess"—the sweetest story of its kind ever written.

These, with others of their kind draw us and hold us nearer to the worship of our household gods. They will not—these men who speak to all ages—let the embers die upon the altar of home. And thus we are nourished and helped by the reading of such things.

The Woman's Auxiliary has a library which they are willing to enlarge, but the fact of the matter is, the books lie idle upon the shelves and few have been touched. We would like to read some of

them and give a short review from time to time as we have space and give some possible stimulus to others. All who are in favor say "Aye."

WARNING FOR YOUNG WOMEN.

"Don'ts" for girls and young women are contained in a special pamphlet issued by the National Vigilance Association following the passing of the White Slave Traffic Act. These warnings include the following:

Never ask the way of any but officials.
Never stay to help a woman who apparently faints at your feet in the street, but call a policeman immediately.
Never accept a lift offered by a stranger in a vehicle of any description.

Do not accept sweets, food or drink, or smell flowers offered by a stranger, as they may contain drugs.
Do not speak to strangers.

Never accompany a stranger (even if dressed as a hospital nurse) or believe stories of a relative having met with an accident, as this is a common device to kidnap girls.

If accosted by a stranger (whether man or woman) walk as quickly as possible to the nearest policeman.

Not long ago there was a duplicate of this or something like it issued for women in Chicago.

Don't be out after dark without an escort.
Don't wear jewels on the street.
Don't open the door to a stranger.

In other words—telling the woman to stay at home as much as possible and mind her own business—be modest and cultivate that poise that would make it hard for a man to speak to her in any way but the most gentlemanly way, a dignity which even a criminal might recognize and respect under most circumstances. Not only the effort but the need of thrusting her back—back into the path she was meant to tread and where the protection was more assured.

FOR ROASTING FOWL.

A fowl should always be placed upon its knees, instead of upon its back, then the juices will naturally fall, making the white meat, which is apt to be dry, juicy. Fifteen minutes before serving, turn the fowl upon its back to brown the breast.

MISCELLANEOUS

CONFERENCE NOTICES.

CHATHAM, ONT., DISTRICT.—A special conference will be held some time during the convention at Wabash on February 1, 2, 1913, to settle place of the reunion of 1913 and business pertaining thereto. Branches kindly see that your delegates are duly appointed thereto.
David Snobelin, Dist. Pres.
Anthony R. Hewitt, Dist. Sec.

FREMONT IOWA DISTRICT. conference will convene with the Shenandoah Branch, Saturday, February 22, 1913, at 11 a. m. The Sunday-school and Religio joint convention will hold its first session the evening of the 21st, concluding its work at 1045 Saturday morning. It will be remembered that this is the conference at which delegates to the general conference and conventions will be chosen. We hope to see a full representation from all branches and schools.
T. A. Hourgas, Dist. Pres.

MOBILE DISTRICT conference will meet with the Bluff Creek Branch, near Vaudeave, Miss., Saturday, March 1, 1913, at 10 a. m. The priesthood and branches are requested to report promptly.
A. E. Warr, Dist. Sec.

LITTLE SIOUX DISTRICT conference will meet with the Moorehead saints, Saturday, February 1st. Prayer service 9 a. m. Business session at 10:30 a. m.
James D. Stuart, Dist. Clerk.
Magnolia, Iowa.

CENTRAL OKLAHOMA conference will meet with the Holdenville Branch, February 14, 15, 16, 1913. Let all put forth an effort to come and help make it a spiritual feast to all. The Sunday-School and Religio convention will be at the same place the day previous.
C. T. Sheppard, Dist. Sec.

NORTHERN NEBRASKA conference will convene at Omaha, Nebr., February 8, 1913, business session commencing at 10 a. m. Praying meeting at 9:00 o'clock. All should attend who possibly can as this is the most important conference of the year, it being the time for the election of officers.
Anna Hicks, Dist. Sec.
2805 N. 25th St., Omaha, Nebr.

WINNIPEG DISTRICT conference and conventions of the Religio and Sunday-school will convene with the Winnipeg Branch, February 13, 14, 15, 16, in the Saints' church on Kensington Street, St. James. Half fare may be secured from the 8th to the 12th. Tickets good for returning after conference. Elder G. T. Griffiths will be in attendance and other good speakers. All visiting saints will be met at trains and cared for if notice is sent ahead to Nelson Wilson, 169 Langside St., Winnipeg. All who can are earnestly requested to attend this conference and make it a profitable one.
Nelson Wilson, Dist. Pres.
W. S. Carter, Dist. Sec.

NORTHEAST KANSAS DISTRICT conference will meet with the Atchison Branch at 10 a. m., February 22, 1913. Branch clerks and ministry will please send reports promptly to Mrs. Emma Hedrick, Fanning, Kansas. Mrs. E. S. McNichols, 712 Commercial St.; Atchison, Kansas, has been appointed district chorister and it is desired that branch chorists get in communication with her that there may be union of action in choral work of the district. This will be a very important conference as there is much to be acted upon looking to the betterment of the work in the district. Let each branch send a representative delegation, bringing much of the good spirit with them.
Frank G. Hedrick, Dist. Pres.

SPRING RIVER DISTRICT conference will meet February 14, 15, 16, at Joplin, Mo.
Mollie Davis, Sec.
115 W. Jeff. Ave., Pittsburg, Kansas.

PITTSBURG DISTRICT.—Annual conference will be held at Wheeling, W. Va., 42nd and Jacob streets, on February 22nd and 23rd, convening at ten o'clock a. m. on the twenty second. The nature of the meetings will be as usual.
L. F. P. Curry, Dist. Sec.

NAUVOO DISTRICT conference will meet at Burlington, Iowa, Feb. 1, 2. All district secretaries and local men please send reports at once to W. H. Thomas, 1100 South 7th St., Burlington, Iowa.
Chas. E. Harpe, Pres.
W. H. Thomas, Sec.

TEXAS CENTRAL DISTRICT.—Conference will convene with the Cook's Point Branch on Saturday, Feb. 15th at 10 a. m. All officers send in their reports to C. M. Mitchell, district secretary. All who come by rail will be met at Colwell and Stone City.
S. R. Hay, Dis. Pres.

CONVENTION NOTICES.

CHATHAM ONTARIO DISTRICT.—Sunday-school and Religio convention will meet at Wabash, Ontario, Saturday and Sunday, February 1 and 2, 1913. The first session will be held at 2 p. m. Saturday and will be devoted to Sunday-school work. The Wabash saints will meet the morning trains on the P. M. R. north and south at Dresden, and the C. P. R. train, east and west at North Thamesville. Those coming to the convention on any other trains or by any other route will please notify the Wabash saints in good time.
Anthony R. Hewitt, Sec. Religio society.
G. Orlo Coburn, Sec. Sunday-school.

MOBILE DISTRICT.—Sunday-school and Religio convention will meet with the Bluff Creek Branch, Friday, February 28th, 1913. Prayer meeting at 9 a. m., followed by institute work, business session and election of officers.
A. E. Worr, Dist. Supt.

NAUVOO DISTRICT Religio convention will meet at Burlington, Iowa, January 31st, at 9:30 a. m. There will be a half hour prayer meeting before the business session.
Ray Gunn, Dist. Sec.

SOUTHERN CALIFORNIA DISTRICT: semi-annual convention will convene in San Bernardino, Cal., on Friday, February 28th, 1913, continuing over Saturday and Sunday, March 1st and 2nd. The conference session will be at 10 o'clock Saturday morning. The Sunday-school will be Friday afternoon, and the Religio Friday morning. All are invited to come and it is hoped we can have a good attendance.
R. T. Cooper, Dist. Sec.
Los Angeles, Cal., Jan. 15, 1912.

NAUVOO DISTRICT.—Sunday-school convention will meet at Burlington, Iowa, Jan. 31, 10 a. m. There will be a joint prayer service with the Religio 9:30 a. m.
Sr. John H. Labscher, Sec.

IMPORTANT TO PARENTS.

The new Junior Quarterly for January, February, and March presents lessons for your children upon the following subjects:

The Beginning, The Creation of Man, The First Home, Satan, The First Sin, God's Plan to Save Men, Baptism of Adam, The First Children, God's Ministers, Enoch, Noah and the Flood, The Rainbow. The lesson committee considers that children aged 9, 10, and 11 should study these and such like themes.

For the first two years of the course the lessons are taken from the Old Testament "with references to the Book of Mormon, as they historically occur in the prophecy of Joseph, the scattering from Babel, and at the time of the captivity."

Therefore, the above mentioned twelve subjects will not appear again for three years, after which the pupils now in the grade below will take them up and follow the same course as outlined. **QUERY:** Do you want your boy or girl of junior age to pass on and miss these important subjects,—lessons that they need at this stage of their development—do you?

Does your school take the Junior Quarterly? If not, why not? And what are you going to do about it? If the school is remiss in duty, why not order it sent direct to your home address. They are only four cents per quarter, or twelve cents per year, in advance, sent post paid to any address. A sample copy free for the asking. No time to lose.

Get your name on our regular mailing list. Send all orders to Herald Publishing House, Lamoni, Iowa.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

In and for the state and country of Sweden. Saints and friends of the work of Christ under the name and denomination of the Reorganized Church of Jesus Christ of Latter Day Saints:

Please take notice that upon the recommendation of the missionary in charge, Bro. H. N. Hansen of Copenhagen, Denmark, and other saints and friends in Sweden, Sr. Hanna Lawrence of Warmland, Bjorneborg, Sweden, has been appointed agent of the presiding bishopric of the said Reorganized church to act in and for the state and country of Sweden according to the rules and regulations governing said society.

The said Sr. Hanna Lawrence is hereby authorized to receive and receipt for funds in behalf of said church and to use the same in aiding and sustaining, by incidental expenses and otherwise, ministers of said Reorganized church in their work in the country of Sweden, and also to administer to the poor and needy and help those who need help as may be necessary from time to time in carrying on the financial work as agent in said country. And to report the same to the presiding bishopric of the said Reorganized church from time to time as requested and annually on the 31st of December of each year.

We take pleasure in recommending Sr. Lawrence to the saints and friends of the cause of our blessed Lord in said territory and trust that all who are striving for good and interested in the Lord's work may be ready to help and assist her in order to accomplish the work that will be to the glorying of the name of our heavenly Father, and to such as do this may his peace and blessing attend, helping them to overcome. In behalf of the bishopric, I am

Very respectfully,
E. L. KELLEY, Presiding Bishop.
Independence, Mo., Jan. 15.

EASTERN SAINTS.

By vote of those present at the New Bedford Sunday-school convention, it was voted to postpone the drawing for reunion lots till the conference convening at Fall River, February 1st, 1913. I desire to call the attention of saints interested in the reunion grounds to this drawing and ask you to make application to me at 7 Minor street, Winter Hill, Massachusetts, as soon possible if you desire to participate in this first drawing. To those not desiring to take part, in this first drawing, you may make application any time thereafter to me.

M. C. FISHER.

MARRIAGES.

CONDIT-LEVELL—At the home of Bro. D. S. Condit, Omaha, Nebraska, Bro. Harry F. Condit and Miss Ethel Levell, Elder J. M. Baker, officiating.

GLEANINGS FROM OUR CORRESPONDENTS.

Mrs. E. S. Scheeler, Altoona, Iowa. I am sending two names of non-members for a renewal of Ensign for the year 1913, hoping that the little gospel messenger may win its way into their hearts and that they will receive the message it bears, and sooner or later obey our dear Saviour's commands by being baptized into the kingdom of God.

It does me world's of good to read my *Herald* and *Ensign*. The letters and testimonies they bear are soul inspiring and strengthening especially to those like myself who have no church privileges, but I know this work is true and I want to live my religion and serve God with a humble heart that I may be saved in the celestial kingdom of God.

Mrs. Annie Feock, Manson, Iowa. Please find enclosed money order for renewal of your very valuable paper, Zion's Ensign. I am a non-member of the L. D. S. church, but am in sympathy with the work. May God abundantly bless you in your work.

Byron R. Moore, Charleston, Ill. I am sending fee for renewal subscription. I am not a member but a believer and enjoy reading the *Ensign*, and can not think of doing without it.

KING JAMES BIBLES

- No. 1, cat. No. H 125X.—Cambridge Teacher's edition, flexible, overlapping, opens flat, French Morocco, silk sewed, red under gold edges, references, Biblical encyclopedia, concordance, maps, etc. Thin India paper, book only 3 of an inch thick. Pages 44x6 1/2 inches. Weighs only 14 ounces, will slip in a man's coat pocket Minion type. A bargain. Postpaid \$2.60
 - No. 2, cat. No. J 45.—French seal, flexible, opens flat, overlapping, self-pronouncing, red under gold edges, illustrated, nonpariel type. Size 5x7 1/2x1 1/2 \$1.50
 - No. 3, cat. No. H 15.—French Morocco, flexible, overlapping, red under gold edges. Size 3 1/2x5 1/2x1 1/2 \$1.50
 - No. 4, cat. No. S 125.—Here is a great bargain. The Bagster Bible. Large type (long primer) self-pronouncing full page illustrations, helps, concordance, maps, questions and answers, etc., French seal, divinity circuit red under gold edges. Size 5 1/2x8 1/2 \$2.50
 - No. 5, cat. No. S 126.—Same as No. 4, with button clasp \$2.70
 - No. 6, cat. No. S 130.—Same as No. 4, leather lined \$2.90
- In ordering, simply give the number wanted, as No. 1 or No. 2, and so on.

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RAILROAD TIME TABLES.

MISSOURI PACIFIC R. R. MAIN LINE—EAST BOUND.

Table with 2 columns: Station and Time. Includes St. Louis Special, K.C. & Joplin Mail, etc.

WEST BOUND.

Table with 2 columns: Station and Time. Includes Joplin & Kansas City Mail, California Special, etc.

LEXINGTON BRANCH—EAST BOUND.

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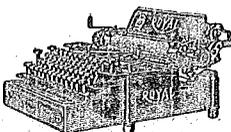
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CHARLES FRY, EDITOR
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EDITORIAL

THE SANITARIUM.

The Independence Sanitarium is under the control of a board of trustees elected by the general conference of the Reorganized Church. Its mission is to furnish "a place of refuge and help for the sick and afflicted . . . where they may be removed from the influences and environments unfavorable to the exercise of proper faith upon the healing of the sick," as stated by the revelation of 1906 which directed its establishment.

For many years the world has been coming to recognize more fully the close relationship between man's physical and mental or spiritual natures, and several distinct movements have been started for the treating of sick patients either partially or entirely by psychic processes. The church is not particularly in sympathy with such methods, but it does recognize that in this day as in former times the Spirit of God can and does operate upon man's whole being for the removal, under proper conditions, of both spiritual and physical ailments, and that in some cases such blessing comes through faith which operates in the inner man.

That the Lord recognizes the virtue of natural remedies in addition to the spiritual forces is evident from the appointment of Thomas B. Marsh, one of the early ministers of the church, by revelation, to be a physician to the church, in the first year of its existence. And later in the appointment of Joseph Luff, a member of the Quorum of Twelve, to be a physician to the church, and to have the oversight of the sanitarium as a medical director.

While we recognize faith as one of the potent factors in the restoration of health, it is also apparent that the exercise of faith is in a large measure dependent upon the environment. Jesus himself would make no effort toward raising the daughter of Jairus until the unbelieving had left the house, and when those having faith are surrounded in their sickness with friends who are out of sympathy with that faith, its exercise is in a large measure prohibited. Ofttimes too, unsanitary conditions exist in homes which affect unfavorably both the exercise of faith and the exercise of the bodily functions, to the delaying of health or possibly to the ultimate loss of life, when if conditions had been favorable much suffering, and perhaps the loss of life itself might have been avoided.

In another way is this sanitarium a place of refuge. While the majority of physicians are men of honor, there are some who are the reverse, and patients who fall into their hands are frequently subjected to long and ineffective treatments, or to severe and unnecessary operations, all for the enrichment of the physician, and the adding of burdens to the afflicted or their families that are grievous to be borne. Many who are afflicted hesitate to place themselves in the hands of physicians because of their poverty and the fear of the financial burdens which follow.

The Independence Sanitarium is a place to which our sick and afflicted may go for treatment and nursing under conditions which are sanitary, quiet, and pleasant; and where they may receive the ordinances of the gospel such as the anointing

with oil and the laying on of hands of the elders as taught in the Scriptures, under conditions in which they are surrounded by those of like faith, and which are free from the influences of evil which attend persons of evil minds and habits, and where the Spirit of God is free to come and operate in giving both spiritual and physical blessing to the needy. Those of the patients who are able to attend find delight and cheer in the daily prayer services, while others have access to the gospel ordinances whenever needed.

The editor recently visited this institution and was kindly received by Dr. W. E. Messenger, the house physician, who cheerfully gave information from which the following items are noted.

The institution was opened December 15, 1909, and up to December 31, 1912, four hundred six patients and been admitted: most of whom were saints, but including six of the Presbyterian faith, eight Baptists, twenty-seven Methodists, six Catholics, and a number having other denominational affiliation. Accommodations can be conveniently given to over fifty patients at a time, but that number has so far not been reached. The expense of maintaining such an institution is great, and so far the receipts have not been sufficient to meet it, but the church has cheerfully met the deficiency, knowing that it is according to the divine will that the work done there should be maintained.

Of the one hundred sixty-nine admitted during 1912, eighteen died, or a little more than ten per cent. It must be remembered that the sanitarium is not a guarantee against death any more than the ordinance of laying on of hands, but in some instances patients come whose opportunities of recovery are slight indeed, but they recognize that it is a good place to die in, as much so as it is in which to get well. In speaking of the number of deaths Dr. Messenger remarked that he feared our readers would get the impression that nearly all who went there died because every death was chronicled in the paper while nothing or little was said about those who got well.

There have been many cases of healing which have been remarkable, one the latest being that of Mr. Emery E. Ferguson of Blue Springs, Mo., and which was mentioned in our last issue. We have heard the testimonies of a number who have been gratified at the results of treatment and care at this institution, and the promises made to the church in 1906 by President Joseph Smith relative to such results, when he by divine direction proposed its establishment, have been to some extent realized, and we trust will be more fully realized in the future.

It is doubtful if the saints generally have known or appreciated the advantages they have in this institution which is conducted solely for the good it can do. The physicians and nurses are self-sacrificing, and the church and its members are self-sacrificing in the offering of their means to meet the annual deficiency in its maintenance.

DEATH OF ELDER WILLIAM S. PENDER.

We regret to announce the death of Brother William S. Pender, who has been an active missionary in the field for twenty-four years, having labored much of that time in the West from British Columbia to Mexico. He was appointed a mission to Mexico by the last general conference but because of the unsettled conditions there incident to the civil war, missionary work in that land was impracticable. He was a member of the First Quorum of Seventy. He died at Muscatine, Iowa, the place of his birth, on Sunday, January 19th. Funeral services at Fanning, Kansas, in charge of Bishop Bullard who preached the sermon. His age was 57 years.

The mind of man is sensitive beyond all that we know of sensitiveness in material things. The photograph plate is not more sensitive to light than is the mind of man to evil thoughts. The passage of one single evil thought through the mind leaves an indelible impression upon it. For this reason Christians should be careful to think no evil, but should think continually on the thing that are noble, pure and good.—Sel.

HISTORICAL SKETCHES.

ANGEL MINISTRATION.

For many centuries the Christian world has believed that the ministration of angels to men, in common with other manifestations of divine power in direct ways, had ceased. Children have long been taught that the completion of the New Testament ended the revelation of God's mind and will, and that anything which might purport to come from him by any direct means whatsoever was to be rejected.

As to the point of angel ministration the Bible nowhere says that it was to cease, but upon the other hand it is shown that angels were sent to God's children through all the different periods of time from the days of Adam to the time of John the Revelator, for the purpose of teaching men the things of God, warning them of dangers and delivering them from disasters, directing the prophets and ministers in their work, and giving power in times of emergency for the accomplishment of God's purposes.

Since the Bible teaches that God does not change in his character or purpose, then it would be but a natural conclusion that as he would continue his work he would use the same methods which he had followed for four thousand years, which included the ministration of angels. There is no consistent reason why they should not continue their ministrations to the end of time, for every condition which rendered their presence necessary during the early ages of the world exists now, and the work of God as outlined in the Scriptures extends to the end of time.

But while reason favors a belief in present angel ministration, the Bible gives more direct evidence upon that point. The parable of the wheat and tares in Matt. 13 covers a period reaching from the days of Christ to the end of the world, and it is in the latter part of that period when the gathering is to take place preparatory to the coming of Christ that "The Son of man shall send forth his angels," and the further statement is made that the "reapers are the angels." In like manner the parable of the net cast into the sea which gathered of every kind and which was gathered to shore and a separation of the good from the bad took place; "So shall it be at the end of the world: the angels shall come forth and sever the wicked from the just."—Verse 49.

The Lord tells of this ministration in still another form in Matt. 24, and says in verse 31, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." It is not to be supposed that this great work of gathering the faithful from every part of the world is to be done in a day, nor the work of binding the tares in bundles, but that time will be required. Isaiah 62:10-12 speaks upon this point showing that the way will be prepared and a standard lifted up for the people, and a proclamation made to "the end of the world" a part of which was to be "Behold his reward is with him, and his his work before him." So the Lord's work is to precede his coming, and the angels are to have a part to do in that preparatory work.

The fourteenth chapter of Revelations also shows the manner in which those angels will come not as a great army simultaneously, but each in his turn for the performance of his particular part of the work. Verses 6 and 7 speak of one angel who is to bring the gospel to preach to all nations, which gospel is probably the same as the "sound of a trumpet" previously mentioned, by which the elect are to be gathered. This apostle who wrote these "Revelations" speaks of many other angels who were to come, so that if the Bible be taken as a guide in the matter the believer will be ready to accept such accounts of angel visitation as may be supported with proper evidence of their genuineness, and will be looking for their ministrations to continue, notwithstanding the erroneous belief which has prevailed so long.

More than three years after the vision related in the last sketch, the young man Joseph Smith retired one evening, and sensing his unworthiness before God sought him in earnest prayer. Accord-

ing to his account while thus engaged he discovered a light appearing in the room in which appeared a personage standing by his bedside. He was dressed in a loose robe of exquisite whiteness beyond anything earthly he had ever seen and his whole person was glorious beyond description."

Calling the young man by name, he said that he was a messenger sent from the presence of God, and that God had a work for him—the young man—to do, and that his name should be had for good and evil among all nations. This messenger quoted many of the prophecies of the Bible including the third and fourth chapters of Malachi; also the eleventh chapter of Isaiah, saying that it was about to be fulfilled. Quoting the twenty-second and twenty-third verses of the third chapter of Acts he said that that prophet was Christ, but the day had not yet come "when they who would not hear his voice should be cut off from among the people," but soon would come. He also quoted the second chapter of Joel from the 28th to the last verse and said it was soon to be fulfilled.

Information was also given of a record which contained an account of the ancient inhabitants of America, and which also contained an account of the gospel of Jesus Christ, which record was in due time to be brought forth from its burial place in the earth to help in the work which should be done in connection with the fulfillment of the many prophecies already referred to. Warning was given that covetousness was not to govern the motive of this young man in his participation in the work, and that the record which was written upon sheets of gold was not to be brought forth with a view of getting gain, but that the divine purpose in bringing forth this record was to increase light and intelligence.

It may be urged that this purported angel visitation rests solely upon the statement of one man. But it may be asked what further proof is there that the angel strove with Jacob all night than the word of Jacob himself? Or that the angel appeared to Zechariah at the altar, or to Peter in the prison, or to John upon Patmos, and to many others, except the testimony of the persons themselves? And yet people believe all of them without a question. The fact that the work or message of every one of these angels is in harmony with the work of God which extends down through the ages is sufficient proof that they came and that they were the messengers of God.

So with the angel which appeared upon the night of September 21st, 1823. His coming was in harmony with the Scripture prophecies; the message he brought was in confirmation of the truthfulness of the Bible; his literal interpretation of the ancient prophecies, though conflicting with the accepted views of the day, were in agreement with the interpretations given in the Bible itself. These are evidences that cannot be lightly cast aside, and the declaration of blind prejudice that "Angels don't come now;" does not answer them.

But there is further evidence of the genuineness and divinity of this angel visit. One of his purported statements was that the name of Joseph Smith should be known for good and evil among all people. The young man must be credited with prophetic power of his own if the claim of angel visitation be rejected, for the prophetic statement has been singularly fulfilled, and today he is loved for his goodness by people in all parts of the world who have accepted of his mission, and is despised and looked upon as a false prophet by those who have not. Perhaps there is no name before the world today that is more despised than his.

The record referred to has come forth, and it is of such a character as to make it self-evident that the young man did not produce it of his own power. The Bible prophecies which the angel quoted and said were soon to be fulfilled, have begun to be fulfilled, as also other prophecies. The incident of this angel's visit is but one in a series of events connected with the great work which was wrought through this man, in all of which there is a wonderful harmony, and when each step, or event, upon examination is found to be in agreement with the Scriptures, or in fulfillment of prophecy, then the evidences are sufficient for accepting this account of the angel's visit for all that it purports to be.

A NEW BOOK.

A compilation of over one hundred tongues, prophecies, dreams, and their spiritual manifestations, has been made by Elder Alvin Kustley, who is publishing the same, the book being now on the press. The Ensign Publishing House will not receive orders for this work, but they must be sent directly to the publisher—Elder Alvin Kustley whose advertisement will shortly appear. Watch for it.

INDEPENDENCE ITEMS.

Editor's note.—In the issue of December 5th we announced the opening of the Ensign to marriage announcements free of charge, the object being to place all upon an equality in that regard. We request our correspondents to furnish us with the essential items of all "Marriages." We do not include such reports in "Branch Items."

Elder George H. Harrington, president of the stake, was the speaker at the morning service his theme being "Music in the service of God." Elder M. H. Bond, also of the stake presidency, was the evening speaker. The afternoon meeting while good, was hardly equal to the usual prayer service in activity and spiritual life.

Miss Kate Chatburn of the Bandon Oregon high school debating team won the silver cup trophy in the final contest at Bandon, January 15th. Sr. Chatburn is the daughter of Bro. Frank J. Chatburn, and grand-daughter of "Ye Jots Man."

Pres. F. M. Smith and wife went to Haines City, Florida last week to remain until the middle of March. We trust Sr. Smith will find renewed health in the land of sunshine and flowers.

The members of the various quorums of the priesthood resident in this vicinity met on Sunday evening to discuss the various problems relating to their several lines of work. The officers are set in the church according to the provisions of the law, but their work can only be made effectual as they may become acquainted with their duties and do them, and any effort which helps the officers to become effectual should be welcomed and supported.

CHICAGO, ILL., FIRST BRANCH.

The old year has solemnly passed, and with the last lingering faintly dying echoes of its challenge still appealing to conscience, "Dare to do right, dare to be true," we have assumed the burden of another period of action in the arena of life. We hope to acquit ourselves credibly.

Both old and young rejoice in the fact, that we are in possession of a church edifice which affords us many advantages we never yet have had the pleasure of enjoying in this city. Notwithstanding the fact that there is still a heavy incumbrance against our property, we will have very little cause for worry, as an appeal for monthly pledges has been promptly and willingly met to the extent that the debt is amply covered, and the indications are promising in fact we have the fullest confidence, that those pledges will be faithfully paid when due.

The branch recently held its annual business meeting; Jas. Keir again being elected as presiding elder; C. B. Hartsborn, presiding priest, F. E. Bone, presiding teacher, and J. H. Camp, deacon.

At the Sunday school and Religio business sessions, very few changes were made in the election of officers.

The mild winter has certainly left an abundant supply of sick people in its wake. Unfortunately we have not been overlooked, and it we hope add pray that this scourge will soon be over.

Brother F. A. Smith stopped over a short time after the Plaine conference to complete the quorum organizations of elders and priests of this district. His sermon last Sunday evening was a good one in every particular.

F. Wipper.

1518 S. Trumbull Ave.

LAMONI, IOWA.

On Sunday morning, January 19, Bro. Amos Berve was the speaker in our house of worship. Bro. Roy Sly of St. Joseph, Missouri, preached the evening discourse. This was his first effort in the pulpit here and his theme and manner pleased the audience.

At the two homes Bro. J. D. Schofield and F. M. McDonald filled the appointments.

Bro. J. F. Garver, J. A. Gunsolley and G. R. Wells were in service both morning and evening, the first at Bloomington chapel, the second at Oland chapel, and the last at Andover village. Encouraging conditions exist at each place. Bro. Earl Hall was the speaker at the Ward school house.

Sr. Susan C. Lance died at Liberty Home on January 26, aged 85 years, 2 months and 14 days. She was born in North Carolina, united with the Utah church and with many others removed to Alamosa, Colorado. There she heard the truth about the Reorganized church in 1884 and was baptized by Bro. James Casfall. Has been cared for by the church during the past few years. Funeral sermon by Bro. R. M. Elvin, assisted by Bro. John Smith.

In my January 16th notes, the name Olive branch should read Oland branch and the teacher chosen was Joseph Braby. Bro. Heman C. Smith attended a meeting of the Nebraska State Historical Society, held at Lincoln recently.

Bro. J. W. Wight left here January 17, to attend to missionary needs in Western Iowa, Little Sioux District, and elsewhere.

Bro. J. H. Baker of Lamoni, now laboring a Oklahoma had so severe an attack of heart disease on January 3rd, as to become unconscious. On receipt of a telegram Sr. Baker started by first train, accompanied by their daughter, Sr. White, but when they arrived they found Bro. Baker out again. We hope the trouble will not return to him.

The sermons of yesterday in Lamoni were by Bro. D. C. White, and S. M. Reiste at the church, and by Bro. John Wahlstrom and Oscar Anderson at the two homes. Bro. F. M. McDonald and Edward Harp spoke at Andover. H. N. Sively at Evergreen, Frank Hackett at the Bloomington chapel, and Bro. L. G. Holloway at the Wood school house. This last the beginning of a series of sermons to be held this week by Bro. Holloway and Eli Hayer.

Bro. John Wahlstrom has returned to Lamoni and bought a home intending to stay. He went to Dakota years ago and then to Canada and did well financially.

Yesterday afternoon the regular day for considering the Order of Enoch question, the chief speakers were Bro. G. R. Wells and R. J. Lambert concerning the needed store house for the benefit of the Lord's work and his people, who shall

have charge and kindred matters. The things spoken seemed to be very satisfactory to the hearers. Some other brethren spoke a few minutes each.

ALPRED.

Jan. 27.

SAN FRANCISCO AND OAKLAND.

Elder G. S. Lincoln preached the morning sermon in the city and Elder Anthony spoke at night with good interest, while the Oakland congregation was edified by Elder E. J. Clark and E. Ingham respectively. We hear flattering accounts of the services, also the Sunday-school and Religio.

Sr. Wm. Pitt and daughter Mildred are spending a few days in the bay cities on their way home from the South. She had not lost her love for her Zion home by being in California.

For the year 1912 there were thirty-seven names placed on the tithing book with \$1911.64 paid into the bishop's fund by the Oakland Branch. Bro. and Sr. Geo. F. Abbott live in Humboldt, Calif., isolated from church services, but every month as they get his monthly wages they remember the Lord's work by sending their tithing. In a recent letter they write of the Lord's great blessings to them and of their firmness in the blessed faith. It pays to do as the Lord commands. Such will find an inheritance in Zion where there will be no more isolation.

Bro. W. H. Kelley has so far recovered as to be able to attend church in the city and preached the morning sermon. He felt no ill effects from it on Monday when we saw him. Bro. J. Saxe preached in the evening.

We spent the second Sunday at Windsor and Santa Rosa. Notwithstanding the incessant rain we held three very pleasant meetings. At Windsor we met in the house of Mr. and Sr. Archer which was cheerfully given for the purpose, with a hearty invitation for all to stay for dinner—which a number did. At Santa Rosa we found a nice Religio at work under the care of Sr. Etta J. Cooper, with willing responses in the program, in which we helped.

We have a prospect for new openings for gospel work at Flournoy, Tehama Co., and at Headsburg, Sonoma Co. Bro. J. D. Stead is looking after the former place—he is now at Auburn, Placer Co., trying to create an interest with but moderate encouragement. He will soon go to Tehama Co., where we hope for success. Sr. Nellie Humes lives there with Bro. and Sr. W. H. Thompson.

Bro. E. Ingham spent Sunday last with the San Jose Branch, speaking morning and evening. Bro. Ingham is a safe expounder.

At a recent election in the San Francisco Branch Bro. J. A. Saxe was elected president, Bro. Lincoln priest, Bro. Cecil Hawley teacher. It is a new experience for Bro. Saxe but we feel sure he has a goodly store of latent ability which will develop as necessity demands.

Bro. and Sr. H. E. Gelatt late from Lamoni, Iowa, have located in Oakland and add to our number of church goers. Bro. Gelatt is a printer and works in the city.

Bro. J. D. Stead closed his week's service in Sacramento with good results. The attendance fair, the spiritual interest good. If there be openings anywhere in the district for a series of meetings Bro. Stead would gladly respond—or Bro. D. R. Chambers, but we do not know his location. Letters sent to us for either one, we will forward.

Don't forget the Chico conference and conventions Feb. 28th and March 1, 2. Send statistical and individual reports to Elder J. A. Lawn, Hollister, San Benito Co., Calif., ten days before time. Let us have a full report, and good attendance. Those intending to go would do a favor by sending a card to Elder H. A. Hintz, 1001 Main St., Chico, Calif., the president of the branch, as they wish to make ample preparations. All will be welcomed and cared for.

J. M. TERRY.

1202 14th St., Oakland, Calif., Jan. 23.

ST. JOSEPH, MO., FIRST BRANCH.

We have been luxuriating in a "California climate," for the last two weeks, and our ears are often greeted with the phrase, "ideal winter." This condition makes good congregations, to the satisfaction of the preacher.

Saturday the 18th the district Sunday-school and Religio convention met with us at 8:45 in prayer service. It is to be regretted that this meeting was so slimly attended, as upon the blessing of God depended the success of the convention, and this meeting was appointed as the time and place to earnestly seek it. By ten o'clock most of the out of town delegates had arrived and a good sized audience was present at the opening session of Sunday-school business. The annual election of district officers resulted as follows: S. H. Simmons superintendent, C. A. Morton assistant superintendent, R. L. Henry secretary, G. W. Mauley treasurer, Sr. E. E. McCormack home class superintendent.

At 2 p. m. Religio business was the order. The following officers were elected for the ensuing year: J. S. Andes president, John Hampton vice president, Paul Pugsley secretary, Emma Lewis home department superintendent.

The evening session was devoted to entertaining features. The new piano secured by the committee appointed by the Religio helped materially in the musical part of the program.

Sunday morning the 19th, the Sunday-school had a splendid attendance; Bro. Samuel Burgess addressed the school in an interesting manner.

At 11 o'clock Bro. Hale Smith gave a talk on "Public Health," which showed careful study and research. This was followed by a blackboard demonstration of the word "program" by our old-time superintendent, D. J. Krahl. This brother is beloved by our people, and his appearance among us is always joyfully greeted.

The afternoon session was very interesting. Talks on "Library Work" by Bro. Burgess, and "The Boy Problem" by Bro. Krahl, were excellent. "Home Department Work" was instructive and entertaining. The executive committee was authorized to set the time and place of next meeting.

Evening services closed a quite enjoyable convention. Religio services on the 17th were very good and a number of visitors were present. On the 24th at their regular monthly prayer meeting the Religio eclipsed any meeting of the kind

held for a long time, and the young people rejoiced over the earnest prayers and testimonies so freely given. This is very encouraging and edifying to old as well as young. Our young people both in Sunday-school and Religion are doing nobly. We are proud of them.

Sunday morning the 26th Bro. S. A. Burgess was the speaker at the eleven o'clock service. His effort was impressive and commanded close attention. The evening sermon was by our pastor. The five thirty prayer service was spiritual and uplifting.

There is considerable sickness among us at present. Bro. Goodrich and his associate elders are kept pretty busy answering calls for administration. God is good and many rich blessings follow.

REPORTER.

THE ROUND TABLE.

Doctrine and Covenants 42:15 says that the "Inspired Translation" is to be taught to all nations, kindreds, tongues, and people. Does that mean that it is to be used to the exclusion of other translations as authority in presenting the gospel, even among unbelievers? To what extent is it supposed to be used?

The statement referred to reads: "Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations kindreds, tongues, and people." This "Translation" was a correction of the King James translation, with other matter added, "by the Spirit of Revelation," and the statement just quoted shows that when the work was completed, they—the scriptures—were to be taught to all nations. The work was not published until 1867, but the principles taught therein were taught many years before and have been taught since by the church in its reorganized state. So far as we are aware most of the elders use the King James translation in their missionary work, though some hold it to be preferable to use the inspired. It seems that the main reason for using the King James is that it is accepted as a standard with all English speaking people. As the gospel goes to nations of other tongues the Inspired will likely be used exclusively. The latter is accepted as final authority in the church, not that it conflicts with the former in any vital point of doctrine but that minor errors are corrected, and many of the vital points made more clear.

There is an elder of the Reorganized Church here who said when we are baptized or born again into the kingdom of God, our hearts don't need to be changed, but our minds only. I have understood that our hearts must be changed in order for us to become the children of God.

The elder should read Luke 6:45: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." Prov. 28:14 "He that hardeneth his heart shall fall." Doctrine and Covenants 105:6 "Purify your hearts before me." Luke 4:18, one part of Christ's mission was to "heal the broken-hearted," but he cannot reach the harden heart. Simon the sorcerer was converted in his mind, but not in heart.—Acts 8:13-23.

Are the ministers of the Reorganized Church called "Reverend?"

No. The common term designating the ministers is "Elder," which is usually applied to the individuals occupying in the various offices of the church including the presidency and the apostles. There seems to be a tendency in the church to apply other titles such as "Apostle," and "Bishop," etc., but with few exceptions this is not encouraged by those holding those offices. We see no harm in such titles unless they be used to create unwarranted distinctions between the different departments of the priesthood.

Will the children of wicked parents be lost because of their parent's disobedience?

Yes and No. So far as the parental influence leads the children to disobedience and the children follow the example of their parents, they will remain under the same condemnation and will suffer loss, but as every soul must have opportunity of hearing the gospel each one must ultimately decide for himself whether he will obey or disobey, and he will be judged according to his own works rather than those of his parents. God will punish no one for the sins of another.

Is there repentance after death?

Since the commission which Jesus gave to his apostles provided that the gospel should be preached "to every living creature" (Mark 16:15), and Peter says that Christ "went and preached unto the spirits in prison." 3:19, and that the gospel was preached also to them that are dead, that they

might be judged according to men in the flesh, but live according to God in the spirit," (4:6), it would be a natural conclusion that those who did not have opportunity of hearing the gospel in this life would hear it in the spirit world, and as the gospel includes the doctrine of repentance, repentance must of necessity be possible after this life. Other scriptures bear out this conclusion.

Who is the "Holy One" spoken of in Hab. 3:3?

It is usually understood as referring to Christ.

What was the mark placed upon Cain for killing his brother Abel?

The Scriptures do not say. Anything we might suggest on this point would be but a surmise.

CORRESPONDENCE

TRENTON, Mo., Jan. 23.

Dear Ensign Readers—I want to ask a favor of you. Will you please send to my address your ENSIGN of Jan. 23, 1913, which has a lecture by Elder J. S. Roth on Prohibition. I am president of the Trenton W. C. T. U. literature department; have held that office for two years and starting on another one; have distributed from thirty-five to fifty pages of literature per week. So you see I can use lots of temperance literature. I think this lecture of Bro. Roth's comes as near covering and explaining it as it is, and I am very anxious to get it in circulation, so please, dear readers, do not be slow in sending. I love all good work and it affords me much pleasure to work for something that I know is pleasing to my Savior. Ever praying for the upbuilding of Zion and God's blessings upon the honest in heart.

Your sister in Christ,
Mrs. J. D. Proffit.

313 E. 11th St., Trenton, Mo.

FARGO, Texas, Jan. 13.

Editor Ensign—As I never see anything from the panhandle of Texas I will drop a few lines to your highly esteemed paper. I am twelve miles northeast of the old town of Vernon in the Red River Valley. It is almost a sand desert here, although there is some good farming land here. My objections to this locality are, it is very cold and windy here this time of year and we have sand storms here sometimes that almost hides the sun, often driving people from their work; it becomes so bad at times in the spring that crops are entirely ruined by it as if fire had passed through the young stuff. So having lost my farm on account of drouth and other causes that prevail here, I have resolved to go into Oklahoma. I want to go northeast but I am afraid to go too far east for fear of malaria. I want to live among a branch of saints.

I am writing this in hopes that some of the saints may see it and write giving me a discription of their country. I wish to locate somewhere east of the Red River Branch of the Frisco R. R. If there are saints in that scope of country anywhere from there to Arkansas please write me. I am a teacher in the church and would be glad to work in the church again. I have been away from church privileges for two years. I have been in the church ever since 1888 and my faith grows stronger all the time. My wife and I are trying to always live as becometh saints, for we love this gospel work and hope to endure to the end of life.

I have received many great blessings in my twenty odd years in this church, and know that the Lord is watching over his flock. Please ask me, "How do you know you are right?" I tell them I have obeyed from the heart that form of doctrine once delivered to the saints, therefore am entitled to that Holy Spirit of promise spoken of in John 14th chapter. Saints pray for us.

Yours in the conflict,
V. A. Herron.

STEWARTSVILLE, Mo., January 13, 1913.

Editor Ensign—It is a long time since I last wrote to our silent preacher but I have not lost interest in it; but love to read the grand testimonies it brings to us each week. I have been kept quite busy all this conference year. I made a trip to Iowa, Nebraska and Kansas last fall.

I had the offer to preach in a M. E. church in Kansas, also in a Presbyterian church in the same town; but as I could not get an answer from the sub-missionary in charge and the district president of that district in time, I had to respectfully decline to hold the meetings as they requested me to do. I was very sorry that I could not comply with their request, but I had been informed by one of the submissionaries of Iowa that I had no right to preach anywhere without first getting permission from the submissionary in charge the president of the district and the local authority where the meetings are to be held, and as I did not have time to do all that, it cut me out of holding meetings in those two churches.

I am in midst of a series of meetings here in the Stewartsville Branch now, and notwithstanding it was six or eight below zero yesterday, we had a fine crowd at 11, and 7:30 p. m. a goodly number of old folks were in the crowd. If the weather holds good the meetings will continue for several weeks more. Then from here to one of the St. Joseph branches.

I had a splendid meeting in the Cameron branch in November. There is a fine lot of saints in that branch; a few are just a little sleepy. We also had a good meeting in the Delano branch, the saints being edified and strengthened in the faith.

We often hear of saints who want to locate in the "Regions round about;" the writer is not in the real estate business, but if a good saint wants to locate in the regions round about, I know of a splendid place; one of the best farms in Davis County, 162 acres of splendid land, one mile from the Mabel station on the Rock railroad, three-fourths mile from school, a new large house, barn and other buildings. The

owner must sell because he is not able to farm any longer; and will sell reasonable. A grand chance for a saint or any one else. Any one interested in such a place, write to W. C. Roth, Weatherby, Missouri, for particulars.

I am so glad to read of the grand work the brethren are doing among the Lamanites. May God bless them in bringing them into the gospel light. During the past year I held meetings at Knobnoster and at Holdon. I enjoyed my visit with those good people. May God bless them. Then I had a fine visit with the old time friends in Independence, made a pleasant call on our congenial Bishop E. L. Kelley.

My next stop was at Mount Washington where I found some more of the old Iowa Saints. Those energetic young saints, Brother and Sister Jellings, C. Hand, Stovbaugh, and others are an honor to the work. There I found Bro. Baker busy in the tent work; while I was there his wife took sick, and he requested me to continue the tent work; so by the request of the local authority I held forth over two Sundays with splendid liberty. (I have never held meetings any where without the request or consent of those in authority; six were baptized there by the branch president during the meetings.)

I pray God's blessing on all his true servants, that they may gather many sheaves into his kingdom. I have passed my seventieth mile stone, but I am still anxious to be at my Father's business. Please remember me in your supplications at a throne of grace. I met with an accident last week, one of my ribs was cracked; but I kept right on so far, and hope I shall be able to do so.

I remain your Brother in the faith
Elder J. S. Roth.
(Home address) Weatherby, Mo.

PALMERSVILLE, Tenn., Jan. 13.

Dear Ensign—I have read the precious pages of the ENSIGN and will try to write a few words about this precious gospel. I am just a small girl—aged 13. Not very long ago at our reunion I was made to know the truth of Jesus and was baptized—father, mother, and myself.

I have certainly been made glad since I have been in this gospel. We have Sunday-school most every Sunday at our little church, but we hardly ever have preaching, but we do not forget to send up our humble prayers. Not long ago mother was taken sick about sundown, and midnight she woke up with a severe pain in her side and could not move. We could not get any elders so we prayed ourselves by our bed sides and in few moments she was as well as ever. I thank the Lord that he stretched his mighty arm over us. I would like to hear from some of the saints in Independence. I ask the prayers of all the Latter Day Saints.

Your little sister in the gospel bonds,
Hortense Sanders.

LAKE, Mich., Jan. 21.

Dear Ensign—"Let the good work go on." Having never written to the paper before I hardly know how to begin, but we must not expect to receive without giving, and as I have received much spiritual good from reading the letters that appear from week to week, I must expect to give, only I cannot give as interesting an experience as some can. My only aim in life is to please my heavenly Master knowing that if I wish to inherit that glory that I so much desire, I must be always be willing to be up and doing. Surely there is something for all of us to do not only those holding authority but the laity as well.

I came into this work February 20, 1910, and have never yet felt sorry though many times I have been tempted to lay down my armor, yet I would always hear that still voice saying, "I gave my life for you, what hast thou given me?"

Not long after I was confirmed into this work I attended a sacrament meeting and was tempted by the evil one to keep my seat and not say anything, thinking that I would not benefit anybody, yet that good Spirit was ever working in our midst, when one in authority (the teacher of the branch) arose and admonished us all to not resist the Spirit of God, but do as he has commanded, confess our sins one to another and pray for forgiveness,—not to be slothful servants.

I could hardly wait for him to be seated when the Spirit impelled me seemingly, to arise to my feet, what for I know not, but I had no sooner arose to my feet when the Spirit of God rested upon me in power, and it was then and there that I covenanted with my heavenly Father that if he would give me strength I would abstain from the use of tobacco (which I had used since I was twelve years old) and fit myself for the work he had for me to do.

I have never regretted the step taken for I am greatly improved in health although I have been tempted many times but thus far have withstood the enemy and pray I always shall.

On October 10, 1911, I was ordained a priest and while the hands were upon my head the Lord spoke through one of his servants and repeated what he had told me at my confirmation "that if I would be faithful I would be as a polished shaft in his hands." How well I have proven myself worthy will be known on the great judgment day.

I have only led two into the waters of baptism as yet but hope to do more. May I prove worthy to stand and bring many into the fold and be the means of seeing my near relatives in the church and kingdom.

Hoping I may be remembered in prayer for the prayers of the righteous availeth much.

Yours in the conflict,
Asa B. Rowe.

GALENA, Kas., Jan. 5.

Editor Ensign—At the last conference of the Spring River district the Galena Branch was officially disorganized by request of the few remaining members.

Bro. T. W. Chaborn told me how I might continue to be of some service to the cause; and if I could get into correspondence with Brother Frank Hedrick (I believe he is president of the district in which the city of Atchison is located) I might place a matter in his care in which he might be of incalculable benefit to a twelve year old girl, a baptized member of our church. If Bro. Hedrick sees this will he please send his address to me.

M. T. Beck.
1104 Bellevue St., Galena, Kas.

SERMONS AND ARTICLES

THE POWER OF THE CHURCH.

Sermon delivered by Apostle J. W. Wight, at Lamoni, Iowa
December 22, 1912.

REPORTED BY ESTELLA WIGHT.

In the third chapter, second letter to Timothy, and the first five verses: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

The portion to which we wish to call your attention more especially is the fifth verse: "Having a form of godliness, but denying the power thereof: from such turn away."

There can be no question but that the things outlined in the lesson read are receiving their fulfillment in our own time, to a degree at least, and in fact, to quite a large degree; but I am not so much concerned about the things outlined in the preceding verses as I am with reference to the verse to which your especial attention is called. There is to be a people professing religion in the last days, having a form of godliness, but denying the power thereof. I have no disposition whatever to undertake to determine who these people are, or in any sense of the term malign or criticize anybody. I do not believe in negative preaching. I believe in affirmation. It think there is altogether too much negative work, and not enough affirmative presented from the pulpit. "Who made thee a judge?" What right have I to determine other than to conclude as to whether that which I believe is in harmony with the word of God? I do not believe in finding fault. I do not believe we have a right to say that this man or that man or the other man is not right, and we are: for the fact of the matter is, that it becomes everyone of us to examine ourselves and see whether we be in the faith. "Know ye not your own selves, how that Jesus Christ is in you, except ye be rebrotates."

I am concerned as to the meaning of this statement: "Having a form of godliness, but denying the power thereof," and I think, as a people, we ought to examine ourselves, and discover in the examination, if we can, as to whether we can come under this criticism; as to whether the apostle, in writing as he did, no doubt by the inspiration of God, had reference to us, as to whether in reality we have a form of godliness but deny the power thereof.

I wish to invite your attention to the first chapter of the Acts of the Apostles, and to the statement made here with reference to power. In the eighth verse of this first chapter the apostle says:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

I wish to say in this connection that we understand that the word "power" is here closely associated with the word "authority;" and I wish to call your attention also to this important fact, as it appears to me such a true likeness of the thought of real life. Jesus had gone down to a little village prior to his departure into heaven. It was here he had been wont to go in life, and possibly it was the most homelike place that he had found, and this being the fact, it is a possible reason why he went down there just before departing into heaven. He had with him eleven men—special witnesses. Men unto whom he had given power or authority over devils, to heal all manner of sickness, to cleanse the leper; to whom he had said, "Freely ye have received, freely give." (or freely impart). He raised his hands, blessed those men, but commanded them (and it seems to me that there is force in that commandment) "But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

I want you to think of it now. I want you to associate the fact with the previous promise, the previous authority granted unto these men: and yet, notwithstanding that fact, there comes the commandment, "But tarry," do not go. Wait in Jerusalem, or in the city, until ye have been endowed with power from on high.

I go back to the morn of creation and read of a man made of the dust of the earth, and how that after he had been thus fashioned, God breathed into his nostrils the breath of life and man became a living soul: I read of an occurrence in John of the Christ who on one occasion, being associated with the apostles, that he breathed upon them and said, "Receive ye the Holy Ghost." These two facts associate themselves in my mind this morning as being closely related, as having a relationship worth inquiring into. These men, notwithstanding that from a physical standpoint they had the power, the volition, could breathe, move, speak, all that, had not, so far as they were spiritually concerned, the power of volition, until they had tarried, waited for the endowment, the power of life.

Another fact associates itself in my mind along this line. Just as it was necessary in Eden's morn to breathe into that inanimate body the breath of life, and that body become a living soul, so the great body or church of Christ must have in it the breath of life, the power of the Spirit, and without it, it is evidently inanimate, with no power of volition: no power to speak, no power to see, no power to hear, and grasping the thought from this standpoint, it is not at all wonderful that the Master said, though he had breathed upon them, do not move, do not go, until you have received the power, until you have been endued, the power has come upon you, and you have, as a church, as my body, the breath of life in you and the power of volition. And you may just as well tell me that the physical man can have the power of volition without the spirit, or in the morn of creation the "breath of life," as to tell me the church without this Spirit can have the power, the volition.

I am not surprised, then, as I read the historical statement, "But tarry ye," that that statement was made, and, to me, without that Spirit the church is as inanimate as this body will be when the spirit has taken its departure; consequently the great body or church of Christ was actually in a condition or state of suspended animation between the time when the Christ took his departure to the courts of glory, and the time when the endowing power came.

I remember another statement made by him for our good. It may appear to some that if the church was thus inanimate, where was the animation while Christ was upon the earth and the Spirit had not come, that is, in its enduing power? I answer it thus: Christ said, "I go away, but I will not leave you comfortless. I will send unto you another comforter." The very word, "another" comforter, clearly implies that they had had a comforter, or in other words, the clear conclusion is that the Christ had been their comforter, their life force, so well could he have said, "I am come that ye might have life, and that ye might have it more abundantly." He was the life force, the comforter while with them; but leaving them, leaving his church, leaving his body, the church, that body became inanimate, as it were; in a state of suspended animation; hence, the necessity, "But tarry ye until ye be endued with power from on high."

Learning from this important fact as to the necessity of its existence, its power, its authority, and as to the question of its power and authority, let me invite your attention to the day of Pentecost, found recorded here in the second chapter of the Acts of the Apostles. These men had tarried; they had waited, were in the act of fasting and prayer. There came into that chamber where they were assembled, the sound of a mighty, rushing wind, which filled the whole house where they were assembled, and immediately cloven tongues like as of fire sat upon each of them. They arose and began to speak with other tongues as the Spirit gave them utterance. The Spirit, the authority from God, the power of God resting upon them; life force reanimated the church, and once again it could breathe, it could move, it could gesture, it could talk, and these men under a condition of this kind began to speak with other tongues as the Spirit gave them utterance.

And in thinking about these occurrences, though they be historical in their nature, I have felt that if the church of Jesus Christ, as a body, is now in existence, that it exists, in the true sense of the term, as a result of the same power, the same authority that it did then; for this body, this church can no more change than can he himself, and; as a consequence, we should, in making this examination in harmony with the thought outlined to first examine yourselves and see whether you be in the faith, we ought in making the examination, determine as to whether our belief is based upon the thought that these occurrences can come now as

they came eighteen and more centuries ago, or in any age of the world's history; so far as that is concerned, that God, by the power his Spirit, sent unto his church to give that church life and life more abundantly, will make himself manifest in the same way to his church and people today as he made himself manifest then; and that should be one of the viewpoints from which one should undertake to examine himself as to whether he be in the faith or not.

These men, arising and speaking with new tongues, made manifest the power of God, and I want to call your attention to one special incident with relation to it. There was one among them who was mouthpiece in behalf, or in defense of his brethren. Accusation had been made that these men were drunken. The mouthpiece of these apostles, arising, said, substantially: Man and brethren, these are not drunken as ye suppose, seeing it is but the third hour of the day. This is that which is spoken of by Joel, the prophet. The same Spirit which Joel prophesied of in his second chapter; this is that same Spirit which ye now see and hear. It is what is causing these men to talk as they do.

And you do not know that that man fifty days before this had been such a moral coward that three several times he denied his Lord and Christ, finally cursing and swearing. I presume he did that to help his auditors to conclude that he could not be a follower of Jesus or else he would not curse nor swear. I do not know, whatever his purpose was it is immaterial, but anyhow he was a moral coward, denied his Lord and Christ three different times; but under the influence of the endowment he here faces a multitude of people—just a little few before around those dying embers—now it is a multitude, and to their faces he tells that multitude how with wicked hands they have taken and crucified their Lord and Master; how that he has arisen and when they hear this they are pricked in their hearts, and they cry out. "Men and brethren, what shall we do?" Here comes the important fact, the man that stood face to face with the multitude under this endowing power (no moral coward now) and in harmony with the power of the gospel, the authority granted unto him, he answers the query of those who cry out in the agony of their souls, "What shall we do?" "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins."

There is the thought. He was laying down the fundamental truths incident to their obedience if they will become a part of the great body of Jesus Christ. If they will enter they must repent of their sins. "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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Isaiah says that the Lord our God is calling, "Come unto me all ye ends of the earth and be ye saved." The call is certainly far-reaching enough. The "promise" goes as far the "call." The promise is to you directly here under the sound of my voice, to your offspring, and to all, even as many as the Lord our God shall call. A promise upon condition of having obtained faith in Christ. For they had obtained faith. They had believed Peter's statement, obtained faith in the Christ, now, "What shall we do?" "Repeat of your sins, be baptized in the name of Jesus Christ for the remission of those sins."

I will tell you from an affirmative standpoint, I do not try to seek to divert the word, in any sense but leave the plain, positive statement there as it fell from the lips of the inspired apostle, and accept it in its plainness, without undertaking to divert it in any sense of the term. Believe; be baptized in the name of the Lord Jesus Christ; do this for the remission of sins. The inspired apostle said it. He said it when he was under the power of that promised endowment, and Jesus had said, "Howbeit, when he the Spirit of truth is come, he will guide you into all truth." He also said, "He will not testify of himself. That which he hears, that shall he speak, and he will show you things to come."

I am glad in my heart, glad in my soul of the promise of the Master. I am glad in my soul that under its divine influence the man who fifty days before this event had been a moral coward, could now stand forth to face the throng, the people that had thronged the place, and tell them how they with wicked hands had taken and crucified their Lord and Master, and then when they asked the question, "What shall we do?" in plain, simple language, with no possibility of ambiguity, answers

so positively, so directly, "Repent. You have obtained faith in Christ. You have shown it. Now repent and then be baptized every one of you in the name of Jesus Christ." Here's the power of God being made manifest through the inspired apostle, and he is no longer a coward. Under the influence of the divine affluus he is not a coward. Now the moral cowardice is gone. He is bold under the inspiration of the Holy Ghost; the life force of the church has entered into him; he feels its throbbings; he feels its quickening power, and he feels that he can well afford to declare the great power and truth of God to these anxious, hungering, thirsting souls calling out, "Men and brethren, what shall we do?" Let me tell you that if people have a true form of godliness, they will not deny the power thereof, and if I should in any sense of the term undertake to deny the power of God, the apostle says "From such turn away." Let us not deny the power of God.

I examine it from another standpoint, as to how it is obtained, and invite your attention to the historical statement with relation to this same man Peter and his brother in the gospel John. They are at Jerusalem. A man has gone down to that place called Samaria, Philip by name. He preaches there, works miracles, and when the people see these miracles they wonder, and after beholding them they are finally baptized, the record says (in the 8th chapter of Acts you will find it), both men and women. And "when the apostles which were at Jerusalem heard that Samaria had received the word of God (they had been baptized in the name of Jesus Christ, hence baptism must have been the word of God; for the apostles heard that they had received the word of God), they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost; (For as yet he had fallen upon none of them)." And the historian tells us that they laid their hands on them and that when they laid their hands on them they received the Holy Ghost; for a man that had been a sorcerer, but becoming converted, to an extent at least, under Philip's preaching, and being baptized, when, he saw that through the laying on of the hands of the apostles the Holy Ghost was given, he offered them money, that on whomsoever he should lay his hands they might receive a like gift, and Peter said, "Thy money perish with thee, because thou hast thought that the gift of God might be purchased with money." It cannot be, my friends. It is utterly impossible. You cannot purchase the gift of God with money. They received the Holy Ghost through the laying on of the hands of the apostles. That is what the historian tells us. There can be no question so far as the history is concerned.

Now I cannot tell you this morning as to why God saw fit to determine or ordain, conclude in his mind, and make the declaration to man that he should lay hands upon the head of an individual; that his, God's servants, should do it. I do not know why. I do not know why he chose that method, but knowing that he did choose that method, so far as the history reveals the fact, and the inspiration that from time to time, has come to me personally, knowing it from that standpoint, I wish to proceed and do exactly as God wants me to do.

I remember in Australia on one occasion in the city of Melbourne I was talking with a very learned man, a minister of another church. We were having a friendly talk, and he finally said to me, "Mr. Wight, I will tell you I would not dare presume to lay my hands on anybody for the gift of the Holy Ghost."

I said, "Pardon me, sir, is it not a fact that in the church of which you are a member, your ministry lay their hands upon other men to set them apart as ministers for God?"

"Yes sir, most decidedly."

"Now," said I, "so far as I am concerned, taking it from the standpoint of presumption as you have done, it seems to me to be as great a presumption to lay hands upon a man to set him apart as God's minister, to minister in the sacred ordinances of God's house, as it is to lay hands upon another for the reception of the Holy Ghost. And more than that," said I, "we have just as much historical evidence in favor of the laying on of hands for the gift of the Holy Ghost, as we do to ordain men to the ministry. Just as positive, just as direct in its teaching."

And after I had said that to him he said, "Well, I will tell you, Elder, I hadn't thought of it in that light before."

Now he was simply assuming without making investigation, but it is likely that thereafter he was more careful about presuming in such matters, for how could he help seeing that after all from the standpoint of presumption it is just as presumptuous to lay our hands upon a man to ordain him a minister of the church or house of God as it is to lay hands upon him to confirm him a member in the church, asking God to bestow the gift of the Holy Ghost; but the one commandment is equally binding with the other, both in teaching and in practice.

I call your attention to one more statement from the Acts of the Apostles, and then I shall leave this part of the subject. I believe I will turn to it and read it so as there will be no possibility of mistake by quotation. Beginning with the first verse of the 19th chapter:

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost."

Now stop a moment. Suppose I preach to this congregation with reference to faith, with reference to repentance, with reference to baptism, and go no farther, say nothing whatever about the Holy Ghost, the gift of the Holy Ghost, the power of the Holy Ghost, say not a word about it, and you have never heard it preached. Finally you conclude, a good many of you at least, to be baptized. Somebody else comes along after a time, perhaps Brother Lambert, and they say, "How are you, Brother Lambert," and in talking with them he asks the question: "Well, have you received the Holy Ghost since you believed?" And they say to him, "Why, we have not so much as heard whether there be any Holy Ghost." Now don't you see that you would be like these men? You hear me preach about every thing but the Holy Ghost but do not hear anything about it. The man that had baptized these twelve men, whoever it was, had said nothing whatever about the Holy Spirit. And now what does Paul say? "Unto what then were ye baptized?" What! you have been baptized and haven't heard anything about the Holy Spirit? "Unto what then were ye baptized?" Why, they said, unto John's baptism. They evidently misapprehended the question. And some people have concluded that John did not baptize with a Christian baptism because of the statement there. But if anybody ever tells you that John did not baptize with a Christian baptism, you just ask them the question as to why Christ was baptized by John if his baptism was not Christian.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."

Here then is the practice of the laying on of hands for the gift of the Holy Ghost. So the Holy Ghost was obtained then by the laying on of hands. Somebody says, "Well, but, Elder, what about Cornelius, on whom the Holy Ghost fell without any laying on of hands?" Well, so far as that question is concerned I would answer it like this: That among all the other scriptural statements this seems to be the exception. If it be positively true that he never had hands laid upon him for the gift of the Holy Ghost, and we have no statement that he did, this is the exception. If it be true that he had no hands laid upon him, it is an exception. But even if he did not, this is the exception, and I ask you in view of that thought, ought we to take the exception or the rule? Teachers here of our public schools, teachers here of Graceland College, do they in the schoolroom teach the boys and girls to accept the exception, or do they teach them to accept the rule? The rule is to lay on hands for the gift of the Holy Ghost. The rule being that, let us accept the rule, take it from an affirmative standpoint and move forward, and not undertake to block the wheels of progress by putting sprags in the way.

Some say that the Holy Spirit is with us, that we have it the church. If so there will be certain manifestations of its power.

I call your attention to the 12th chapter of the first Corinthian letter and determine accordingly. Paul writing to the Corinthian saints (remember he was writing to those in the church) says, "Now concerning spiritual gifts, brethren, I would not

have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."

Somebody, some infidel may say, "Why, that is not true. I can say that Jesus is the Christ." That may be true, so can the parrot! But the evident meaning is that without the aid of the Spirit none can say it intelligently. Now is the Holy Ghost in the church? Let us see: "Now there are diversities of gifts, but the same Spirit. (Not a different one). And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

Do you see how beautifully the apostle here weaves into this little statement in these two verses that the Holy Spirit, Jesus Christ, and God are all combined?

"And there are diversities of operation, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

So if the power of God is really in the church, the authority obtained by the presence of the Holy Spirit, if it is really in the church, then these gifts will be made manifest in the church, even though it may be said they are not necessary now. They are just as essential now as they were eighteen hundred years ago, and no more than God can change, no more than Jesus Christ can change, can the Holy Spirit change, and so, as in its office-work eighteen hundred years ago it imparted these nine gifts, so will it be if the Holy Spirit is in the church today, the power of God being made manifest, the great life force, imparting its gifts to the church.

If, then, we have not only the form but the power as well, in the church, there will be a manifestation in the imparting of these gifts by the Holy Spirit. And the Holy Spirit will give not life alone to Christ's "body"—the church—but the power or authority that must belong to the church to help it to move forward in the great work of redemption.

SHOULD THE HUSBAND AND FATHER BE A DESPOT?

ELDER W. H. DEAM.

The following extracts are from a letter received a short time ago from a brother:

"I would like to know the laws concerning the home, that is the relation of father and husband to wife and children. Has the husband the right, according to the laws of the church, to command the wife and children to do all he wants them to do. I know of a family of saints where the father assumes to be ruler over the family. He says the Bible commands the man to rule his wife, and keeps telling her to obey him, and tells the children that they don't honor him. The home is almost broken up. He gets stirred up so that there is fear of bodily harm. . . . The wife is almost ready to take her name from the church, because that in every little thing she does not agree with her husband in, he scolds her continuously, saying that as long as her name is on the church record he will be held accountable if she does not reverence and obey him, taking for his position the statement in Genesis, 'Thy husband shall rule over thee,' and that in Ephesians, where Paul says, 'The husband is the head of the wife.' The children are said to be above the average as to obedience and helpfulness."

My understanding of the relation of children to father is that they shall obey him in that which is just and right, and that the laws of the land will protect the children against that which is unjust, against abuse and mistreatment. Children should honor their father and mother. They are responsible to the mother just as much as to the father. They should honor both. If either are unreasonable and unjust with the children they have no claim on them for honor.

In the 6th chapter of Ephesians Paul says: "Children, obey your parents in the Lord, for this

is right." It is just and right that they obey their parents in the Lord, but he does not intimate that they should obey them in that which is not just and right. All that is "in the Lord" is right, but all that is not in the Lord cannot be "just and right." You will notice that he uses the plural number "parents" and that means both father and mother. Now notice what Paul in the same connection says about the father:—"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." To "nurture" the children would not be to dominate over them and abuse them, but would be that they should be loving, kind and considerate, and yet firm on that which is just and right that they may be trained up to be good, honorable men and women. The father should care for his offspring with kindness and not rule over them as a despot. As human beings they should not be deprived of their personality nor their rights.

Now as to the wife, she has been chosen as a helpmeet, a co-partner. Take it from a business standpoint, and grant for argument sake that the husband is at the head of the partnership, has not the wife rights and a voice in the management of their affairs. How long would any one stay in business with another if he, because he had a greater interest invested, would domineer and be oppressive? To be the head of an institution does not take all rights from others.

Concerning the husband we read Proverbs 5:18, "Let thy fountain be blessed, and rejoice with the wife of thy youth." Rejoice with her, and not cause her sorrow and discontent instead of rejoicing. Again in Ecclesiastes 9:9, we read, "Live joyfully with the wife whom thou lovest," etc. In Ephesians 5:28 we read, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself," and in the 31st verse Paul says: "For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh." The man and wife should be one. If they are not they are not fulfilling the law. If a man domineers over his wife he is domineering over himself, which is folly.

If we take Paul for authority we must admit that the wife and husband stand on equal footing, one having just as much authority as the other, for we read in 1 Cor. 7:3, 4, as follows: "Let the husband render unto the wife due benevolence: and likewise the wife unto the husband. The wife hath not power over her own body, but the husband; and likewise also the husband hath not power over his own body, but the wife." From this we take it that neither are at liberty to do as they please without advice from the other. They are bound together by a bond and when one does just as he pleases regardless of the wishes of the other he is breaking that bond, nor should there be strenuous opposition to each other in granting desires, because the wife's desires if just and right should be the husband's desires, and vice versa. No, there is no law, human or divine, that gives the husband the right to rule over his wife as a despot. Although he may be considered the head, and in most cases take the lead in family affairs, yet she is co-partner with him and is entitled to just as much consideration as accorded to him. It hurts me to hear the expression, "The lords of creation." Although some men may assume such lordship it is an insult to true manhood and the true marriage relationship. The Lord said a man and wife are one flesh, and as such how can one rule over the other?

DEVELOPMENT.

"Consider the lilies of the field, how they grow." Matt. 6:28.

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day; and the seed should spring and grow up, he knoweth not how." Mark 4:26, 27.

Contemplating the life that is, and that which is to be the legitimate outgrowth thereof, the foregoing texts presented to our mind, a new thought, and we desire to here give expression to some of the more essential truths pertaining thereto, and if possible make clear the real vital import of the Master's words. The texts deal with growth; they imply a developing, and unfolding, an evolving out of an imperfect state, or condition into a perfect one.

Growth, like every thing else, is governed by certain immutable laws, and it should be observed that environment also affects it in a measure, therefore there can be a perfect, or an imperfect growth, i. e., the germ of life if properly environed will grow, unfold, and develop into a perfect type of

its antecedent. Consider the lilies, how they grow." Webster defines the word grow, thus: "To be augmented by natural process; to increase; to swell; To rise from the soil; to produce.

Now if we may apply this definition to the christian life, it occurs to us the meaning of the Master's words will be obvious,—to begin however it must be observed, that growth is always associated with life, it is a manifestation of life, and where there is no life there can be no growth, and on the other hand where there is no growth, it is at least strong evidence, that there is but little or no life. And if there be life it is not properly environed so as to produce a growth.

For example, we may hold in our possession, the seeds of the most beautiful and fragrant lilies, and the seeds too may be fertile, but if we keep them out of the proper environment, no growth can be had, we cannot see the lilies grow. If the seeds are sown in poor light soil without the necessary amount of moisture and sunlight, there will at best be but an imperfect growth, and if all those things be had, and the soil is not properly cultivated and fertilized, and necessary attention given to the dressing of the plant we cannot expect to see a perfect lily.

"So is the kingdom of God, as if a man should cast seed into the ground." The kingdom of God is here likened unto something, that something is the casting of seed into the ground, and it is therefore obvious that before a man can grow into the likeness of the Divine he must first receive of the Divine,—that first receiving however may be very small, but the seeds of Divine love, and of Divine life must be implanted within the heart and mind of man,—and then if that planting be surrounded by the proper environment it will grow, unfold, develop, evolve from one stage of life to a more complete one, and in time will attain unto the likeness of the antecedent life.

God is the author of life, and therefore the director and producer of growth. One has said "you cannot make the lilies grow, God must do that," and then reasons that you cannot make the Christ life develop within you, which in one sense of the term is true, but in another sense is erroneous.

It must be conceded that we can condition the growth of the lilies, since we can largely modify and arrange their environment, we can augment the conditions of growth by properly cultivating and fertilizing, and therefore it is within our power to produce ordinary lilies, or extraordinary lilies, they may be very common, or we may cause them to be superb.

So in like manner, while an unborn man—spiritually unborn—cannot enter the kingdom of God, yet after he has been born again "not of corruptible but of incorruptible seed" he can to a great degree condition the growth of his spiritual character, he can cultivate his heart and mind, by meditation and study, he can fertilize it by loving thoughts and kind deeds, he can water it with the dew of reverence and humility, he can prune and dress it by chastity and devotion, and so while he may not know how the lily grows, he knows that he can materially affect its growth, and while he may not know just how the spiritual life unfolds and develops within his heart, he can and does know that he can largely condition that growth, he can root it up and destroy it if he chooses, he can provide it with barren soil and thus stultify its growth, or he can fertilize and cultivate it and make the growth superb.

He may behold the tender blade, next the stalk, and at length the bud forming and the leaves unfolding to the sun, he may not understand by what process this all takes place, but he can and does know that the immutable laws of nature direct it, and that those laws are augmented by proper environment. So also we may know the spiritual growth is governed and directed by the immutable laws of God, and that we can in a measure augment those laws and make the growth more prolific by a persistent arranging and modifying of the conditions surrounding that spiritual growth.

"It doth not yet appear what we shall be." When the seeds of Divine love have been implanted within the heart, and the tender blade of faith begins to grow up and manifest itself we cannot as yet tell what the end will be, because proper caring for and cultivating of that tender plant of faith may cause it to grow into a perfect life fully developed and rounded out, complete and grand, a perfect likeness of the divine Master, or it may be stultified in its growth and reach a lesser state of life, and so we can readily understand the other parable of the blessed Christ, of the thirty, sixty,

and the hundred fold. The condition of the soil, the fertilizing and cultivating, the amount of heat and moisture all figure materially in the laws of growth, and when we understand that we have within our own reach and power, largely the conditioning of our life and its development, we will then be able to labor with God for the upbuilding not only of ourselves but of the whole world.

J. E. VANDERWOOD

Jan. 16, 1913.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, EDITOR,
1416 W. Walnut St., Independence, Mo.

THE COOKERY OF STARCHES.

This paper is to deal with the cookery of starches and will be presented in a series of experiments the results of which you will be expected to record and apply in working out the recipes following.

Iodine is the chemical used to test for starch, and when applied to any food containing that element it will immediately turn blue.

Experiment 1.
Using small quantities of flour, rice, potatoes, corn meal, barley, and oat meal, apply iodine. Which foods contain starch?

Experiment 2.
(a) Mix one teaspoon cornstarch and one-half cup cold water and heat to 70 degrees C. (below boiling point.) Let stand till cool.

(b) Mix one teaspoonful of cornstarch and one-half cup water and boil two minutes. Let stand till cool and compare with (a) What do you infer as to the solubility and cooking temperature of starch?

Experiment 3.
(a) Stir one tablespoon of cornstarch into one-half cup of boiling water.
(b) Pour one-half cup boiling water on one tablespoon of cornstarch.

(c) Mix portions of cornstarch with (1) cold water, (2) sugar, and (3) fat, respectively. Add boiling water to each. What do you conclude as to the method of combining a starchy product with a liquid? How would you make gravy, cream soups, cornstarch puddings, etc.?

Experiment 4.
Compare the rate of evaporation of water boiled in a shallow broad vessel, with that boiled in a narrow one of approximately the same capacity. How will this evaporation affect the division of a large recipe?

Prepare a cornstarch mold using one-half cup of milk as liquid, one tablespoon of cornstarch and one tablespoon of sugar.

Experiment 5.
Does flour contain starch? (Experiment 1.)

Combine one tablespoon of flour, and enough liquid to make a (1) thick sauce, (2) a medium sauce, and (3) a thin sauce. Tabulate your results. (Measure the liquid accurately.) Prepare cream toast, and cream dried beef.

Experiment 6.
Cook rice by the following methods and compare results; (a) Cook one-fourth cup rice in one quart of rapidly boiling water. (b) Boil one-fourth cup rice in three to four times as much water for five minutes. Finish cooking in a double boiler. (c) Boil one-fourth cup rice fifteen minutes. Strain, rinse in cold water, and cook in a steamer till soft. Determine the proportion of salt that should be added to properly season the rice. How will it vary in these different methods of cooking?

Experiment 7.
Pare two potatoes and cook by placing them in boiling salted water. Cook till easily pierced with a fork. Drain one and thoroughly dry. Allow the second to stand in the water half an hour. Compare.

Experiment 8.
Principle of preparing vegetable soup.—To four tablespoon of mashed potato add one-half cup thin white sauce. (Ex. 5). Dilute with milk to the right consistency for potato soup. Season to suit taste. Keep a careful record of the amount of milk used and write a recipe for one quart of potato soup. Could a potato soup be made without using flour? What is the function of the latter.?

Experiment 9.
Test carrots, turnips, and other vegetables for starch. What other condition besides the presence and absence of this would affect the cookery of vegetables. Classify the different kinds of vegetables to show the relation between composition and methods of cooking.

Prepare spinach or creamed carrots and creamed cabbage, onion or turnip. Save the water in which these vegetables have been cooked for Experiment 10.

Experiment 10.
Convert cooked vegetables into soup, applying the principles illustrated in Experiment 8. What difference in proportions must be made when succulent vegetables are used?

P. S. Nearly all these experiments have been taken in whole or part from those given in the "Application of Heat to Food Materials," Department of Household Administration, the University of Chicago.

CHILDREN'S HOME OFFERINGS.

The method of raising funds for the children's home at Lamon Iowa, adopted by the committee appointed by the Woman's Auxiliary for Social Service, has been the means of furnishing much needed help in the maintenance of the home. The plan is to appoint one or more workers in each local who engages the members to pay five cents per month, and when a sufficient amount is on hand, to forward to the treasurer of the local with the names and amounts of those contributing. Many members have also secured offerings from their friends at a distance some of whom have paid more than the

sixty cents a year. Those desiring to contribute for this worthy purpose through the Woman's Auxiliary, may send their contributions to Mrs. Letta Tilton, Lamoni, Iowa, who is the general treasurer, and due credit will be given.

All items are reported to the general society at its annual meeting in April, but we include here the following names of those who have contributed from a distance, and reported by Sr. M. Bierlein.

From Kidder, South Dakota, Mr. E. E. Moore 60 cents, Mrs. E. E. Moore 51; Newark, S. Dak., Mrs. Lizzie Schulte \$4.50, Mr. Geo. Schulte \$1, Alice Schulte 15 cts., Irene Schulte 15 cts., Mr. E. M. Burk 60 cts., Mr. Willie Schulte 50 cts., Miss Augusta Schulte 50 cts., Mr. J. D. Bierlein \$2; Straubville, N. Dak., Mr. Fred Schulte \$1; Jerusalem, Pal., Mrs. Mary Floyd 50 cents; Rogers, Minn., Mrs. J. P. Grant \$2; Henry Homo \$1; Independence, Mo., Miss Grace Stonger 60 cents, Martha Bierlein 60 cents, Mrs. Highman 75 cents.

MISCELLANEOUS

CONFERENCE NOTICES.

NORTHEAST MISSOURI DISTRICT conference will be held at Bevier, Mo., February 15, 16, 1913. Send all reports to Wm. C. Chapman, Highes, Mo.
Wm. C. Chapman, Dist. Sec.

INDEPENDENCE STAKE.—You are hereby informed of the coming stake conference to be held at Independence First Church, March 8, 9, 1913, commencing at 10:00 a. m. We desire as large a representation as is possible, in view of the fact that important business will be transacted, as well as the selection of delegates to the general conference. We shall expect those belonging to quorums to report directly to their secretary, who will report to the stake secretary. Those not belonging to any quorum will report to the stake secretary direct. Both individual and secretaries' reports must be in his hands at least ten (10) days before conference.

G. E. Harrington, Pres.
L. H. Haas, Secretary.

CENTRAL NEBRASKA DISTRICT conference will meet at Meadow Grove, Nebraska, February 22, 23. Branch clerks please have reports in due time.

F. S. Gatenby, Dist. Sec.

Orchard, Nebr.

PORTLAND DISTRICT conference will convene at Portland, Oregon, Saturday, February 22, 1913, in the saints' church two blocks north of Glisan St., on E. 76th. Come expecting a good time and help us make it so.

Marcus H. Cook, Dist. Sec.

Box 298, Vancouver, Wash.

CONVENTION NOTICES.

NORTHERN CALIFORNIA DISTRICT Sunday-school association will convene at Chico, Calif., on February 28, 1913, at 2 p. m. Election of officers will be one feature of the convention. Local secretaries report as early as possible using the new report blanks, also send in your credentials at least one week before convention. Home department workers please report however small your work may seem.

Mrs. Lizzie Day, Sec.

4653 18th St., San Francisco, Calif.

KENTUCKY AND TENNESSEE DISTRICT.—Convention will meet with district conference at High Hill Branch, near Tynnoville, Graves county, Ky., on Saturday, March 1, 1912, at 7 p. m. Officers are to be elected and we want a report of all the schools in the district, send your reports to district secretary, Mrs. Alma Harrison, Browns Grove, Ky., not later than February 20th. Let all the schools prepare to take part in the program, and bring your suggestions for improvement, and lets by a united effort build up the Sunday-schools of this district.

Louise A. Wall.

CENTRAL NEBRASKA.—Sunday-school convention will be held February 21, 10 a. m. Please report to district secretary. Orchard, Neb.

F. S. Gatenby, Sec.

CLINTON DISTRICT.—Sunday-school association will meet February 21, 1913, 10 a. m. at Rich Hill, Mo. Officers are to be elected and delegates to general convention, and Religion convention will meet at same place and date in afternoon.

Zora Lowe, Sec.

Eldorado Springs, Mo.

SPRING RIVER DISTRICT.—Religio will convene Feb. 14th, at Joplin, Mo. Local secretaries, please send reports promptly.

PEARL E. JONES, Dist. Sec.

Cherokee, Kas., R. F. D. 2.

NORTHEAST MISSOURI DISTRICT.—Convention will convene at Bevier, Missouri, the 14th of February, 1913. A cordal invitation is extended to all.

W. B. RICHARDS, Dist. Supt.
WILLIE MAE BROOKE, Sec.

FINAL CALL: CHRISTMAS OFFERING-1912.

All Christmas offerings for 1912 should be forwarded to Bishop E. L. Kelley, Independence, Mo., so as to reach him by February 4, or they will not be published in the Blue Ensign for this year.

WEIR CITY, Kansas, Jan. 23.

I wish to ask the saints and friends to pray for my wife as she has been very ill during this conference year, having to leave my field of labor three times. Medical aid can do nothing for her. So position the throne of grace that God may spare her a few years if it is according to his mind and will.

In Bonds
GEORGE EDWARDS.

SECOND QUORUM OF SEVENTY.

Will all the members who have changed their permanent address during the past year, please send us their new address so that we may send blanks for reporting.

H. E. MOLER, Sec.

Box 144, Holden, Mo.

NOTICE OF RELEASE.

Elder J. A. Roberts at his request has been released from missionary appointment for the balance of the conference year, the First Presidency and Minister in charge concurring in the release.

FREDERICK M. SMITH, Sec. First Presidency.

CONFERENCE MINUTES.

NORTH DAKOTA DISTRICT.—Conference convened at Berlin January 11, 1913, at 3:15 p. m. with Elder Wm. Sparling and J. S. Wagener presiding. W. E. Shakespeare, secretary pro tem. Ministers reporting: Elders Wm. Sparling, J. E. Wildermuth, J. C. Page, E. E. Meddle, and J. S. Wagener. Priests, W. E. Shakespeare, Wm. Shockow, W. H. Hagood, and Calvin J. Wagar, teacher. Branches reporting, Fargo 38, Gain, 2. Gilroy, 35, Loss 3. Minot, new branch 30.

Bishop's agent's report.—On hand last report \$175.42, received since, \$110.42, total 1285.84. Paid out since last report, \$730. Balance on hand, \$555.84. The account was audited.

By motion the Leeds Branch was declared disorganized and books and records ordered sent to district secretary and that letters of removal be issued to members of said branch to the proper branches until all are properly placed.

By motion the money held by the reunion committee was accepted and ordered placed in the district treasury. A motion was passed favoring the organizing of a branch in the northeast part of the state.

The following delegates to general conference were chosen, Wm. Sparling, W. E. Shakespeare, J. C. Page, J. S. Wagener, Geo. Young, J. E. Wildermuth, Sr. John Young, Sr. Lena Graham, Thos. Leach, Len Mofft, Sr. Emilie McLeod.

A motion favoring the holding of the joint reunion to be held in Fargo next summer being held so as to end with the last Sunday in June, was passed. Also that the next conference be held on the Tuesday of the Reunion.

The speakers were Wm. Sparling, W. E. Shakespeare, and J. C. Page. The Sunday-school held its session at 9:45 a. m. In the afternoon a very spiritual prayer and sacrament meeting was enjoyed, in which the Spirit bore witness to the truthfulness of the work to the encouragement of all present.

W. E. SHAKESPEARE, Sec. Pro. Tem.

DIED.

STEWART.—At their home 2948 Madison street, Kansas City, Mo., Homer Francis Stewart infant son of Bro. and Sr. Edward Stewart, age three months and twenty days, funeral service in 2nd Kansas City church, conducted by Elder J. A. Tanner.

COWAN.—Merle Le Roy, son of Mr. and Sr. Charles Cowan. Born, December 15, 1912, departed December 29th, privileged to remain but two short weeks but this was sufficiently long to endear himself to the hearts of his parents. A bud plucked from earth to bloom in heaven. Services at the home of his parents Sherman avenue, Denver by Elder B. J. Scott.

Address W. P. Bootman, 421 Eubank Ave., Independence, Mo. Field address: Blue Rapids, Kansas.

ROBINSON-BURT DEBATE.

SPARTA, Mich., Jan. 15.

Editor Ensign:—The contest going on in Sparta for some time past finally developed into a splendid debate between the Disciple Church and the Reorganized Church of Jesus Christ of Latter Day Saints. The church propositions had been signed for some time waiting for the Disciple man to get ready.

While we speak in praise of the debate we want to be understood that we cherish the good spirit that was brought into the contest and prevailed until the close. We sincerely believe that the debate will awaken an interest in our work and help to get it before the people of the world. Among those who presided we would not fail to mention Elder Geo. W. Burt, president of the Central Michigan District, our moderator who did credit to the occasion by enforcing the law governing. That had much to do with the splendid results. And as the debate advanced the interest deepened, and the meetings grew in attendance.

We deem it not necessary to mention the points under discussion, but we would like the privilege and deem it a duty as well to speak in much praise of Elder Ernest N. Burt of Beaverton, Mich., who defended the truth under the power of the Spirit of the Master. It was acknowledged that we seldom saw and felt the power of God more than when Elder Burt made his closing defense. The audience was spell-bound. The evil powers were aroused and the heaven is working as never before. If the Disciple man could have proven that he survived the Apostolic age, he might have saved a deacon and himself as an elder. But he did not

even retain or save their much cherished name Christian, for the two-edge sword was fatal under the act of the Spirit.

According to all reports we have won a decided victory in favor of the Latter Day Saints. Elder Geo. W. Burt returned home the 13th. Elder Ernest N. Burt is to continue his meetings here in this place.

Hopefully yours,
F. T. Field.

FROM UTAH.

Editor Ensign:—Not having troubled your grand and newsy columns since July last, I hope this may not find its way to the waste basket. Leaving the city of salt July 16th I arrived in Midvale where I was made to feel at home with Bro. James Wardle and his noble family of singers. There I was laid up with a bad cold, but kindly and tenderly cared for as if at home, may God reward them four fold. While there I broke the bread of life; also at Sandy on the 29th at 7:30 p. m. while preaching on the street and quoting from the Utah Doctrine and Covenants a Brighamite (half drunk) shouted out at the top of his voice, "You are a — liar," which was repeated. He got so hot under the collar that it took two men to hold him to keep him from getting up into the buggy in which I was standing. I said in reply that if what I had said was a lie I got it out of their own book, — but the mill continued to grind, while the man with the star stood by—seemingly to protect the lawbreaker at least. He showed no signs of keeping order—which he must have been sworn to do, but I remembered who I was and where I was.

My next stop was at Pleasant Grove where I called on Elder J. C. Jensen and family who made me welcome; thence to Provo where I labored some in connection with Elder M. F. Gowell and Bro. Charles Chase in street work. We have a church and branch there; Elder T. J. Pollard in charge. Bro. and Sr. Gowell are doing good there in a house to house fireside work, as well as being a great help to the branch and lone missionary.

My next stop was Nephi where I was made welcome at the home of Sr. Martha Coleman and her daughter Annie; thence south to Deseret where Elder J. M. Stubbart joined me in missionary work. He is surely an agreeable and wise co-laborer. I had good company but what about him? We put in a few days at Deseret, Oasis and Hinkley; thence south (into a water canal and out) to Milford where we were made welcome by Mr. and Sr. Arthur Wood, (Sr. Wood was formerly a L-an-noui girl) and Hugh J. Barton.

From there we moved on to Greenville where we were kindly cared for by Mr. P. Jack Barton and the few saints there; thence to Beaver where lives our aged Bro. Edward Davis and wife; returning to Deseret where I reluctantly left my co-laborer to look after his business affairs while I moved on to Provo to trouble the waters.

September 28th found me in Salt Lake City to attend our district conference, after which I remained in the city a few days and assisted Elder A. M. Chase in street work and to compile a missionary note book (between meetings). I find Elder Chase and his most noble family to be true earnest gospel workers all along the line. From the city I went north to Ogden and Plain City, at the former lives Bro. Wells Chase and his noble family and other good saints. At the latter is the home of Bro. and Sr. Coy, also Bro. and Sr. Hudson; thence to Malad, Idaho, where the waters were again troubled. Here we have a church, a branch, a noble band of saints, Elder Elias E. Richards in charge. From there returned to Ogden where we also have a church and branch, and found that Elder J. E. Vanderwood and family had located there which will prove to be a great help to all concerned. I next moved on south by way of City, Midvale, Sandy, Provo, Nephi, Mantu where is the home of Elder S. P. Rasmussen and wife; found him in poor health.

My next stop was Gunnison where I got the use of the Presbyterian Church, through the kindness of Rev. Hamilton; thence south to Salina and Elsinore where I spent the holidays with Elder Hans Lorenson and family who made me feel at home. I also stopped off at Richfield, the home of Bro. Joseph J. Jensen and Melvin N. Ross where the lone missionary was made welcome.

The Hansen, Swensen and Young, Stewart debate is still fresh in the memory of the Richfieldites. Here I had the use of the M. E. Church through the kindness of the trustees and the Rev. Ira S. Haverfield, who even did the janitor work, furnished heat and lights free. May God reward such broad minded and whole souled men. But what of the narrow, contracted, selfrighteous beings who tore my meeting notices from the public bulletin board and other places in Richfield as well as other points. Think of the school board and superintendent of schools in Salt Lake City compelling two little girls to salute the U. S. flag or be expelled from school, when at the same time Joseph F. Smith and many others in Utah are allowed to trample said flag under foot and drag it in the dust comparatively, by living in polygamy in open violation of the laws of God and the land, according to their own confession. I have no objections however to saluting the flag.

I hope that none of our people in any part of the world, will become so narrow minded as to close our churches or homes against the Brighamites or any other people, white or black, take them in, give them your best bed and eatables at your command, treat them with kindness, go and hear them preach and if they can break down our church structure with a soap bubble let it fall—the sooner the better.

On December 9th I called on Bro. and Sr. Ether Blanchard of Springville, Utah, and with them lives Sr. Margaret Goff (Sr. B's mother) who was born Dec. 25, 1808, having now passed her one hundred and four years. Springville is also the home of Bro. and Sr. J. C. Humphrey. In conclusion I must say that all along the line, the saints in Utah have all been very kind to me; the sisters aid society made me a present of a good warm overcoat, (in Salt Lake City) and on the evening of October 10th the saints of that branch had quite a feast at the home of Bro. and Sr. Chase in honor of your humble servant's sixty-second birthday. May God bless them for their loving kindness, which shall ever be remembered.

In gospel bonds,
J. C. Christensen.

Elsinore, Utah, Jan. 7.

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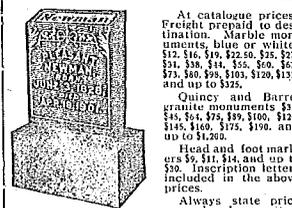
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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 6, 1913

NO. 6

ZION'S ENSIGN

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CHARLES FRY, EDITOR
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EDITORIAL

LOVE BY DOING.

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Within the mind of man,
Nor the great dreams and rosy schemes
With which he teems.
'Tis what He does; that day by day
Opens Life's shining way.
'Tis in the doing we best prove
Our work and love.

HE THAT OVERCOMETH.

"He that overcometh shall inherit all things."—
Revelation 21:7.

The purpose of the gospel is to bring about such a transformation of the whole nature of man as will fit him for an entrance into the presence of God, there to receive an everlasting inheritance. The principles of the gospel are such that when they are applied to man that work of transformation begins at once, and is continued by a continued application of them until perfection is attained. These principles are living ones, as Christ said: "The words that I speak unto you, they are Spirit, and they are life;" (John 6:63) and as they are applied to man's life there is a power of life which attends them so that they become realities in his nature.

WHAT TO OVERCOME.

In the "sermon on the mount" Christ in the early part of his ministry set forth those principles which showed what man had to overcome. "Blessed are the poor in spirit; for their's is the kingdom of heaven." (Matt. 5:3). This condition without which there can be no admission into the kingdom of heaven, is the opposite of pride, arrogance, self-esteem, self-sufficiency, self-exaltation, etc., and these are clearly some of the things that are to be overcome.

"Blessed are the meek; for they shall inherit the earth." The opposites of meekness are resentment, hatred, enmity, malice, revenge, irritability, etc., which things forbid receiving an eternal inheritance.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Indifference to the essential things of life is a sure barrier to celestial glory, and a careless neglect of the important demands of the laws of life will leave one unfitted for the higher conditions which are otherwise attainable. A diligent effort is required, a hungering and thirsting which indicates an earnest desire for the good and true. Indifference to these things is a condition which must be overcome.

"Blessed are the merciful; for they shall obtain mercy." An unkind, unforgiving, and vindictive spirit cannot dwell where love reigns, and these injurious qualities of character must be overcome if man would dwell with God.

Blessed are the pure in heart; for they shall see God." Impurity affects both body and soul, and Christ gave commandment "that ye suffer none of these things to enter into your heart," for the result of a violation of this law would be a casting of the whole body into hell. (Matt. 5:31, Inspired Translation).

"Blessed are the peacemakers; for they shall be called the children of God." A contentious and quarrelsome spirit is opposed to all happiness, and cannot dwell in the presence of God. The possessor must remove it if he would attain to the perfect standard of character.

There are other conditions referred to by the Lord and his ministry as standing in the way of eternal life and which must be removed, some of which are summed in the statement "Out of the heart of men, proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7:21-23. These are the things of the world and of flesh, and are the things that must be overcome in order for one "to inherit all things."

It is not so much the world of environment that man has to overcome, but the things that are within his own nature, and he will not need the arm of flesh nor material weapons in that warfare, but faith. The world within is greater than the world without.

HOW TO OVERCOME.

Peter said of certain followers of Christ, "They have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ." (2 Peter 2:20). John says: "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." (1 John 5:4,5). From these Scriptures it is clear that faith and knowledge are essential in overcoming the world; not faith in self or in man, but faith in God and Christ and which grows out of the belief "that Jesus Christ is the Son of God;" not knowledge of the incidental things of this life, but the "knowledge of the Lord and Savior Jesus Christ." These are the essential things for overcoming the world.

But there are others. It is also stated that man must be "born of God." "Whoever is born of God overcometh the world." What is that birth? Jesus makes it very plain in John 3:3-9. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And again in John 1:12,13: "But as many as received him gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Peter also declares the necessity of this birth: "Seeing ye have purified your souls in obeying the truth through the Spirit... being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Peter 1:22,23). It is not said that we are born of the word of God, but *by*, or according to, the word of God. The soul is purified in obeying the truth, and a portion of that truth is that man must be born again—of water and of the Spirit.

OVERCOMING DEPENDENT UPON DIVINE HELP.

Man cannot of his own power recover from the original fall by which sin took hold of his nature. There must be brought to his help the divine power, and the coming of that power is dependent upon the birth of the Spirit. But man must put himself in a proper attitude before God in order to receive of his Spirit. It can only come "to as many as receive him," "to them that believe on his name," (Christ), "to those who obey the truth through the Spirit." When man performs his part and puts himself in harmony with the law, then Christ performs his, and man receives power to become a son of God, he is born of God, and having the divine assistance he is able to rise to heights otherwise unattainable, overcoming all the things of evil.

Christ is the great Helper. "His divine power hath given unto us all things that pertain unto life and godliness," (2 Peter 1:3), without which we cannot overcome and "inherit all things." Man must apply the principles of honor and virtue, and holiness, of faith and obedience, to his life, when God through his Son Jesus Christ will apply to him the divine power, and by these things he will overcome. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Peter 1:10,11).

HISTORICAL SKETCHES.

COMING FORTH OF THE BOOK OF MORMON.

One of the results of the angel ministrations related in part in our last sketch was the bringing forth of the Book of Mormon from its long hiding in the earth. This book was written upon leaves of gold by an ancient prophet named Mormon, the leaves being bound together forming a book. Mormon lived about 400 A. D. and prior to his death turned the work over to his son Moroni who completed it, and who presumably deposited it in its safe resting place, after the nation had been broken up by civil and foreign war, and anarchy prevailed to such an extent that those who would not renounce their faith in Christ were put to death.

The place of this record was shown to the young man in vision upon the visitation of the angel as told in our last sketch, and so definitely was the scene fixed in his mind that when he went to the place he recognized every feature of it. It was near the brow of a hill not far from Manchester in the state of New York that he found the spot and removing the earth from a partly exposed stone he raised the latter to find a box formed of stones carefully put together in which lay the record and Urin and Thummin. The same angel which had previously appeared to him, re-appeared and gave him further information and instructions concerning the record and the work he was to do.

It was not till September 22, 1827, that he was permitted to take the plates and the instrument by which they might be translated, and shortly after that time the translation was begun, and continued under trying circumstances of trial and persecution until August 1829, when the manuscript was put into the hands of the printer and the book issued in March 1830. The book has been assailed upon every point but is still accepted today by hundreds of thousands of people for all it purports to be.

The book is a record of an ancient nation who lived upon the western continent, and having its origin in a colony of Israelites who came from Jerusalem about B. C. 600, a few years prior to the destruction of that city by the Babylonians, and the taking of the Jews captive into Babylon. This colony was led by a prophet, and they brought with them a copy of the Scriptures—such as they had at that time—which enabled them to retain a knowledge of God and his law, and to look forward with faith in the promises made regarding a Messiah who should come.

This people became divided and grew into two great nations, one holding faith in the Scriptures, and the other rejecting the same and going into extreme forms of wickedness and idolatry. To the better part the Lord sent prophets from time to time and revealed himself to them, so that the people were warned of their unfaithfulness and called to repentance. To them Christ appeared after his resurrection and taught the gospel as he had taught it to their far removed brethren at Jerusalem.

At the end of their national existence which had lasted over a thousand years, Moroni took the record which had been made by his father and completed by himself, and must have deposited it in the earth for safe keeping. The angel who visited Joseph Smith stated that he was Moroni.

This may seem a strange story to some, but when the evidences which have a relation to it are examined, it is found to be a very consistent one. The claim that it was brought to light through angel ministrations is altogether in agreement with the Bible teachings as shown in our last sketch, and if some object on the ground that this angel purported to be one who had lived on the earth, we need but to refer to the historical fact of Moses and Elias appearing to Christ in the transfiguration; and the testimony of the angel who appeared to John the Revelator who said, "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus"—Rev. 19:10.

The story related in the Book of Mormon finds many corroborative evidences in the Bible. The latter informs us that Israel would be scattered abroad into every part of the world. The promise was made to Jacob at the time he used a stone for his pillow and had the vision of the ladder which reached up to heaven with angels ascending and

descending, while the voice of God spoke from above saying among other things: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. . . . And behold I am with thee, and will bring thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."—Gen. 28:14,15. These promises include his posterity, and give assurance that God will be with them—evidently in the way shown in the vision, i. e. by angels ascending and descending, as well as by other ways—in all places whither they would go; and that those promises should remain until he would bring them back to a permanent inheritance in their own land. That time has not come yet, but this record shows that the promise as to God's presence with his people, was true upon this land for they heard the voice of God through their prophets and received angel ministrations.

The eighty-fifth Psalm speaks of the time when God shall bring again the captivity of Jacob—not of a few but of the whole nation—when he shall turn away *all* his wrath, and in preparation for that event the prophet says the Lord will speak peace to his people, and that salvation will come near them in order that glory may dwell in their land. The means by which that salvation is to come is pointed out: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." The Book of Mormon is the only work that harmonized with this prophecy. It came out of the earth; it came at a time when righteousness looked down from heaven, and God again spoke to his people.

The coming forth of that truth is more fully related in Isaiah twenty-nine. A nation is to speak out of the dust of the earth; a book is to come forth which the learned men will not be able to read, but which is left to an unlearned man to read. That book is to come forth at the time that God begins to do a marvelous work, and that marvelous work is to be done just prior to the time that Canaan is to be restored to its fertility. The details of this prophecy began to be fulfilled in the coming forth of the Book of Mormon and the restoration of the gospel with many subsequent events.

The internal teachings of the Book of Mormon include the gospel of Jesus Christ, many points of which are made more clear, and tends to strengthen the faith of those who believe in the Bible, while those who do not believe the latter will find in the former additional evidence of the truthfulness of the gospel principles.

To him who thoroughly searches into these things, the evidences will multiply, they cannot be given in this short sketch.

INDEPENDENCE ITEMS.

After several weeks of fair weather the snow began gently falling at noon on Sunday until the ground was covered with a mantle of white. A fair attendance was found at the services however, especially the afternoon sacrament service.

The morning sermon was by Bro. W. H. Garrett of the stake presidency, and was of a character to inspire a greater effort toward a higher spiritual life. The evening sermon was by Charles Fry. The sacrament service was well attended, and an intense desire for better lives and better service in the work of God was shown in the prayers and testimonies. Under the inspiration of such meetings the saints get a higher conception of the gospel work and of their duty, which enables them to work more effectively for a higher life.

At the South Side Bro. H. W. Gould, president of the branch was the morning speaker, and Bro. Arthur Gillen spoke at night, both efforts being well spoken of, as was also the afternoon sacrament meeting. The attendance at Sunday school was 323, with a collection of \$5.31. The business meeting of this branch on Monday evening reported a membership of 301, the branch having been organized June 12, 1910, with 88 members. The president stated that it had grown in spiritual life as well as in numbers.

The attendances at Walnut Park were lessened by a number being kept at home through sickness. The regular Sunday school was held in the morning and Elder George Shearer preached at 11, and Elder John Zahnd at 7:45. The sisters of Walnut Park were the pleased recipients of a new sewing machine presented by the White Sewing Machine Co., in consequence of the mission receiving the greatest number of votes in a voting contest.

Business meetings seemed to be the order in nearly all the local branches on Monday evening. The usual routine of business was done by the Independence Branch with the election of nearly 400 delegates to the stake conference added.

The attendance at Sunday school was 756 and the collections \$18.53. There were 23 perfect classes.

Of the appointments at adjacent branches Elder J. C. Fos spoke in the morning at Beattings Heights. G. E. Harrington at Courtney where he spoke three times. Alvin

Knisley at Armstrong. R. Bullard at 4th Kansas City in the morning and at Mt. Washington in the evening. A. V. Clouson at Chelsea Park.

Note.—The items under Central Church, Kansas City, in issue of Jan. 23d, should have been headed Second Kansas City Branch. It was one of those errors which make us wonder how they happen.

Editor.

ST. JOSEPH, MO., SECOND BRANCH.

The sky was so clear February 1st that the poor people here would have thought it necessary to hold an umbrella over the ground hog on the 2nd as he come out of his hole that he might not see his shadow, but alas! it was cloudy and snowed during the day which must have aggravated the plumber, coal and gas men.

The late Prof. Coucher of Oregon, Mo., who was weather man some years ago said the ground hog theory had only failed four times in twenty-seven years.

Our branch is moving along nicely in all its departments of labor. The Sunday school and Religio work we think is ahead of the labors of the priesthood in some ways as it is hard sometimes for the elders to make all the calls for administration to the sick when coupled with efforts of the Aaronic priesthood in the capacity of visiting the various members of the branch.

Two families of saints and their children have moved here and will send for their letters and come into our branch. As the writer has not learned yet from whence they came will write more about it later on.

Bro. C. W. Etheredge of Atchison, Kas., preached Jan. 26th, morning text Hebrews 4:1; in the evening his subject was the necessity for the priesthood to use the inspired books in the pulpit. This was one of the most able sermons we have heard on the subject. Elder W. S. Hodson assisted him in the morning and Elder J. L. Bear in the evening. The rest of the preaching since our last letter to you being done by Bro. Bear and our branch priest, F. R. Gist.

The writer is booked for a synopsis speech of Oliver Cowdery's first sermon in 1831 to the tribe of the Delaware Indians beyond the Kansas River, to be delivered before the Religio February 14th.

A. A. RICHARDSON.

ST. LOUIS, MO.

January 25th and 26th was our district Sunday school and Religio convention. The business sessions were held on Saturday afternoon and evening at which time the officers of each organization were elected for the ensuing term.

The 26th was a very busy day as well as a profitable one. A prayer service was held at 8:15 a. m. Sunday school at 9:30, Bro. Rob Lloyd making remarks on the 4th Psalm which were interesting indeed.

The two preaching services were devoted to the interests of the young people. Bro. George Reeves and G. S. Trowbridge who delivered the discourses acquitted themselves nobly and the blessed Spirit opened their minds to the extent that many good thoughts were delivered. The afternoon session which was from two p. m. till five consisted of excellent papers and talks pertinent to the auxiliary work which we trust will not soon be forgotten. The musical numbers both vocal and instrumental were also soul inspiring. We felt we were highly favored in having Bro. Rushton among the speakers, and Bro. Hoxie of Philadelphia, who favored us with several excellent violin selections. A goodly number was present and we trust the good presented will be put into practice.

Sunday, February 2nd, according to the arrangement of our Sunday school superintendent, Bro. H. C. Burgess, the 8th Psalm was read as a responsive reading, Bro. Frank Smith making the commentary remarks. The morning prayer services are helping those who take advantage of them. At eleven a. m. was the regular sacrament service, Bro. Archibald being in charge. The opening remarks were made by Bro. S. A. Burgess recently returned from an extended business trip. These with remarks made by Bro. Archibald were edifying and encouraging. Bro. Reeves and Trowbridge administered the sacred emblems and the Spirit of the Master was present. We are always pleased to hear the prayer or testimony of our aged Bro. McFarland who is seldom absent from the sacrament service. Special prayer was offered for Bro. Sawley one of our missionary number. We sincerely trust he will feel the power of God with him in his trial.

The dear little son of Bro. and Sr. Barrett has been seriously afflicted the past few weeks but he has been greatly benefited, and we sincerely trust he will be fully restored.

Bro. Rushton has been holding meetings in Lansdown with good interest the past few weeks.

The priesthood meeting was held at 5:30 p. m. Feb. 2nd.

2739 Greer Ave.

ELIZABETH PATTERSON.

SHAKE OFF THE DUST.

We are glad to be able to inform the saints that we have made commendable advancement in the work in hand relative to the United Order of Enoch during the year 1912. We have now reduced the debt upon the land to about one half the purchase price and feel we can breathe more freely and the "prospect pleases," for we feel assured our hopes will soon be realized, viz, freedom from debt and interest, and the work so long ago ordered of the Lord taking an onward stride.

"Beautiful for situation" is the plot of land purchased for the Saints to build their homes upon and where we expect to build shops and factories when we have freed the land from encumbrance. Let the saints near and far cheerfully respond to the needs so pressing upon us and purchase the remain-

ing lots, or liberally support the effort being made to successfully carry on the work.

Brother Edward Rannie has done a splendid work for the Order, in his field of labor, advocating its principles and purpose among those with whom he mingles. We are now in receipt of an order for three lots and a prospective fourth from him, which work could be duplicated by many of our missionaries if they would inform themselves of the splendid work to be performed by the Order when financially upon its feet. We are making a desperate effort to meet every claim against the land within six months, let every saint get busy and with the same determination join hands with us and the work will be accomplished.

We have written to presidents of branches personal letters—covering most of the states, the majority of which have not even thought the matter worth a two cent stamp for a reply, and yet they are preaching and advocating the redemption of ZION, gathering etc., and when a practical demonstration of our faith is called for, they are apparently as silent as the tomb.

What is our cause in this matter, is YOURS, wherever you may live, for the command is to all; for the benefits are for all those who have made "covenant with the Lord by sacrifice," and if the provisions for the redemption of the saints of Zion are not made, there must of necessity be confusion and disappointment come to those who move into the center State or the regions round about.

"The United Order of Enoch" has been organized for the purpose of making preparations for the gathering together and sustaining the children of God. The land has been purchased that there may be homes provided for those who gather, that the purposes of God may be fulfilled in granting inheritances and stewardships to the worthy among us; the rich among us, or such as have a surplus to cast into the treasury as provided in Section 77 and 101 in D. C. Zion cannot be built up under any other law than that given; no other impulses than those of love and sacrifice can be put into operation to successfully bring about God's purposes, then why delay the carrying out of what is demanded of us and which can be easily accomplished if we all decide to do what is required of us?

The duty of helping this movement is resting upon every saint and we should require no further appeal to get busy, and with the force of help representing our missionary equipment, if they will take up this important matter and work at it, we will soon be prepared to sing the doxology, and our work then will be begun.

I have just made enquiry at the office of the First Presidency and find there are five hundred and twenty-eight branches of the church in the United States, if each branch president would collect an average of fifty cents per member and forward that amount to M. H. Siegfried, Treasurer, there will be sufficient to liquidate our debt, and if necessary to build a church on the plot as soon as there is sufficient saints there to demand its use. Won't you do this for the Master's sake? Let us with Israel of old say, "All thou hast commanded of us will we do."

R. BULLARD.

Address, Treasurer, Independence, Mo. Box 115.

CORRESPONDENCE

ADRIAN, North Dakota, Jan. 16.

Dear Ensign:—I assay the task of writing a few lines to you, because of the blessings you have brought to us, and that others that have been made to drink of the same Spirit that we have may rejoice at the contribution of our unit.

I want to tell of the good time we have just had at our North Dakota District conference held at Berlin, Jan. 11 and 12. There were present of the ministry, Elders Wm. Sparling, J. E. Wildermuth, Jas. C. Page, Priests W. E. Shakespear, and Thos. Leitch. The sacrament meeting Sunday afternoon was a spiritual feast, there was prophecy, tongues, interpretation, and singing in tongues,—a revelation that, as Bro. Sparling said, was enough to convince the whole town of Berlin that our gospel was true if they would only consider it.

Two were baptized on Saturday afternoon a Mr. and Mrs. J. H. Slater they are from Brooklyn, New York. It was 24 degrees below zero, but the candidates did not wish to put off that which they had learned was their duty to do, and now they are rejoicing in having found the truth. They will make worthy members.

Others were satisfied of the truth of the gospel but put off obeying for reasons that to them seemed to be in the way of them living up to the requirements. Oh if all as soon as duty was made clear would move out to perform that duty. I believe by the help of God there is no difficulty that could stand in the way and prevent us from doing it.

I spent two weeks just before our conference at Sykeston at the pleasant and hospitable home of Bro. and Sr. Rasmussen. We held meetings nearly every night, and never had so many invitations to visit outsiders in

their homes, so we were going about every day, and feel that I did some good, one lady desired to be baptized, but there was no water that could be reached to attend to it then. We hope to get back there and attend to it before long.

Our work at Anamosa is holding its own and some who have opposed us in the past there are now talking of obeying, and they were to organize a Sunday-school there on January 5th, I was there and preached once to them in December. It will be remembered that it was here that we met some opposition last year. I visited Logan the fore part of December, this is the place that our reunion was held last year. We held meetings for more than a week and had some good sized audiences to preach to. Sr. Wm. Hecker is superintendent of a union Sunday-school at this place with an enrollment of something like fifty they use our Zion's Praises and Primary Quarterlies, we hope in time they will all see the superiority of our senior quarterlies and adopt them. Sr. Hecker with others have also recently organized a ladies union aid and the saints are getting the support of the ladies of the community, while I was there they gave an oyster-supper which netted them over thirty dollars, and they turned over to me twenty-five dollars to send to the Children's Home as a Christmas present.

I must not fail to mention a trip to Cottonwood Lake, I went to Williston and took stage north it is forty-five miles, I got to Marmon, and learned the stage on from there would not go that day so I struck out a foot, it was about twenty miles on farther, I walked till I was tired out and it was getting dark, so stopped at a farm house, the lady made me welcome and listened very attentively to me explain our faith, she bought a Book of Mormon and would take nothing for my night's lodging. She belongs to the Methodist church, I started on the next morning and walked for some time when a little boy came running out to the road and all out of breath asked, "Are you the elder?" This was on Thanksgiving morning and proved to be where Sr. Myrtle Pennell lived and she was looking for the saints to gather there for turkey dinner. I stopped got acquainted with the saints, had a feast of good things to eat, and spoke a number of evenings in the school house, but without gaining the interest of the outsiders. But the saints came and we thoroughly enjoyed ourselves, and when I left the saints remembered that it takes money to travel. Sr. Pennell was left a widow about a year ago with four small children, and wants to locate with a branch where there is an opportunity of making a living. Her children are model ones and she is willing to do anything and not afraid of work. Write her if you know of an opportunity.

In October I was out to my claim in Montana and built a nice little house on it, and while there we were organized into a branch with 19 members, Bro. Sam Andes is in charge with the zeal manifest by all it bids fair of doing good. Other saints will move there in the spring and some are about to unite that are there. The land around us is all taken now.

We are still in the Faith and anxious to do all we can for the work of God. Sorry to learn that some grow weary and give up the fight this is the result of first neglecting our small duties. May we ever be faithful to the end.

I am here trying to hold some meetings in a country school house, we have no members here, I am staying with a family named Palmer they have a daughter, Mrs. Albert Langdon that is a member. The mother is convinced and told me she intended to unite with the church. May peace attend the people of God everywhere.

Your brother in Christ,
James C. Page.

THEBES, Ill., Jan. 29.

Editor Ensign:—As I have been a member of the church for some time and have never written I will now do so.

I am a long ways from my parent and amongst strangers with only my husband and little daughter. I am very lonely. I am the youngest daughter of Mr. and Mrs. J. H. Burley of Grove Springs, Mo.

It seems as though the gospel has never been preached in this part for, if there are any members of the church here I do not know it. If any of the elders are passing this way I would like to have them visit us.

My husband has never heard the gospel, but I pray that he may yet hear it, and believe, and be saved. I want the prayers of all the saints that I may yet find the true way. Hoping that some elder may come this way soon. As ever a worker for Christ.

Box 7.
Mrs. Nora Nelson.

McLEOD, Okla., Jan. 29th.

Dear Ensign:—As I am all alone in this part and no saints around at all, I would like to ask the prayers of the saints as I am all alone in my troubles. I lost my dear companion last fall and have more and more burdens to bear.

Your sister in Christ
Pauline Klemm.

BURLINGTON, Iowa, Jan. 16.

Dear Ensign:—As I have often read and enjoyed many of the dear letters written to the ENSIGN by the saints of God in different parts of the country, I thought a few words from Burlington might be appreciated, especially by those who have labored amongst us and more so, when they notice that this is the first attempt I have made to write and tell others outside of our own district about our church and Sunday-school in which we all love to labor.

Our superintendent has often written articles in the different papers about our school, in which she mentions about our dear primary class of which I have the joy and pleasure of being teacher and if you my dear readers could see the love and affection those dear little ones show, and see the expression on their sweet smiling faces when I tell them the interesting stories of Jesus and his followers, you like myself would want to take them all in your arms at once and hug them, thank God that he has given you the opportunity of proclaiming his gospel in so sweet a way. And though I

have enjoyed every Sunday with them since I have taken the class which is almost a year and a half, I must confess that I was very down-hearted and sad this last Sunday, for as ones love and affection grows with these dear ones it is very hard to part with them, but as my class had grown to the number of thirteen it was decided that it was too many for one teacher so the six oldest ones were formed into another class, and when I told them I would no longer be their teacher, the sweet smiles seemed to fade away and tear drops sprang up in place. Although my heart ached to keep them; still tears of joy fill my eyes since I know they loved me.

But ah, dear saints, my young heart has not only enjoyed the happiness of the gospel in Sunday-school for last Sunday we had one of the grandest sacrament meetings I have ever been to. Bro. Arber of Independence, Mo., was with us and he and Bro. Miller took charge of the meeting. At first the Spirit was withheld from us, but after a few prayers were offered the Spirit was poured upon us in such a manner, that I'm sure was felt by all inasmuch that most every one offered their prayers and testimonies with tears of joy, and some of whom had never before been able to speak a word rose and with a loud voice praised the heavenly Father. So great was the power that before closing Bro. Arber arose and prophesied concerning our branch, in which he told us to be more in unity, for the Lord had a great work for us to do and in order to accomplish it we were to be more as one. Now dear saints I ask an interest in your prayers that we may continue to work onward and upward toward that one point—Unity, so that when the Spirit calls we may feel that the Lord is still with us and we are able to do his work.

Yours in faith
Esther Ortleb.

BELLAIR, Ill., Jan. 27.

Editor Ensign:—Preaching by Elders S. S. Smith, Sam Hoover two weeks in our new church, they came the 3rd of January. After closing our meeting the 16th, rain kept the people away and our efforts so far as we could see were not a success. Looking over the situation here I see no cause for discouragement or discontent. Sunday, January 26, we had for the first time Sunday school in the church. We wish the saints in the southeast districts to visit us. Let us develop a grand and precious faith in God.

I believe that nowhere in the world among any other people does there exist such true and holy fellowship as among the members of the Reorganized church.

When the gospel of Christ is believed and obeyed. It removes all bitterness from the soul, and fills the heart with divine love. We all have chances every day to do something noble, of magnifying the cause of truth; encouraging someone who is weak, helping someone in the gospel work. We shall seek to dignify our work however humble it be, by the Spirit and manner in which we do it. Bro. S. S. Smith, writes to the Bellair saints that he will be here this week we hope he will come. We will not be weary in well doing.

The first of April we will try to have an organ, for the church. Dear fellow-helpers give us your prayers, and write us a word of encouragement. This is the Lord's work and we his servants.

Your sister in Christ,
Mary A. Ferguson.

STOCKTON, CAL. Jan.

Stockton can be readily found on the map of California, being not many miles south of Sacramento in which is the state capitol.

It can be also quite easily found in a more material way should one wish to locate in a good prosperous city in this great state. The writer with others would especially like to see a few energetic spiritual Latter Day Saints families move into this city. There is a branch of good saints here, with a nice, almost new chapel free of debt, but a little too large for the present congregation.

Fifteen or twenty more live saints would make Stockton one of the most desirable places to live in to be found in north California, and that is saying a whole lot. Without startling the world with wonderful achievements, the little band of honest worshippers are moving along the lines of progress in peace and comparative prosperity. The Religio is regularly sustained on Friday evenings and is quite interesting. The Sunday-school has lately added a larger blackboard, a two yard schedule-chart with new feature of regular program, a standard of excellence chart to its stock of school furnishings, also three points of excellence in its attempt for a higher standard, or grade.

The church proper is moving along nicely without friction or faction, to better and more punctual attendance in all lines of church work. Prayer meeting on Wednesday evening. Preaching on Sunday at 11 a. m. and 7:30 p. m. Sacramento meeting every first Sunday in the month at 11 o'clock, Religio at 6 p. m. Sunday. All scattered saints and friends, also those passing through the city are kindly invited to come and worship with us, especially missionaries. Take San Joaquin street car—get off at Jackson street, go one block east and one-half block South, and find a welcome.

The financial arm of the work here is not dead. While a fine organ is being paid for upon the installment plan, and well along toward the finish, a cement approach, and side walk have recently been laid, and a new stove installed both paid for, and the extra expense of a local pastor is cheerfully and successfully borne.

Bro. Missionary Stead ran in upon us on two different Sundays and gave us some good sermons, so reported—the writer being absent. We like to have the missionaries meet with us from time to time as circumstances enable them. Their association and a change of platform works good, and enjoyable. The writer has had an opportunity to visit Rep-on, where they have a nice Sunday-school conducted by the few saints who live there—also visited San Francisco. All lines of church work moving along in good shape.

We are trying to fight the battle of life, manfully hopefully and peacefully and praying the Father to eventually give us the victory.

In gospel ties,
H. I. Davison.

KENNETT, Mo., Jan. 25.

Editor Ensign:—I am alone in the world. I mean I have no close family ties except a lone sister and we are the only saints I know of in this county. If there are any near here I would be glad to hear from them. Also I would like to hear from some one in the cotton belt, where is a branch that has meeting at least least once a month. I am so tired of living where I cannot hear any preaching I want to go somewhere wherever I can get work to make a living.

I would also like to hear from any one, anywhere who like myself, is without the comfort of home family ties.

Your lonely brother,
Geo. N. Brush.

PEEBLES, Ohio, Route 6, Jan. 15.

Editor Ensign:—As I am sending you a dollar to renew my subscription for our dear paper I will also write a few lines for your valuable pages. We are among the isolated ones, being about twelve miles from the nearest branch and do not attend very much as the roads are so bad this time of year but we are trying to let our light shine the best we can and will give our papers to any that will read them.

What has become of Bro. J. S. Roth, I miss his writing so much if he sees this I hope he will write soon for the paper. We would like to hear from him, and Mr. Alice Corson if she sees this I would like a letter from her.

We ask an interest in the prayers of all God's people that we may prove faithful and do what the Lord finds for us to do.

Your brother and sister in Christ,
J. P. and MARY F. COLVIN.

CATARACT, Wis., Jan. 28.

Editor Ensign:—Bro. R. D. Davis and the writer have been holding services for a couple of weeks. This is an entirely new opening, our work never having been presented here before. Yet the interest and attendance have been the best I have ever had in my missionary experience. The people though generally poor in this world's goods have treated us royally, thus making our work in their interest a pleasure, besides the whole community turned out every evening packing the school house full, thus enabling us to tell them the gospel story subject by subject, and enabling them to get a general understanding of our position. There is splendid material here for a branch sometime in the future if these good, honest hearted people continue to investigate the truth. I have never seen such interest manifested in religion before. May God bless them to their good is my prayer.

Your co-worker,
Elder B. C. Flint.

WINSLOW, Ind., Jan. 28.

Dear Ensign:—Since reading the dear letters in the ENSIGN I felt that it was my duty to write a few lines for its pages for we never see anything from this part of the country. There are no saints here but myself and husband, and we were baptized last August by Bro. Jacob Hall. There are a few more that seem to be interested. Two brethren were here in December and preached some for us, and we hope that some of the elders will come this way in the spring. We are praying for a good opening here, so the time may come that we can enjoy meeting and Sunday school, for I have several children that I would like to be in Sunday school. Here they have Sunday school in the summer time, but they are the "Holiness" people and they teach so much different to what we believe.

So pray for us that we may live worthy of the name Latter Day Saints, and any time an elder is coming this way, he will be welcome at our home.

Your sister in the one faith,
Elsie Coleman.

THE CURTIS-CARLIN DEBATE.

The Curtis-Carling debate is on. Last night 1000 people in the tabernacle built jointly by Latter Day Saints and Baptists, for the occasion. Bro. J. F. Curtis opened up with a fair exposition of our position, using chart and an array of Scriptures. Carling ignoring chart and Scripture, striking hard at "Old Joe" the "Mormon God" etc., etc. It looks well for us notwithstanding the revivings of Carling—both men seem to be in fine fettle—the great audience is expecting the fur to fly, so note it be. Sr. Belle James is the stenographer.

T. W. Chaturban.

JOPLIN, Mo.

About 1000 out this first night of Curtis-Carlin debate. Carlin was very nervous and put a lame fight. Baptists disappointed in their man. We saints feel well with the start. There is quite an excitement. The temporary building will seat about 1,100 perhaps and was full first night. We can not seat the people. It will continue twelve nights.

The Englishman.

The Union Pacific railroad has issued an order that any employee found going into or coming from a saloon will be discharged immediately. The order is made in the interest of safety and efficiency. The Union Pacific has had in effect for several years a regulation that no drinking man shall have anything to do with the moving of trains, but the new rule applies to clerks in the headquarters as well as to trainmen. It matters not under the new rule whether or not the employee takes a drink. If he is seen entering or leaving a saloon he will be discharged.—*Kansas City Star.*

SERMONS AND ARTICLES

THE SECOND OFFENSE.

THE STATEMENTS OF THE LAW.—WHAT DO THEY MEAN?

PATRIARCH J. R. LAMBERT.

"Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out."—Doctrine and Covenants 42:7, middle portion of the paragraph.

What is meant by "the second offense," is made plain by the statements of the law just quoted. When one has been properly tried before a legally constituted church tribunal, and found guilty, it is case number one, and the first offense; and when the same party, tried in like manner, but at a later date, is found guilty of repeating the crime, it is case number two, and the second offense.

The point at issue, which is an important one, and one upon which there is some difference of opinion, is this: After the party has been found guilty of the second offense, can he properly come back into the church by repentance and baptism? Some believe that he can, while others believe that he can not.

It must be conceded, I think, that the language of the law is quite plain and specific; but we get into trouble when we try to go beyond what is expressed in the law, and especially when we move in opposition to what is already revealed.

Concerning the one who is found guilty of the first offense, the Lord specifically says: "And he that committeth adultery and repenteth not, shall be cast out;" but it does not say, "he shall not be forgiven." "But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive."

Here we are plainly told when (that is, under what conditions,) we shall forgive, and when we shall not forgive. When the second offense has been committed, repentance ceases, and forgiveness is at an end. To extend forgiveness after this, is to do it without any warrant found in the law, and in opposition to the law. But, of course, we need to understand what forgiveness means, and what it does not mean, as herein used.

Now, after confessing his guilt and making a solemn promise before God and the church that he will do it no more, he repeats this terrible crime with its terrible consequences! Now what does the Lord say concerning him? He shall not be forgiven, but shall be cast out." Not one word about repentance, and forgiveness is positively forbidden. The Lord finds no place for his repentance. Shall we try to find one? In the first offense, the Lord tells us, plainly, under what conditions we may forgive, but in the second offense, where it is much more needed, if the opposite view be a correct one, he does not so much as intimate that he can come back at all!

This revelation from which we have quoted contains a record of the law which was and is to govern the church till Jesus comes to rule and reign over his people. (See Doctrine and Covenants 41:1,2; 42:1,8;5:5.) In this law, all the sins found in the catalogue are mentioned and condemned, in specific and general terms. Two of them, the second offense of adultery, and killing, are unpardonable. And all those of mature years, who are intelligent readers of history, both sacred and profane, need not be told that these two sins have always been closely associated. The first frequently leads to the second.

But let us notice what the Lord says of them. Of the first, as we have already seen, he says, "He shall not be forgiven;" and of the second, "Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come."

And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land."—Doctrine and Covenants 42:7, 6, 21.

A few pertinent and significant questions will throw light on the subject. Those who accept the opposite view of this question must believe, with us, that the guilty one is "cast out" in an unrepentant and unforgiven condition, or that, although he has truly repented, the Lord will not accept his repentance.

First. Why does the Lord command that he (the guilty one) "shall not be forgiven, but shall be cast out?"

Second. In case he can and does repent, before he is cast out, why is it that the Lord will not accept his repentance, then, but at a later date, he will accept it?

Third. If it be said, he can not truly and sincerely repent, because he must pay the penalty of being cast out, then, we ask, How long will the penalty attach? Upon what seems to be a fair claim of repentance, can he come back into the church the next day, or week, or month? If so, what has been gained, either for the church or the transgressor, by casting him out?

Fourth. Why did the Lord give such particular instructions as to what we must do with the guilty one, and then, while he is yet on our hands and may ask for admission into the church at any time, leave us without one word of instruction?

All this seems to indicate, very plainly, that the design of God is to leave the guilty party right where the expressed terms of the law leave him, that is, unforgiven and outside of the pales of the church. There is, without doubt, good and sufficient reason why it should be so, else it would not have been so ordered.

OBJECTIONS CONSIDERED.

First. It is claimed that our position is in conflict with the teaching of the gospel, which requires us to forgive all men, and that without limitations or conditions.

If this be true, why not forgive him before he is cast out, and especially so when he puts forth the claim of repentance? But the law says, without any reference to confession and repentance "He shall not be forgiven, but shall be cast."

Second. "That means," says the objector, "that we are not to forgive him at that time, but afterwards we may."

Parenthetical words, phrases, and sentences are sometimes useful and permissible, and sometimes they are not. When used to throw additional light upon what is already indicated, they serve a good purpose; but when used to add to and change what is already indicated, they are neither useful nor permissible.

Forgiveness, permit us to say, is of two kinds. First, personal or individual forgiveness, without any reference to the administration of the law. This kind requires us to forgive all men, without any regard to the conditions imposed on the wrongdoer, or to limitations of time. But we will let the Doctrine and Covenants explain itself.

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

This divine instruction places the matter before us in excellent shape, and leads us right up to the second kind of forgiveness; namely, what we will term legal forgiveness. We must have compassion on the erring ones, and in our hearts forgive them, but at the same time, if they will not confess and repent, they must be delivered up to the church to be dealt with according to the law of the church. Why? "That God might be glorified;" "that we may be justified in the eyes of the law;" "that we may not offend him who is" our "Lawgiver." Strong reasons these, and they ought to satisfy all who claim to have faith in God.

As ministers and members of the church of God, we are required to be compassionate and forgive all from the heart; but as administrators of the law, we can only forgive in accordance with the terms of the law. Where God says, in the law of the church, "forgive," we must forgive, not only from the heart, but in a legal sense; and where God says "he shall not be forgiven," we must not forgive him, that is, in a legal sense, and as administrators of the law.

It is easily seen that the forgiveness spoken of in Doctrine and Covenants 42:7, is of a legal character, and in nowise conflicts with that forgiveness of the heart which is required of all the saints, always, everywhere, and under all conditions.

Third. "But," says the objector, "when we deal with members of the church for other transgressions, we receive them back, under proper conditions, although there is no special provision of law to justify this practice. Why not, then, receive back anyone who has been found guilty of the second offense of adultery?"

The answer is easy. The cases are not parallel. If the objector can find one or more places where we have been instructed, when dealing with the members of the church for these "other transgressions," not to forgive, but cast them out, then, clearly, the same law will apply as in the second offense of adultery. This law applies to parallel cases, but not to dissimilar ones.

Fourth. We are told that there is no gospel in our position. The gospel says, "Come," and we say, "He shall not come."

This is begging the question. If the law, given of God, prohibits their coming back, then it is not we, but God, who says "They shall not come." If the law does not prohibit them from coming back into the church, let it be shown.

In Doctrine and Covenants 42:20, we read: "But if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you."

Is there any invitation to "come" in this statement? Is there any gospel in it?

In paragraph 21 we are instructed to deliver up to the laws of the land any persons found guilty of killing; and we are bidden to remember that for such persons there is "no forgiveness." If capital punishment is in vogue where they are delivered up, they are very liable to be executed for their crime. Is there any invitation to "come" in this instruction? It is not harsh for us to ask those who use these objections, to tell us if there is any gospel in this word of the Lord to us. We do it in all kindness, that these objections may be legitimately removed.

Paragraph 20, referred to above, not only instructs the church to cast out those who leave their companions for the sake of adultery, when they themselves are the offenders, but it also says the following: "And again I say unto you, that ye shall be watchful and careful [italics mine], with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them."

Notice, please, that in the cases herein cited, not one word is said about the condition of repentance, except concerning those who are guilty of fornication and are not married. These may come into the church if they repent. So it is very plain, we think, that we may get ourselves into a condition where we can not repent, because there is found no place for repentance.

Fifth. Another objection which has been made to do duty is fairly stated in this way, and is founded upon the teaching of Christ: "There is but one sin for which there is no forgiveness, and that is to sin against the Holy Ghost."

We kindly remind those who use this objection that until the sin against the Holy Ghost is properly defined, and it is proved that the second offense of adultery is no part of that sin, the objection is without force. This has not been done, nor is there any probability that it will be done.

The sin against the Holy Ghost, as we understand it, is the "sin unto death," of which John says, "I do not say he shall pray for it." (1 John 5:16.) It is a denial of Christ and his gospel, in word, or in act, or both. We may as effectually deny Christ and the righteousness of God revealed in the gospel, by deeds of unrighteousness, as by word only. Surely no one will deny this.

It is true, according to Matthew 12:31, 32; Mark 3:28-30; Luke 12:10, that Jesus taught that speaking against the Holy Ghost is unpardonable sin; but he did not claim this to be the only sin that is unpardonable. Had he done so, there would be a direct conflict between Christ in the New Testament and Christ in the Doctrine and Covenants; for, as we have seen, the latter book says: "And he that kills shall not have forgiveness in this world, nor in the world to come;" and of the one guilty of the second offense of adultery, it says, "He shall not be forgiven, but shall be cast out."

The New Testament record shows that Je

was answering the Pharisees who claimed that he had an "unclean spirit," and that he cast out devils "by Beelzebub the prince of devils." (Mark 3: 30; Matthew 12:24.) Jesus shows that in setting up that illogical, unscriptural, and false claim, they were sinning against the Holy Ghost.

In Doctrine and Covenants 76:4, we have a more complete description of the sin against the Holy Ghost, in its entirety. It is defined as follows: "To deny the truth and defy my power; to deny 'the Holy Spirit, after having received it;' to deny 'the only begotten Son of the Father.'"

There are few, if any, sins found in the catalogue of sin and crime, which will more quickly and effectually move its adherents away from God, and Christ, and the gospel, than the crime of adultery, especially if one has become so steeped in the abomination as to be found guilty of what is known to the church as the "second offense."

Every sin for which there is no forgiveness, is a sin against the Holy Ghost, and all of them, put together, constitute the sin against the Holy Ghost, in its entirety.

What God does, or authorizes to be done, is always the best that can be done for all concerned, under existing conditions. It is, therefore, a most excellent and important thing to "have faith in God." God does not forget the poor, unfortunate transgressor, nor does he forget the needed protection and purity of his church.

Speaking for myself (and I believe for a large class of intelligent and God-fearing men and women), I am more and more confirmed in the belief, that God has directed that these poor unfortunates, steeped in crime of the most debasing character, should be left just where we should be willing to leave them, namely, *outside of the church of God*, unrepentant and unforgiven.

ORIGIN OF MORMON POLYGAMY.

ELDER J. W. PETERSON.

Anent several magazine articles which appeared sometime ago, certain authors have either obscured or misstated the origin of polygamy in the Mormon church. Those articles prove conclusively the unreliability of Mormon testimony and more especially of the leaders. For writers to impeach their witnesses and then use their testimony to fasten polygamy on Joseph Smith, comes far short of consistency. One writer shows so nicely and so completely the duplicity of the whole Mormon fabric, so far as it applies to Utah, that one's admiration is chilled to find him afterward, quoting these same Mormons, as to the origin of polygamy.

Their unsupported testimony, that Joseph Smith either sanctioned or practiced polygamy has been successfully met by his widow and sons. They would better know his domestic life than any others, and their statement should have full weight.

The origin of polygamy has been the foundation of prolonged and costly law suits. In every decision, its origin has been laid at the door of Brigham Young, and not that of Joseph Smith. If the writers are unaware of these court decisions, they are not well enough acquainted with the Mormon question to be reliable. If they are aware of them and suppress the facts they are equally unreliable. The good they hope to do is greatly overshadowed in the minds of more than a hundred thousand people, half, at least, of whom can prove the "Smith origin" of polygamy, unreliable and untrue. Many readers are aggrieved that the plain facts have been misstated. This people, thus aggrieved, are among the most honorable and patriotic of our country, and are in no way connected with the Utah people, though by the less informed, are often referred to as "Mormons." They are located in all parts of the world, including the larger cities of our own country, and Canada. Many of them occupy places of honor and trust, for which they are especially adapted because of their religious training.

ORIGIN AND DIVISION OF THE CHURCH.

During the administration of Joseph Smith from 1830 to 1844 the original church was one and undivided; and had grown to about 150,000 to 200,000 members. At the death of Joseph Smith, a certain faction of the church was led away from the faith by Brigham Young, and settled in Utah. Other factions, under different leaders, settled in various places. Some as far as Jerusalem, and others on the islands of the South Pacific. The Smith family refused to follow any of them, but formed a nucleus around which the scattered fragments rallied. The eldest son of Joseph Smith became their leader, which position he yet holds. He is the real

and legal successor to his father. During the presidency of his father as well as that of his own, persons in any way favoring polygamy were expelled from the church. No society had stricter laws against that crime, and none were more swift to execute them.

JOSEPH SMITH HIMSELF ON POLYGAMY.

Joseph Smith was by no means silent concerning polygamy. On February 1, 1844 he published the following notice in the official church paper:

"As we have been credibly informed, that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hiram Brown, has been preaching polygamy and other false and corrupt doctrines in the County of Lapeer. State of Michigan.

This is to notify him and the church in general, that he has been cut off the church, for his iniquity; and he is further notified to appear at the special conference, on the sixth of April next, to make answer to these charges.

JOSEPH SMITH,
HYRUM SMITH,Presidents of the church."

This notice calls polygamy a "false and corrupt doctrine." All the teachings of Joseph Smith on that or similar subjects, support that belief. He was not charged with any other belief until long after his death, and even then by unreliable characters. When the charge was falsely made in Utah, and re-echoed by others in the east, it was boldly and successfully disproved by his widow, sons, and most intimate acquaintances: But they were poor and few in number; with a world against them. No matter how just their cause or how clear their proofs the literature of that time and until recently, was closed to the facts. Inch by inch, and step by step, with a world to move, meeting every possible opposition, and assailed from every possible quarter, they have forged and blasted their way and nothing has been able to overthrow their proofs that Joseph Smith was not the author of polygamy. The principle defence of certain magazines has been, "a fear to face the facts." It hardly seems American to refuse to hear or print both sides, but such seems to be their plan. So we turn to the dailies.

THE ORIGINAL LAW OF MARRIAGE IS UNREPEALED.

The only "General Assembly" ever held by the church during the life of Joseph Smith, or since, adopted, without a dissenting voice, the following marriage contract; which forever excludes polygamy from that society.

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition, that is: keeping yourselves wholly for each other and from all others during your lives?"

They also issued at that time, the following article of faith:

"We declare that we believe that one man should have one wife and one woman but one husband, except in cases of death, when either is at liberty to marry again." Doctrine and Covenants, Sec. 111.

These resolutions were adopted August, 1835 at Kirtland, Ohio. There never having been another council of equal authority, even in Utah, either before or since, clearly proves that law of marriage still in force. And just as clearly proves the Utah church to be apostates from the faith of Joseph Smith, no matter what their claim.

IN THE COURTS.

Hon. Judge L. S. Sherman rendered the following decision in the Court of Common Pleas, Lake County, Ohio, February 1880:

"The Court do find as matters of fact . . . That the church in Utah has materially and largely departed from the faith, doctrines, laws, and ordinances of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith, the doctrine of Celestial Marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original church."

It will be noted that the Utah church departed from the faith established by Joseph Smith, by attaching the doctrine of polygamy and other erroneous tenets. Polygamy was not therefore a doctrine of the original church. Joseph Smith would have as surely been cast out of the church as any other man, had he attempted the introduction of polygamy into it.

The doctrine of referendum and recall, has always been a very prominent one in the true Latter Day Saint faith, but is treated in Utah much like the Mexican Constitution was under Diaz.

Judge John F. Phillips, U. S. Circuit Judge of the Western Division of Missouri rendered the following decision in Kansas City, Missouri, March 16, 1894:

"There can be no question of the fact that Brigham Young's assumed presidency was a bold and bald usurpation. . . .

Claim is made by the Utah church that this doctrine of polygamy is predicated of a revelation made to Joseph Smith in July 1843. No such revelation was ever made public during the life of Joseph Smith, and under the laws of the church it could not become a law until submitted to, and adopted by the church. This was never done. . . .

It is charged by the respondents as an echo of the Utah Church, that Joseph Smith, the martyr, secretly taught and practiced polygamy; and the Utah contingent furnishes the evidence and two of the women to prove this fact. It would be uncharitable to say of these women, they have borne false testimony as to their connection with Joseph Smith; but in view of the evidence and circumstances surrounding the alleged intercourse it is difficult to escape the conclusion that at most they were but sports in 'nest hiding.' In view of the contention of the Salt Lake party that polygamy obtained in Nauvoo as early as 1841, it must be a little embarrassing to President Woodruff when he is confronted as he was with the evidence in this case, with a published card in the church organ in Nauvoo in October 1842, certifying that he knew of no other rule or system of marriage than the one published in the Book of Doctrine and Covenants. . . . A similar certificate was published by the Ladies' Relief Society of the same place, signed by Emma Smith the wife of Joseph Smith, and Phoebe Woodruff, the wife of the present President Woodruff. No such marriage occurred under the rules of the church and no offspring come from the imputed illicit intercourse, although Joseph Smith was in the full vigor of young manhood."

The rule of marriage observed by the original church is still in force in the church over which the son of Joseph Smith presides. This rule, Brigham Young eliminated from the standard books of the church, and is one totally repudiated by the Utah people.

CERTAIN REPUTED WIVES.

It was a great thing in later years, to be regarded as the plural wife of Joseph Smith, to be looked up to, and honored by polygamists everywhere in Utah, and the Mormon leaders in particular. No matter if thereby they would prove themselves guilty of living in secret adultery, and no matter if they perjure themselves, if they could only be honored as the plural wife of Joseph Smith. No matter either, with certain magazine writers, if these same women had previously signed a statement to the contrary. Their contradictory testimony is sent forth to the world as though it might have some weight. Well did Judge Phillips say of them: "False testimony." "Embarassing testimony." etc.

THE BOGUS REVELATION.

Young was a man of resources. Not a straw was left unturned to fasten polygamy on Joseph Smith; and for the reason that the church had great confidence in Joseph Smith who had never betrayed that trust. They knew his private life and superior Christian character. If they could be made to believe that he was inspired to establish such a rule of marriage, they would sooner accept it.

But what of the revelation itself? It was not in the handwriting of Joseph Smith or that of his private secretary. Nor did the secretary know anything of it, when in after years, the report came from Utah, that Joseph Smith was charged with being its author. He died but recently an honored old man, still declaring the report untrue.

It was necessary for Young therefore, to claim that Emma, the wife of Joseph Smith, had burned the original manuscript. Unfortunately he reckoned without his host, for Emma was the best of women. A descendant of Judge Hale of England the "honest miller" of whom every British and American schoolboy has been proud. Of her, the Nauvoo Independent published the following, at the time of her death, which took place April 30, 1879.

"She was loved and respected by all her neighbors for her kind and charitable disposition. She was a good and faithful wife, a kind and loving mother, as the expression of her children and associates will verify. If such a record as she has left does not render a person worthy of a better life beyond, it is difficult to conceive how it can be

done. The assembly was large; almost every one knew Mrs. Emma Smith-Bidamon, some intimately and for many years; some but a few months, but it is safe to say that the respect, esteem, and love by which she was regarded by all, is but a just tribute to the sterling virtues of the woman, wife, and mother, whom the community so soberly, so sadly, and so tenderly laid away to rest, on this beautiful May day, by the side of the Father of Waters, the mighty Mississippi."

This statement in a secular paper and in a community where nearly everyone was hostile to her faith, must be received at full value.

Did she burn the revelation of polygamy. Let her answer:

Question.—Mrs. Bidamon, have you seen the revelation on polygamy?

Answer.—I have.

Question.—Have you read it?

Answer.—I have read it and heard it read.

Question.—Did you ever see that document in manuscript, purporting to be a revelation to authorize polygamy?

Answer.—No; I never did.

Question.—Did Joseph Smith ever teach you the doctrine of polygamy, as being revealed to him, or as a correct and righteous principle?

Answer.—He never did.

Question.—What about the statement of Brigham Young, that you burnt the original manuscript of that revelation?

Answer.—It is false in all its parts, made out of whole cloth, without any foundation of truth." (Church History, Vol. 3, pp. 351-352.)

A part of her last testimony is as follows:

"There was no such thing as polygamy or spiritual wifery taught publicly or privately before my husband's death, that I have now, or ever have had any knowledge of.

Did he not have other wives than yourself?

He had no other wife but me, nor did he to my knowledge ever have." (Church History, p. 255.)

Whom shall we believe, the notorious Brigham, nineteen times steeped in crime, or the noble Emma of "sterling virtues," in whom the whole community found no fault?

Not till 1852 was there any mention made of any such revelation, for the best of all reasons: it was not in existence. It was first produced at a conference in Salt Lake City, Utah, August 1852, but dated back to 1843. This would make it appear abortive—given in 1843 and not made public till nine years later.

On that occasion Brigham Young said:

"The revelation has been in my possession many years; and who has known of it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not."

No wonder that some one has ironically commented:

"Now how strangely inconsistent, that the revelation should be given nine or ten years before its time, and have to lie eight or nine years under his patent lock before it would be time to proclaim it. Here, then, we have a specimen of an abortive revelation,—come before its time, had to be put in the sacred incubator, under a patent lock, for eight or nine years, and shown occasionally—just often enough to get the thing used to it, so it could go abroad. So much for this curious revelation—came in an abortion—got burned up—then got locked up—and now has gone forth to damn everybody who does not believe it. It is a perfect phoenix."

IT "DAMNS THE MORMONS," TOO.

I would be pleased to give the entire text to the bogus revelation, but it is a very lengthy document. One paragraph will be sufficient, the fourth.

"For behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory."

Clearly, then, every Brighamite who does not observe the conditions of this covenant must be "damned." Polygamy is one of its specifications.

Undoubtedly the Utah Mormons have secured statehood through ostensible promises and have deceived the government. It is further evident they will continue to do so, as long as they accept as genuine the divine threat of "damnation" for refusing to enter polygamy. How much confidence can be given to persons making an adverse pledge, however clear, when with their whole soul they accept and fear the other. No pledge of monogamy could be accepted from them so long as they really expect to be "damned" for keeping it, and their only salvation depends on breaking it.

So long as they believe such a curse to be hanging over them, their officers, either legislative, or judicial, will, in the very nature of things, circumvent any law to the contrary. Their missionaries traveling throughout the length of our country would, under the conditions, enter its practice, if at all possible,—openly, if they could, secretly, if they must. "A man convinced against his will is of the same opinion still." Here is the kernel of the whole matter, and the key to the whole situation: "If ye abide not this covenant then are ye damned."

CONDITIONS IN UTAH.

It is only fair for me to say that when the aforesaid writers give a history of conditions in Utah from personal knowledge and observation, they state conditions correctly, but what do they know about the origin of polygamy? They were not born at the time, and in some instances their fathers were not born then. We have now reached the third and fourth generation of polygamists. Its origin as claimed by the Mormons rests on the unsupported testimony of Brigham Young, a few of his partners in crime, and some magazine writers. We are glad these men have told what they know, but let them be silent on matters they do not know.

Statehood should be withdrawn from Utah and every polygamist disfranchised. They believe polygamy to be a virtue and that they will be "damned" without it. That bogus revelation is the whole fault. Depriving them of statehood until they reject that document heartily, cannot be called persecution as they are apt to think in Utah, but it would be prosecution for the crime of polygamy. It is time the American people should raise up and stamp out the crime. It is purely the twin brother of adultery. If politicians continue to dally with that matter in the future, as they have in the past, they should be removed and more honorable men chosen to fill the places they have disgraced.

CONSTITUTIONAL AMENDMENT.

If statehood cannot be withdrawn from Utah, then, the next best thing is a constitutional amendment abolishing and prohibiting polygamy. Recent writers suggest such a course as if it were new and original. Due credit has not been given to the real originators of that idea. Some of the women's societies, though they knew the originators, still claimed the honors. As early as 1870, again in 1876, the anti-polygamist Latter Day Saints, with the sons of Joseph Smith as leaders, memorialized congress on this matter. (See General Conference Resolutions Nos. 107, 178.) In 1902 they were plainly asked to provide for a constitutional amendment prohibiting polygamy, and this was reiterated in 1903. (Resolutions Nos. 520 and 530.)

Many Congressmen thinking these petitions rested on religious prejudice, failed to properly consider the facts. Honors have been seized by others that do not justly belong to them. Even now that I have given the facts and their proofs, many will be slow to accept them.

NO DESCENDENTS OF JOSEPH SMITH IN UTAH.

It may be news to some of your readers to learn that not a descendent of Joseph Smith accepted the Utah faith, or became members of that organization. The Joseph Fielding Smith now president of the Utah church, is a nephew and not a descendent of Joseph Smith. What then became of the four sons of the original Joseph Smith? One would conclude from Cannon, Hendrick, Lewis and others, that they have never been in existence. Why did they not give them proper credit? Evidently, because the mere mention of their claims, as sustained by the courts, would overthrow their statement relative to the origin of polygamy. Was it the part of valor to suppress such claims?

BRIGHAM YOUNG ORGANIZED A NEW CHURCH.

Instead of Brigham Young being the successor of Joseph Smith, and his organization the continuation of the original church, Young constructed it upon a different basis, altered the faith lamentably, rebaptized and reordained those of his followers who had been members and officers of the original church.

At the time of Joseph Smith's death Brigham Young succeeded in leading away about one twentieth of the church; and in the years following a few thousand more, most of them from Europe.

Young was not the highest officer in the church at the time, nor in the line of legal succession. Illegally, and casting his own vote to make a majority in his own quorum, he became leader of those who followed him. This in the month of December 1847 after he and his company had been re-bap-

tized the previous August. It was nearly six years after that, and eight years after the death of Joseph Smith, that he introduced polygamy into the Mormon church.

THE ORIGINAL CHURCH CONTINUES.

The exodus of Brigham Young took from the church many of its leading members, making it necessary to reorganize the remainder, not upon a different basis or a changed faith, as Brigham Young had done, but upon the same former foundation as the original church, which excluded polygamy.

This organization since 1852, has successfully challenged the claims of Brigham Young, and now numbers tens of thousands living in all parts of the world, known for their loyalty to the government, their probity of character, and their opposition to polygamy. It has always been against that evil and its kind, and made the first attack against it and that too in the very door yard of Brigham Young.

Joseph Smith the son of Joseph Smith became head of this organization April 6th 1860 which position he yet holds. The headquarters of this church are at Lamoni, Iowa. The president lives at Independence, Missouri, and is now the sole survivor of his father's sons. He has occasionally traveled in Utah, smiting polygamy and its kindred evils with herulean blows. He is now an honored old man in his eighty-first year known throughout the world for his breadth of thought and his nobleness of character. He has for more than fifty years presided over the same church of which his father was former president and founder, and for nearly that long has been editor of the official church paper, *The Saint's Herald*. He and his church are a standing rebuke to the statement that his father was the author of Mormon polygamy.

If salvation depends on polygamy as the Utah church claim, what a fatal mistake the original Smith made that he did not teach it to his wife and sons. Most people will conclude that he knew nothing of the revelation attributed to him by certain unreliable witnesses in Utah, and that he regarded polygamy as a crime. He was not there fore its author.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, EDITOR,
1416 W. Walnut St., Independence, Mo.

HOME.

The Highest idea of God, is Father, and of Heaven is Home.

What is our home to us? What are we to our home? What is our home to our children?

I do not know that we can ask ourselves any more important questions.

What is our home to us? Is it the best place on earth? Are we making it express our best self, does our "best self" comprise purity, dignity simplicity and honesty?

Does our home-making fully fill the desire of our heart for work, do we feel that the home was organized by our heavenly Father, and that it is an honor that he called us to care for it?

Do we know that the "source of the foundation of every government is within its individual home," and it can give character through that of the parents and the children they bear?

It should be a sanctuary from the world, a place where perfect understanding and harmony is found, a haven of rest for our husband where he will be free from the care of a hard day spent in labor and discouragement.

Will he find a cheerful greeting, a little petting?—yes, I know our husband's are called the stronger sex, but they have a little weakness along that line.

Is our home an expression of our love for beauty by our neat appearance, articles of our tasty handwork here and there, a shelf of pretty well cared for plants in the window, good books in easy reach, a well prepared meal ready for a neatly set table. Nothing stiff or too trim in the atmosphere only pleasant and homey. Little wonder if the good man quickens his pace as the light shines through the window.

Together are you preparing the best home in your power for the children that may come to you? It need not express wealth, the appointments need not be elaborate. Nothing expresses real home comfort to any mind so well as home made necessities prettily finished showing good taste and use—not up to date? No! glad of it! I almost hate that hackneyed phrase "up to date!"

WHAT ARE WE TO OUR HOMES?

If we as men and women "Are centers of force, constantly creating new energies," are we able to put a circuit upon our influence: If not it depends upon us to make that influence all it should be.

Our home was not forced upon us it was our own choice. We have not well considered the work we are marking out for ourselves if we do not realize that there is something for us to do to be able to keep our home as a sacred trust.

It is right that we feel happy in the pleasure we feel upon entering our new home. We enjoy selecting our furniture, the arranging is pleasant; it does not seem hard to make laws for the government of our home but there is work we have to do with ourselves, individual differences must be overcome before we become a unit.

Unity diminishes the friction and makes the machinery of the home run smooth. While there are two supports, the builder and keeper, the home is one,

It is necessary that a home be built upon an honest foundation, governed by simple unaffected rules of love and helpfulness.

It is the wife that has most to do with creating the atmosphere of the home and that it may have a cheerful air her work as home keeper must be congenial.

You are not what you should be to your home if you do not put the best of yourself into it, do not know the true treasures of home-keeping if your work is a burden, it would mean more to you if you realized the magnity and purpose of it.

We must get far from the true meaning of the word and work to see it as a limit to our usefulness, must deny the spirit of it to conclude that its constant duties are degrading, must have a false opinion of ourselves to conclude that we have natural qualifications for a higher station.

There is no call for the sympathy we often hear expressed for the home-keeper who is satisfied with her work, have a poor idea of what a home will hold unless we realize that the best there is can be brought into it. Our best ideas can be worked out in the home.

What is our home to our children? Is it not to make it what it should be for the children that we have a right to expect will come to us that we have been planning and building?

When we consider that the child is largely what we make it and that it is the influence of the home that helps develop character, we will understand something of what our home should be for our children. We must build upon an honest foundation. If there is a spirit as well as letter in all teaching there certainly is in honesty. It is not only that we pay to every man that which we owe but that we are honestly what we seem. The principle applies to our home, our furnishing, our clothing that in nothing we go beyond our means, and if by the help of God's Spirit we can help our children to be satisfied with life on this firm foundation there will be born in them that noble, independent dignity that will mark them as noble men and women.

Have you qualified so as to be your children's best helper? Are you willing to lose yourself that you may appear again in them? Have you sufficient self-control to only direct, leaving the work for them to do? Are you your children's best friend "chum" they will like to call you. Is it your constant effort to keep them near you? Do you try to make them feel that they are a factor in the home? That they are looked to, to help to sustain it so that its support is their first interest. Do you furnish them some home amusements and books of profit and interest—dont forget the interest—they are only children yet.

It may be hard to spare the money but it will bring good interest. Do they know that their little friends are welcome and do you sometimes surprise them with a little treat? Are you willing to lay by the work you had planned so that all can go nutting, fishing or for a tramp in the woods.

Yes, I know all this close companionship is laying up for a time of lonely heartache when you "Lose the first place with your boy" but you are building for the time when

In the deeds of your sons through the ages
The strength of your life shall be shown.

The warmth of your home fireside will comfort your children through life and a gleam of it will reach into eternity so your home will continue forever.

MRS. C. J. CLARK.

Liberty is the result of law—not, as many suppose, of the absence of law.

MISCELLANEOUS

CONFERENCE NOTICES.

FAR WEST DISTRICT.—Conference will convene at Ohio and Prior avenue, with the 2nd St. Joseph Branch on February 22nd, 10 a. m. We call the attention of all the presidents and secretaries of the branches to forward their respective reports in so that no time will be lost at this conference. Delegates will be chosen to the general conference.

We shall be pleased to see a good representation. A cordial welcome is extended by the saints of St. Joseph.
B. J. Dice, President.
CHAS. P. FAUL, Secretary.

Stewartsville, Mo., Jan. 25.

KIRTLAND DISTRICT.—Annual conference will be held at New Philadelphia, Ohio, Saturday and Sunday, March 1st and 2d.

Martin Ahlstrom, Sec.

LAMONI STAKE.—Conference of Lamoni stake will be held at Lamoni, Iowa, March 1st and 2d. Prayer service Saturday 1st, at 9:00 a. m., business session at 10:00 a. m. Delegates will be appointed for the next general conference. The minister in charge, J. W. Wight, will organize stake quorums of teachers and deacons. All teachers and deacons not already enrolled in the quorums of the Lamoni Branch are requested to be present and take part in the organization, and those who can not be present please send their names with items of ordination. All branch reports should be sent to the stake secretary before conference if possible.

John Smith, Stake President,
C. I. Carpenter, Stake Sec.

CLINTON DISTRICT.—Conference will convene at Rich Hill, Mo., February 22, 23. Please have all reports in to district secretary not later than February 19th.

John W. Noyes.

UTAH DISTRICT.—Conference will convene February 22, 1913, at 772 East, 4th South St., Salt Lake City, Utah. The Convention of the Auxiliaries will meet Friday, the 21st, at 2 p. m.. We shall look for a full delegation from all parts of the district, as matters of great importance will be brought before this body for consideration. Please forward all reports, petitions, and communications that pertain to the conference, to me at 772 East 4th South street, Salt Lake City, Utah.

J. C. Christensen, President.

CONVENTION NOTICES.

SOUTHERN CALIFORNIA.—Semi-annual convention of the Sunday-school association will meet at San Bernardino on Friday, February 28, at 1:30 p. m. The chief matters of business will be the election of officers for the present year, and the election of delegates to the general convention. All who possibly can, are urged to attend.

OLIVE M. CLAPP, Dis. Sec.

KIRTLAND DISTRICT.—Sunday school and Religio associations will meet at New Philadelphia, Ohio, February 28th. Religio business meeting 10:30 a. m. Sunday school business meeting 1:30 p. m. Joint round table at close of business session. Please send reports and delegate credentials; to

C. B. Keck, Sec.

12010 Wade Park Ave., Cleveland, Ohio.

LAMONI STAKE.—The joint convention of the Sunday school and Religio of the Lamoni Stake will be held February 28th beginning with prayer service at 8:30 a. m. in the saints' church at Lamoni, Iowa. Business session at 9:30 a. m. This is the regular annual business convention at which officers for the ensuing year and delegates to the general conventions are to be elected. All Sunday schools and local Religios should elect delegates to this convention and send credentials to Sr. Flora Scott, Lamoni, Iowa, who will act as chairman of joint credential committee. This is an important convention and the stake should be well represented.

A. L. Keen, superintendent S. S.
C. I. Carpenter, President, Z. R. L. S.

SPRING RIVER DISTRICT.—Sunday school convention will meet at Joplin, Mo., Friday, February 14th.

Mabel C. Holsworth, Sec.

Pittsburg, Kansas.

SOUTHERN OHIO DISTRICT.—Sunday school convention at saints' church, Middletown, Ohio, Friday, February 14th, at 2 p. m. Reports to be forwarded to secretary-treasurer, D. R. Winn. Delegates are to be elected and each school should be represented. We also wish to perfect Z. R. L. S. district association; send your delegates instructed to express your wishes.

Mrs. G. T. Griffiths, Supt.
D. R. Winn, Secretary.

82 E. Northwood Ave., Columbus, Ohio.

NORTHERN CALIFORNIA DISTRICT.—Religio convention will meet at saints' chapel, Chico, Calif., Feb. 28th, at 10 a. m. Local secretaries should see that reports are properly signed and sent to secretary. A joint entertainment of Sunday school and Religio will be given Friday evening.

Faulline O. Napier, Sec.

9104 22d St.

PASTORAL.

On account of Sister Jenkins ill health I am under the necessity of remaining near home the remainder of this conference year. The missionaries will address me, Independence, Mo., 1129 S. Noland St. The Saints will kindly write me as to the needs of the work in their communities.
Geo. Jenkins.

FIRST QUORUM OF ELDERS.—of the Southeastern mission will meet at the Pleasant Hill Branch near McKenzie, Ala., Friday, Feb. 14th, at 10 a. m. Would like to have reports from all members and hope as many as can will be present. Those not able to attend please send reports to W. A. West, Berrydale, Mo.

W. A. West, Pres.
C. J. Clark, Sec.

SUPERINTENDENT'S ADDRESSES WANTED.

If your Sunday-school is not in an organized district or if not connected with a district association, please forward the name and address of the superintendent to the undersigned at once.

D. J. Krahl, Gen. Sec.
724 South Crysler street, Independence, Mo.

CONFERENCE MINUTES.

SPRING RIVER DISTRICT.—Conference was held at Webb City, Mo., Oct. 26, 27, presided over by Apostle J. F. Curtis and Elders T. W. Chaburn and H. Sparling.

Ministry reporting T. W. Chaburn, H. Sparling, A. C. Silvers, W. B. Mullen, J. W. Thorpe, J. H. Davis, Evan Edwards, W. B. Hillen, W. H. Prewitt, O. P. Sutherland, H. E. Jones, F. L. Freeman, O. Hemple, J. Bath, William Bath, Sr., J. W. Waldron, O. L. Bradford, S. N. Gray, R. Bird, J. P. Warren, S. L. Cale, N. R. Hickle, A. A. Karlstrom, G. W. Ross, J. C. Virgin, E. K. Bair, J. W. Wooten. Quorums reporting, First Quorum of Elders and First Quorum of Teachers. Branches reporting, Scammon 75, Joplin 299, Pleasant View 123, Webb City 225, Purcell 55, Lamanite 49, Travers 40, Angola 60, Fairland 207, Pittsburg 151, Weir City 115.

Report of tent committee: Balance on hand \$8.40, receipts \$65.95, cost of tent (pd.) \$67.00, balance on hand \$7.35. Galeana Branch declared disorganized. Resolved that branches be requested to present invitation for conference by resolution of branch desiring the conference. Preaching by Elders J. F. Curtis, E. Short, A. C. Silvers. Two prayer meetings held. Adjourned to meet February 1913, at Joplin, Mo.

Mollie Davis, Sec.

Conference of Northeast, Mo., district met with the Menefee Branch September 21, 1912 at 10 a. m. Bro. Anderson and F. T. Mussell in charge. Win. C. Chapman and W. B. Richards sec. Hizbaa, Bevier and Menefee branches reported. Ministerial reports were read from Elders, D. E. Tucker, F. T. Mussell, W. B. Richards, W. C. Chapman, R. R. Jones and F. O. DeLong. Priests Daniel Edmunds, John Surrige and W. T. Ramsey. Teachers, Chas. Edmunds, John Surrige and W. T. Ramsey. S. Smith and B. S. Tauer. Bishop's Agent, W. B. Richards reported. Report was audited and found correct. The time and place of holding next conference was left in the hands of the district officer.

F. T. Mussell was elected district president for the next year. W. B. Richards, vice-president and W. C. Chapman, Sec. Treas. Preaching by Peter Anderson and F. T. Mussell.

WM. C. CHAPMAN, Dis. Sec.

CONVENTION MINUTES.

SPokane DISTRICT.—The semi-annual convention of Sunday school association convened in saints' church, Friday, Dec. 13th. Elder Daniel Mac Gregor gave interesting and instructive talks on the Sunday school work. The evening session comprised talks on the different duties of the officers of Sunday schools, and the principal speakers were Elders Mac Gregor, Case and Bro. Carl Pottor. Officers elected are W. W. Fordham superintendent, Verou L. Gunter assistant superintendent, Mary M. Buchanan secretary, Pearl Gilmore treasurer, Oscar Case librarian, Emma Bell superintendent of home department. Delegates to general convention, Emma Bell, Oliver Turnbull, George Johnston, James Winegar, T. C. Kelley, H. Jenkins, John Turnbull, Wm. Johnson, Dan H. Crum, Oscar Case, W. W. Fordham, Alice Nice, Laura Duncan, Clara Clark, Maud Gilmore, H. P. Hansen, A. G. Crum, Sr. George, Fred Williams, John Graves.
Mary M. Buchanan, Dist. Sec.

NORTH DAKOTA.—Sunday school convention was held at Berlin, N. Dak., Jan. 11th, with Elder Jas. C. Page, assistant superintendent in chair, and Sr. Emilie McLeod secretary pro tem. Reports were read. The resignation of Sr. Ellen Graham as secretary was accepted on account of her leaving the state, and Sr. Emilie McLeod was elected in her stead. The following were elected delegates to the general convention: Jas. C. Page, W. H. Shakespear, Wm. Sparling, George Young, Sr. John Young and Moffitt. Those present to cast in case of division a majority and minority vote. On Friday night an excellent program was given by the Sunday school workers of Berlin and LaMoure. Adjourned subject to the call of the officers.

Emilie McLeod, Sec.

MARRIAGES.

JOHNSON GILMORE.—At the Armstrong Branch, Kansas City, Kas., at 8:30 p. m., January 22, p. m. Mr. Ovid L. Johnson of Omaha and Sr. Maude M. Gilmore of Kansas City, Kas., Elder J. A. Harrington officiating. Their home will be in Omaha.

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"Twelve Reasons Why I Believe The Book of Mormon," by Elder Charles F. Johnson, 1 for 5c; 10 a dozen \$1.00 per 100.
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Lansing, Mich., St. Joseph and Logan Sts. Detroit, Mich., Fourth St. Boston, Mass., Sewall St. Somerville, Ralph W. Farrell, pastor, 23 Jacques St.
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Chicago, Mo., Fourth Church, Forty-third St. and Garfield Ave. L. A. Fowler, president, 374 Park St.
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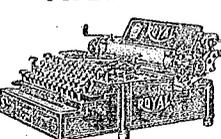
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CHARLES FRY, EDITOR

W. H. DEAM, BUS. MANAGER

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EDITORIAL

DUTY.

As the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread—
But, cheerful, in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in his strength alone.
—WHITTIER.

EXCEPT YOUR RIGHTEOUSNESS EXCEED THE RIGHTEOUSNESS OF THE PHARISEES.

A brother missionary writing from the field inquiringly offers the following comment:

"In most branches that I have visited—and some of them are forty years old—the saints as a rule are held in high esteem in the business world and by their neighbors, and yet it is almost impossible to get their neighbors to come to either the regular or special meetings. The majority of these branches are not able to hold their membership; the fact that some die and others move away would only be a partial reason. Why are not converts made to keep up the number? The presumption from a Scriptural standpoint is that the lives of the saints would highly recommend the gospel, their lives would be an epistle known and read of all men, as a light on a hill. If people who know the worth of the gospel by the lives of the saints will not listen, how can we expect strangers who have heard nothing but bad about us to do so?"

The questions involved in the above are vital and it is well that the officers and members of branches should consider earnestly why branches do not grow. Branches of the church, like individual members, vary in their spirituality and spiritual development, and while some are manifesting a high degree of spiritual life and are growing in numbers, others are either standing still or are decreasing in membership, and seem to be without spiritual life. Yet in these same branches there are members whose lives are above reproach to the world. They are honored and respected by their neighbors and friends, their counsel highly esteemed, and their integrity above reproach, yet the branches to which they belong do not progress.

As to their condition in relation to the church, people who are non-members may be divided into two classes; first, those who are walking in sin and iniquity through choice. These are not susceptible, or but slightly so, to the drawings of the Holy Spirit as it may be manifested through the saints with whom they come in contact, and see nothing in a real live spiritual branch which appeals to them. The fault of such not coming to the light under the circumstances is their own, and does not attach to the saints; they have hardened their hearts. Second, those whose true desire is to do right, (though perhaps often failing), and generally referred to as the "honest in heart." These are susceptible to the influences of the Spirit, and coming into association with a body of saints with whom the Spirit of God is, will recognize its presence, and will follow its leadings to obedience.

Why then do branches not grow? Should we ask why a certain tree does not grow, the answer

would likely be either because its environment is such that it cannot get the elements necessary for such growth, or because its internal condition is such that it cannot take of the elements which are available sufficiently to maintain growth and life. The same answer may apply to branches of the church, as also to the whole church.

Growth is dependent upon two things; viz., a proper state of internal life, and the availability of proper external elements.

Observation has revealed few if any communities where there are no honest in heart, but some places which have seemed in that condition, have under the ministration of the message of life, produced a goodly number of new members, and that too after the church had been represented (?) in those communities many years—in some cases to the number of forty—without noticeable growth. The Spirit has not ceased to strive with the "gentiles" as yet, and no doubt every community has in it some individuals who may be reached and gathered in when the internal conditions are proper.

The reason or reasons for lack of growth must be sought for within the church rather than without. While many good people are following after the ways of the world they are nevertheless longing for a better way, and if they could be but shown the way of life they would gladly walk therein. But it is not true that many of our branches have not come up to the standard of righteousness required in the gospel by which their light is able to shine out to lighten others pathways? The individual life of the saints has much to do in this, and though many—a large majority—are living above reproach in the eyes of their fellowmen, more is required of them because of the greater light given. Many men of the world also live above reproach, and if the lives of the saints are no higher than these, and there is no difference, except that the saints belong to the church and attend its services, then the world sees little in them that draws toward the church.

The statement of Christ applies here. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. Common honesty and morality are not sufficient for Latter Day Saints, for if they would reach the sluggish life of the children of the world it can only be by having their characters so highly developed that the power of God will be with them to such an extent that those of the world who are in the least degree susceptible to its influence, will recognize its presence, and by it be drawn into the light.

But apart from the individual responsibility of the members is the responsibility of the branch, and of the church in its collective capacity. The church has obligations to the world as well as to its own members, and if those obligations are not fulfilled the church as a church will be without the approval of God and consequently without his presence, and without the power to reach the world, or, in other words, to grow.

What are these obligations? First, providing a suitable church home, a pure house, a holy temple, in which those who come in from the world will find that which will build them up in the divine life. Without this the honest man of the world will not see in the church what he wants, nor will the member receive what he anticipated, so that the former will not come in and the latter is liable to drift away.

In the early days of the church the Lord said to the elders: "Ye shall see that my law is kept," and that law is definitely stated in section forty-two of the Doctrine and Covenants, and that part relating to transgressors is summed up in this: "He that sinneth and repenteth not, shall be cast out." Notwithstanding the plainness of this law there are branches which have so far neglected its plain provisions that members who have gone back to the world of sin and have remained so for years, without desire or intent to do right, have been left upon the records as members in good standing. Suppose there be but one such in a branch of one hundred members, the ninety-nine of which are good, noble saints, and that one is retained in his

sin year after year, is the branch not thereby under condemnation? and will the Spirit of God be poured out in a branch to an abundant degree under those conditions? The sin of Achan was sufficient to bring a whole nation under condemnation. (See Joshua 7th chapter).

We believe that herein lies the leading cause of the lifeless, and declining condition of some of the branches.

The second obligation of the church is by the united efforts of its members to work for the extension of the gospel that others may be brought to a knowledge of it and to membership in the kingdom of God. Some branches fail in this, and the reasons are many. In one it may be that God has blessed some one member with an abundance of the temporal things of life, but through selfishness little if any of his means go for the extension of the gospel work. He is a good man, respected and honored for his honesty and uprightness, but he with-holds his means and fails to use his personal opportunities, and thus causes the church through lack of funds to fail to fulfill its obligation.

In another branch it may be that the presiding officer makes the church interests so secondary to his personal interests that the former are not cared for. Sometimes there is a lack of systematic effort upon the part of the officers looking toward reaching out for an ingathering. So there are various causes why the power of God is with-held, and the branch fails to grow.

With a proper spiritual life a branch cannot fail to reach out and gather in the worthy of the world. That spiritual life may be attained and preserved by an individual and collective observance of the laws given, under which conditions the Spirit of God will be manifested through his people to the convincing of many whose hearts have seemed to be hard and unyielding, and the work will develop to proportions little dreamed of. "All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith."—Doctrine and Covenants 100:7.

REPRESENTATION IN THE PRESS.

No small number of the brethren have succeeded in reaching the public through the secular press, by securing the publication of sermons, sermon synopses, and articles setting forth the doctrine and position of the church. In some cases the elders have been permitted to furnish a weekly sermon, and others are making effort along that line. All this shows the liberality of the press, and their willingness to treat us fairly, and it is probable that many other papers which have not heard from us would be as liberal, and would willingly publish suitable matter if our brethren would but make the effort to furnish it.

Of those who have sent us papers containing articles or sermons we note the following: Brn. Frank A. Russell, Colorado Springs; W. E. LaRue, Brooklyn; H. O. Smith, Fall River, Mass.; J. W. Peterson, Winnepeg, Man.; O. R. Miller, Burlington, Iowa; and others. The articles which these brethren furnished to their local papers are very effective in correcting popular errors respecting the church and setting forth the true principles of the gospel. We appreciate the copies sent us though not able to use all in the ENSIGN.

The armistice between Turkey and the allies which has lasted several weeks during which time efforts have been made for peace, came to an end recently and the war has been resumed. On several occasions peace had seemingly been secured only to be lost again. The final result is now more uncertain than before.

No free government or the blessing of liberty can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and by a frequent recurrence to fundamental principles.

Character alone will count in the judgment, and character is not formed in an hour or a day. It combines motive, effort, trial, patience, endurance, and Christlike experiences to develop the virtue that commends men and women to God.

INDEPENDENCE ITEMS.

Elder Daniel MacGregor superintendent of the general Sunday school association has been here the past week looking after the interests of the association. The executive committee is arranging the program for the coming convention at Lamoni.

Elder MacGregor was the speaker both morning and evening on Sunday, and gave two excellent gospel sermons of a missionary character, which were reported by Sr. James, and which we hope to publish in the Ensign.

The afternoon prayer meeting in charge of Bro. Bullard, Garrett, and Newton, seemed to lack in activity upon the part of the saints, though many good points were made prominent in the prayers and testimonies. We have learned by both experience and observation that the value of a prayer service is not always to be determined by the seeing of the eye and the hearing of the ear. Some commonplace remark, or some feeble testimony, may be the planting of a seed of truth in another's mind and heart, which will grow to the bringing forth of a better life. And even the moments of meditation under the influence of the Spirit, may lead the heart to new resolves leading the saint to higher ground.

A musical and literary program will be given at the church under the auspices of the Woman's Auxiliary for Social Service on next Tuesday evening, February 19th. A collection will be taken for the benefit of the Children's Home.

ST. JOSEPH, MO., FIRST BRANCH.

Sunday the 2d, the pulpit at the brick church was occupied during the morning hour by "our preacher of the twinkling eyes," Bro. John Davis of Stewartville. Bro. Davis has been holding meetings for several weeks at the Third Branch and at Wyatt Park mission.

Preceding the evening prayer service, Kenneth, the young son of Bro. and Sr. Herbert D. Ennis, was baptized by his father. The scene was peculiarly affecting, as the father was to leave for Texas on the following Tuesday, and the little son had earnestly requested to be baptized prior to his departure. He was confirmed at the meeting following by his father and Bro. Goodrich, the latter pronouncing the prophetic confirmation calling him "now" to a work in future years, which we feel sure he will accomplish.

The Woman's Auxiliary met for usual service in the afternoon. Bro. Goodrich preached the evening discourse, thus closing a busy day.

Tuesday evening, the 4th, a large and enthusiastic teachers' meeting was held. Many plans for the advancement of the Sunday school work were discussed, and necessary preparations for putting them into practice made. Bro. Tilden our new superintendent is an ardent and untiring worker and is putting new vitality and energy into the school. We have also been very fortunate in the selection of a secretary and assistant, Bro. Roy Tilden and Evan Hopkins are both young men of ability, and are putting into effect some very practical and progressive ideas.

Wednesday night prayer service is being well attended. Friday evening was regular business meeting in the Religio. A good sized budget of business was disposed of. The young people of the church are, the majority of them, loyal to the Religio, and are building up a fine society. Bro. Roy Fifer who is serving in his second year as president has done much to unite the young people, and his heart is in the Religio work. The social committee, Bro. Paul Pugsley chairman, announced a Valentine social for next Friday night.

Bro. Goodrich went to Stewartville for the purpose of holding a two-days' meeting there Saturday and Sunday, 8th and 9th. Our speaker both morning and evening was the veteran missionary, Elder I. S. Roth of Stewartville. The sermons were delivered in his usual stirring manner.

Large attendance at Sunday school on the 9th. New seating arrangements were being tried out and everybody was busy. The rostrum over the baptismal font has a handsome new rug, the gift of the Ladies Aid Society. The Sunday school will purchase a new table for the rostrum. The Religio has put a beautiful new piano into the class room so we are so nicely fixed. Thanks to the great Giver of all for these pleasant surroundings. Let us not be unduly proud, but humbly thankful that God has blessed us, and enabled us to have these comforts.

Last Tuesday our dear Bro. Ennis departed for his future home in Texas, taking with him his second son, Hollis. The eldest son, Lowell, had already preceded them. The rest of the family will go later. We all afford to lose this faithful family from our midst, and we feel that their going will be a serious loss to us, but we send our loving wishes and prayers with them.

Another dear one, a faithful worker and devoted saint is about about to leave—Sr. Nellie Scott nee Niedorp. She is dearly beloved by all who knew her and it will be a sad day for us when she leaves us. Business calls her husband to another place. One more dear one will leave us this week—our own "Ethel" Kinnaman. She goes to New York to continue the study of music. We hope her absence will only be temporary.—God's blessing attend them all is our earnest prayer.

REPORTER.

DENVER BRANCH.

The regular business session of the Denver Branch was held December 1, 1912. Rumor had it we were to have a missionary sent here to preside over the branch. With some difficulty we were able to decide who should be president. Choice for the different offices were as follows: president, E. F. Shupe; priest, Thomas Merrin; teacher, E. J. Williams; deacon, William Corran. Brother Homer Shupe was sustained as secretary.

Just two days later our missionary, Elder B. J. Scott of Independence put in an appearance and two weeks later Bro. E. F. Shupe resigned as president and Elder Scott was chosen to fill the vacancy.

The work is moving along nicely and an increase in attendance is noticed also an increase in spirituality, there being an attendance of over eighty at the last sacrament meet-

ing. This meeting indeed was a feast to our souls, the gift of tongues and interpretation being made manifest.

Meetings are being held in different parts of the city which are very interesting and some are seeking the light.

On January 13, 1913, George E. Bowen and Elsie L. Durfee became members of the church, being baptized by Elder B. J. Scott.

The little daughter of Bro. and Sr. Ed. Fishburne; Mildred Louist, was blessed Feb. 2d, 1913, by Elders B. J. Scott and G. F. Walling.

Monday evening, February 3rd, our business meeting was held and delegates were chosen for our district conference which will convene in the Denver chapel—March 1, 1913. The Sunday school convention will be held February 28th, and the Religio will convene Thursday, February 27th, for which a very pleasing program is being planned. A good attendance is hoped for at all of the meetings.

Edna U. Walling.

368 Pearl st.

SAN FRANCISCO AND OAKLAND.

In the city Elder H. D. Simpson preached the morning sermon, Bro. D. MacGregor in the evening, who preached the morning sermon in Oakland. The pastor speaking at night, on January 29th.

Bro. C. A. Parkin spent the last Sunday at Santa Rosa speaking morning and evening and reports good meetings. The sacramental services in the bay cities were both well attended and spiritual. In Oakland little Percy Pery who had been baptized on Saturday, was confirmed by Elders J. A. Anthony and the writer. Percy is a nephew of Bro. Edgar Smith.

The short visit of our general Sunday school superintendent, Daniel MacGregor with us was enjoyed and productive of much good. He preached in each of the branches, and held a successful Sunday school meeting in the city. He started on the 29th ult. for Salt Lake City and the East on Sunday school business. Success attend the Canadian Scotchman in his good work.

The good work in Stockton is moving along nicely under the care of Bro. H. J. Davison; we also have word from the Ceres Branch of a good sacramental service, though they have a visitation of sickness.

By the time this is read it will be nearing the time for the dist. conference to be held at Chico, February 28, March 2.

With deep regrets we chronicle the departure of Bro. and Sr. A. B. Domonoske on the 4th for Urbana, Illinois, where he has accepted a position of instructor in Mechanical Engineering in the state university. It is the parting of the ways to a family strongly bound together hitherto but in hope of regathering sometime—somewhere. This young couple carry with them the confidence and respect of their multitude of friends on the coast.

At our last Sunday school session Bro. A. B. Domonoske resigned as superintendent on account of his removal; which was accepted with a vote of appreciation of labors performed. Dr. W. P. Bush was unanimously chosen to succeed him in this important work, by vote of the 'school and the sanction of the Spirit over-ruling this work.

We spent Sunday night with the San Francisco Branch attending the religio and speaking at the usual hour. Matters are moving out nicely under the new president Bro. J. A. Saxe with his able assistants.

J. M. Terry.

Oakland, Calif., Feb. 6.

CORRESPONDENCE.

MILLENBORO, IA., Dec. 26.

Editor Ensign:—Pen nor tongue could ever tell how my heart rejoices in this gospel, and Oh, how I long to do something more. I feel like I have not done anything when I read how this work is going on in other places, and around here as far as ten and twenty miles, when I hand, the Herald or Ensign to any of the people to read, they say they never heard of that church. "My husband is not a member yet, but of late I have had hope that he will come in. I have kept on trusting that God would in his own good time soften his heart, and how thankful I am to my dear Savior that he will answer the humble cry from weak and humble as well as the strong. Dear saints pray for my husband that he may see and be awakened from darkness into light. I know that God has heard my prayers in the past. My husband often speaks in favor of the church and I believe if one of the ministers would come out this way, and he could get acquainted with some of our good and faithful ones, that he would accept the gospel. Oh, may God speed the time that my home and each heart in it will be filled with the Christ Spirit.

I want to tell you how thankful I feel to my dear Savior for the blessing through a hard trial just about ten months ago. I had to pass through an operation and I made up my mind on the way to the hospital to send for two of the elders and trust to the loving father who had cared for my needs in time of other trials. I felt I must have some of God's people very near me. I called Bro. Charles E. Harpe and Bro. O. R. Miller who administered to me before and after the operation and I came through it safely, and my husband was pleased with the elders and I can see such a change in him. The doctors, and all, marvelled at my gaining strength so fast, and I have been doing my own work since three weeks and a half from the time the operation took place, and dear saints, I give God the praise. Pray for me that in every time of trial I can overcome. May God bless all his believing children in any prayer.

Your sister in Christ,

Zuliah Clawson.

HEYBURN, Idaho, Jan. 23.

Editor Ensign:—I'm in need of help I would like a middle-aged lady, I know there is plenty in the world without homes, and we would give you a good home. We live on a ranch two miles from Heyburn four miles from Rupert a government station and four miles from Burley on the Miami-Idaho Project.

We have an eighty acre ranch, well stocked, three cows, two young orchards just beginning to bear and we raise lots of alfalfa, wheat and oats.

My husband works away at carpentering a good deal and that leaves me alone. Our son lives close to us and attends to the store when Mr. Gill is away, and I am more lonely than ever since our daughter, Mrs. Akrin Kinsley died. No more visits to look forward to, no more beautiful letters.

The Idaho conference was held here at our school house which was good. There's only one sister five miles from me, and my son's land joins ours on the south, but he doesn't take any interest in the church like he should, and my husband doesn't belong and our two boys are indifferent but belong. I am so lonely and would be so glad to get some saint to come and live with me. The climate is good here my health is better here than in the East. Good schools all over; the country is beginning to be fine. I have tried to do all I could to spread the gospel, and have superintended the Sunday school at our school house the last two summers. Sent some Ensigns to non-members and scattered our literature some. We are right among the Utah Mormons. Saints please pray for me that I don't faint by the way. I feel as though my burden is heavier than I can bear.

Your sister in sorrow

Mrs. E. A. Gill.

WELLSTON, Ohio, Jan. 23, 1913.

Dear Ensign.—I believe it has been over a year since I wrote for your columns, so will send a little "Missionary" news.

After finishing my duties as attendant at the Kirtland Temple, went to Uniopolis, O., where we have a small branch, of faithful saints and friends who lately erected a neat church building, with only a few dollars of an indebtedness upon it. Labored here for some time, did some ordaining, baptized 3, and tried to be generally useful.

By direction of the Minister in charge, ordained Jesso Hardin an elder. He has offered his services to the church. Is a young man of ability and if faithful will do effective work for the Master. Bro. Samuel Brown joined me after I had been there for about three weeks. There are a number of "dry land saints" there, who should be in the church. If they never do come in, yet they will receive their reward for taking care of God's servants and giving them a home.

From Uniopolis we went to Jerry City, where a number of saints live. Bro. Ed. Patten, a priest, motored us to his home and provided for our needs. On the way, we were saluted by tenor, alto, contralto, bass, soprano, and a variety of other tones not in the vocal calendar, in the way of "barking." It was puzzling to know where it came from. Bro. Patten finally explained that an engineer of an oil well engine often ran five or six engines, separated by three or four miles, and they put these "barkers" on the exhaust to tell if they were running all right. After being there for a day or two you cease to notice the sound. The Lord says: "My Spirit will not always strive." We can become so accustomed to its pleadings that finally we cease to become conscious of it and we eventually lose it. At various times there has been an effort made to build up the work there, but very little apparently accomplished. We decided to try and obtain a new place to hold services, but some of the sisters anticipated us and procured the nice roomy school-house at Merrill, about four miles from Bro. Patten's. We preached there two evenings, when, on Thursday evening, the Christian Alliance Minister, who held forth there on that evening and Sunday morning, made an attack on us, and the people were informed about "Joe Smith denying the Book of Mormon before he died." (Isn't that a new one on you, Mr. Editor?) Bro. Patten attended his service and took notes. Friday evening we informed the people that we were abundantly able to answer the assertions which were made on Thursday evening, and were ready to do so if the people wished or if they preferred us to go right ahead preaching the gospel and cover the subjects introduced by the reverend gentleman later on, we were subject to their will. We put it to a vote of the audience, and it was unanimous that we should continue the preaching. We were congratulated later by some of those present for the "diplomacy we used and the gentlemanly manner in which we conducted ourselves.

I gave three of my illustrated lectures on the Book of Mormon, Sr. Mary Morris from Uniopolis and Sr. Olive Hettrick of Toledo, lending us their sweet voices to make these services attractive, and the capacity of the room was taxed to accommodate the audience. Quite an interest was developed which Bro. Patten, an able defender of the faith, will look after. Bro. Brown baptized two. While we made friends, we also had an enemy or two. One evening, after the service, as we were on our way home, riding in a buggy, we were signaled to halt by a woman who attended our service; she explained that some one had stretched a heavy wire across the road, it was just the right height to either pull our heads off or missing us would catch the buggy top. It pleased the woman when we told her she was our "guardian angel" that time.

Leaving the Saints at Jerry City, who had so abundantly taken care of our various needs, arrived at Toledo, where we again have a live branch. This congregation is fortunate in having an unusually talented number of young officers, and several of these have efficient helpmates.

Now it was time to go home for Christmas. After the holidays, made for New Philadelphia, Ohio., intending to stay there for about a month. But was telegraphed for by Bro. R. C. Russell, Minister in charge, who asked me to bring my lecturing outfit so arrived here on January 7. Bro. Russell had rented the Lubin Theatre. Before we closed the lectures we had the place packed.

Bro. Russell got in a written discussion with the Baptist preacher, on the subject of "Death Bed Repentance." As the subject was now being discussed around town we obtained large sheets of white paper, paint, and brush, and placed the following in our large show windows: What and Where is Hell, Some New Views on Who Go There, and How Long Old Questions. Do They Remain? This is the place where the preacher is not afraid to be quizzed. Try him.

Then we made two lantern slides, one of these was made of glaring red celluloid, (same material as moving picture films are made of) and the same matter was written on as we had in the window. The two moving picture theatres near us consented to run them on between change of films, so thousands saw our ad. Result, had to turn people away, as place was filled and many standing in the isles! Monday we placed the following in our windows:

What and Where is
 HEAVEN,
 Who Go There?
 Hear Some Old Ideas Exploited!
 7:00 by "Big Joe".

Subject To Night,
 HEAVEN,
 Where Is It,
 What Is It,
 New Light on an Old Subject,
 7:00 by "Big Joe."

It rained all day and all evening, and rained hard, but the place was almost filled, some of the leading business men of the town being present. The "Big Joe" refers to the large new town clock, in a tower near center of business section, and so called by the people.

Tuesday morning we placed the following in the windows. Why was this Theatre almost filled last evening, (pouring down rain) Sunday Evening packed to its Limit.

Why? Ask those who come to the preaching. Be here inside when "Big Joe" says 7:00 outside.

In the other large window we placed a large family Bible, opened at 1 Cor. 12:27 and Eph. 4:11, long red ribbons run from high up on the window, down to the verses referred to, attract people from across the street. Above the Bible, stuck to the window, in large letters we have this:

Here is the Bible Church, Christ's Church,
 Which ones in town is it? Are any of them it? Hear what the Preacher says at 7.

In the other window, is this, That Bible in the other window is open at verses describing the only form of Church, Christ ever built, to preach salvation. Have you such a Church as that Bible describes in this town?

These various signs had arrows pointing to the Bible referred to, and on the sign referring to rain, had two umbrellas pictured, and the rain coming down in torrents.

We are arranging my stereopticon to throw our advertising from our building at night on a street across the street near a prominent corner. Smoked glass, written on with a sharp instrument, makes the lettering stand out clear and white, surrounded with black. Of course such advertising is only possible where an arc light is used in the lantern.

Have strips of cardboard 2 inches wide, 28 inches long, will lay these out and paint a church building on them as a whole. Then will letter each strip with one of the offices of the church, the gifts and blessings and place in the window shall leave it there for a couple of days, then take away all but Pastors and Deacons and ask, Does that look like the New Testament Church?

We are planning to get the school children in a contest finding how many times Christian is mentioned in New Testament as name of God's people, and how many times "Saints" is used in that way.

C. Edward Miller.

LOOKING GLASS, Ore., Dec. 21.

Editor Ensign:—I have not seen your dear face for several months and long to see you. I am on our farm at this place again for awhile at least, haven't heard a sermon since last conference at the dear old place called Myrtle Point, but we did hear some fine sermons there. I listened to Bro. Crumley talk and explain to my niece one evening at my daughter's in Roseburg. She belongs to the Christian church but she seems to like to talk to me and Blanch Currie, my daughter about our belief.

I would like to be able to send the ENSIGN to several different parties this Christmas, but can't I hope I shall be able to get my son interested in listening to me read this paper to him; he is the only one of my seven children that is not in the church. Some of the protestant ladies here said, that they didn't learn anything at their meetings so what was the use of going to hear these men preach. With best wishes.

I. A. Buell.

MCKENZIE, Ala., Dec. 28, 1912.

Dear Ensign:—I have been greatly interested in reading our church papers, so I trust that this may at least help someone who may be struggling along as I am to gain eternal life. I am thankful for the many blessings I have received. I have had some trials as all saints do. I hope to live humble and faithful, discharging every duty so that I may enjoy more of God's Holy Spirit and when my life work is ended, I may dwell with Christ and the pure in heart. I desire to be humble and faithful as one of God's children. Asking an interest in the prayers of all of the saints.

Clyde Hawkins.

STOCKHOLM, Sweden, Jan. 16.

Editor Ensign:—It is now some little time since I last wrote to our missionary paper. We are always glad, that through it we receive news from the "city of the saints" and other parts of the world.

I cannot say that I have much news to tell, because the gospel moves slowly in this part of the world. There are three principal things that we have against us here—pride, pleasure, and indifference; and these things are hard to work against. But we have been able to reach a few—very few indeed, considering the mass of the people. And when we look back on the history of this people, it is not so very long ago since they were delivered from the Catholic reign, and that same spirit is still among the people, to pay heed to the priest, and follow his counsel, whether right or wrong, but we will try in patience to present the true light and give them an opportunity to come out of bondage.

I can say that my last writing to the ENSIGN was not in vain. I was very glad to receive such a response to my appeal for help for the work here. The names are too many

to write here, but we have them nevertheless on paper, and they will in due time go to the bishop of the church, to your credit, and I know it will stand to your credit on the other side when the reckoning time will come.

But hereby, one and all, accept of my very best thanks for the same; and may God's blessings be yours in return. By this help we are able to continue yet a little while in our work. There is much to be done here, we have the hall rent, tracts, and other things to pay for.

Since we received the help I have made a trip among the few scattered saints that we have in this part of the country, in Eskilstuna, my place of labor the last time I was in this country; I had fairly good attendance. And in Bjoineborg, Varmland, where we have our faithful and energetic worker, Sr. H. Lawrence. It is indeed a pleasure, "for the many times lonely missionary," to meet with such saints, and together with them enjoy the sweet influence of God's Spirit. There, to my surprise, I spoke to quite a few, as it seemed, interested listeners; but we could not make the meetings as public as we wanted, because of the rule from the lord of the place, prejudiced by the religious bigots. Here lives also Bro. and Sr. Ramsen.

I can also say that I am glad to hear from home of the assistance that some have given my family; it is hard enough for a man to be this far from home, without hearing that the family are forgotten by neighbors and friends. A visit for a right purpose to a missionary's family is a good assistance, many times. But I have learned that my family have been looked after, with more than visits, for which I thank you all.

Hope to be remembered in your faith and prayer to God, for the success of the work in this field, that we may be able to hold out faithful to the charge entrusted to our care.

Fearing that this letter is not boiled down enough, I will close, wishing the ENSIGN and all its workers and readers a happy new year, I remain yours for Christ,

Oscar Wm. Okerlind.

St. Paulsgatan 17 I. tr.

FROM THE NORTH COUNTRY.

CALGARY, Alberta.

Editor Ensign:—Perhaps a few items from the "north country" may be acceptable with your many readers.

I attended the district conference at Edmonton, Alta., December 27-29, enjoying the hospitality of Bro. and Sr. J. N. Baldwin. We had an excellent conference, quite largely attended for the time of the year, and a fine spirit of peace and tranquility prevailed throughout. One of those gatherings that makes a man feel like going again. And why not? The saints should be the happiest people in the world. They have the genuine "Pearl of Great Price," and the only people in the world who have a real tangible idea of "life" and what it means. "Because I live ye shall live also," is a comforting assurance of the passing of mundane conditions, to be superseded by the "life more abundant." Glorious hope! Life! What an eternity of meaning in the combination of four letters, in contrast with the delusive pleasures of this earthly existence. And how insignificantly trivial is worldly nobility when compared with the majestic grandeur of eternal bliss. But, Brother Editor, I did not intend to sermonize when I sat down to write.

I left Edmonton Sunday evening at midnight and came to Calgary to make an effort to sow the good seed. There are only a few saints in this city but they are making a noble effort to assist ye missionary. We were soon in touch with the reporters and as a result both the Calgary Daily Herald and the News-Telegram gave us a nice write-up. We secured a room in the Board of Trade for Sunday evenings where we are holding forth. Crowds are not large but attention is excellent. We are also holding cottage meetings during the week and we are hopeful of visible results ere long.

Conditions in this country are altogether different to what they are in the States. It is a difficult matter to get people out more than once a week, and a very great many are totally indifferent to religious effort of any kind. Another thing which militates against us to quite an extent is the people seem to be creed-bound and will not hazard an investigation.

But while we are unable to report great results we rejoice in the success of others who are more fortunate in locating the "honest in heart." May the good work go on.

At last accounts Elder Mortimer was in the vicinity of Prince Albert, Elder Peterson in Winnipeg, Elder Crabb at Edmonton, and Elder Cornish at Senlac. Five missionaries in a territory of twenty-five thousand square miles. What will the harvest be?

I am having good liberty in presenting the word which is a source of encouragement, and while I am not satisfied with personal accomplishment in the conquest of self, I am hopeful of ultimate triumph.

In gospel bonds,
E. E. Long.

MENA, Ark., Dec., 1912.

Dear Ensign:—I know beyond any doubt that this is truly the church of Christ. I am thankful that I have been led to see the truth, and have been admitted into the true brotherhood of the church of Christ.

I will give my experience. About three years ago when lying in my sick bed, in Dallas, Texas, suffering untold agony of mind and body, I prayed as best I could, (not then being a reader of the Bible to any extent, and not a member of any church) that the Lord would spare my life. I then and there promised God that if he would show me which was his church that I would at once join it. When I was able to travel I came to Mena, Ark., where my father and mother live. My father was a Christian, or Campbellite, preacher, but not serving at the time, but I thinking to honor my father and mother joined the Christian Church.

I soon became dissatisfied with that church when at Hallettville, Okla. Then Bro. J. W. A. Baily came there and commenced preaching on the street, and it was not long until I saw he had the truth. I was then baptized by him, and have felt the Holy Spirit working in me at times to such an extent that I can now truly say the Lord has answered that weak prayer, and has shown me his true church on earth.

I have been so overwhelmed with people claiming that the grave or death is the only hell that we will ever have to suffer, that I will send you a copy of the way I live of out-doing such soul sleepers, and this article may be of use, to others young in the faith.

I will first call your attention to the scripture as recorded in Revelation 20:3-7: "And cast him into the bottomless pit, and set a seal upon him . . . and Satan shall be loosed out of his prison." We see here that the bottomless pit and the prison are the same place.

We will now go to Ezek. 31:16, "I made the nations to shake at the sound of his fall when I cast him down to hell, with them that descend into the pit."

Please, dear reader, get your Bible and read the entire 31st chapter of Ezekiel, and the 32d chapter from the 18th verse to the end, then you will see very plainly that the pit, prison, and hell are all the same place.

I now ask, did you notice that this place is bottomless? Did you ever see or hear of a grave which had no bottom? I think not. Then Isaiah 24:22, pit and prison are the same. Then Zech. 9:11,12, we find that there are prisoners in the pit, but no water there.

But where is the pit, prison, or hell located? Read Ezek. 31st and 32d chapters again, where we see that it is the nether parts of the earth; you will also notice that in verse 16 the 31st chapter that there is to be some comfort for those who drink water; then in chapter 32, verses 22-26, please take notice that the graves are about him, in the sides of the pit, and notice it says graves, not grave, and pit, prison and hell, not pits, prisons, or hells. Notice also verse 30 that they bear their shame. Now, how could they bear their shame, or rather how could they have any shame to bear if death were oblivion? Answer if you can.

In Rev. 20:3, we find it has no bottom. In Matt. 12:40, we see that the Son of man (Christ) was to be in the heart of the earth; then in Eph. 4:9, we see that he did descend into the lower parts of the earth. Now what did he do down there?—preached to the spirits in prison,—see 1 Peter 3:19,20. But in order that you may not say that they were just spirits, of nothing, read the 6th verse of the next chapter, where we see that the gospel was preached to them that are dead.

Dear friend if death is oblivion or the grave is hell, what good would it do to preach to the dead? As they would know nothing of it, or what use would the spirits in prison have for preaching, if they were not the spirits of mankind? I can find no statement in the Bible of anyone except the Son of man preaching to the spirits in prison, neither do I find that any other person preached to the dead. Hence I am compelled to think that it was the spirits of those that were dead to which Christ was preaching in the prison.

I have shown that pit, prison, and hell are the same place, and that it is in the nether parts, heart or center of the earth, that there is no bottom to it, no water in it, that some are to be comforted there, that hosts of people are there, some are to be ashamed at being there, that the gospel was preached to them, that Christ was there and did the preaching.

Then you may read Rev. 20:10-14, notice in verse 10 they are to be tormented day and night; verse 12, all are to be judged according to their works. Verse 13 bears this out. Verses 13 and 14 show that death and hell are not the same place or thing. We find in Psalms 9:17, that the wicked and all nations that forget God, are to be turned into hell. Can you find where the righteous are turned into hell? Can you find any children in hell? All are put in the grave, young or old, good or bad, just the same; then we find in Hosea 4:9, that the same ones will be both punished and rewarded,—(Jer. 21:14), to be punished according to our doings. Some are to be punished more than others—Luke 12:47,48; Rev. 22:12.

In Luke 16, the rich man and Lazarus were both conscious, and must have been likened unto the human race. Whether or not it was a parable makes no difference to us.

The wicked are tormented day and night, while the righteous are not. If death or the grave, was the only hell, all would be punished just the same. Would it be like a just God to inflict the same punishment on a baby or a righteous person, as he did on the most wicked?

Dear reader, if you are not yet satisfied please read Mark 9:42-48, where the worm dieth not, if you happen to be a soul sleeper, I pray you take heed that you may be accounted worthy of a great reward in the hereafter and escape the punishment that awaits the wicked.

Your brother in Christ,
R. F. Davis.

MORRISON, Ill.

Dear Ensign:—I do not know how to express my love for your (to me) valuable paper. I became a saint about one year and a half ago, brought to a knowledge of the truth by reading the ENSIGN, and searching the Scriptures. It was my niece, Mrs. Charles Williams of Vancouver, who sent it to me. Inclosed find one dollar for the extension of the ENSIGN.

Mrs. O. S. Mann.

Bro. O. K. Okerlind, Stockholm, Sweden, writes on Jan. 3d: I wish you all a happy and prosperous new year, and pray that your work in sending out our good ENSIGN may be crowned with success, and many be reached by it, and converted to the truth; if there were any here that could read it I would get some subscriptions for it.

Can say we are all well here and doing the best we can under conditions prevailing. Indifference is the worst opposition we have in this country, and that is bad enough, but hope we will gain a foot hold here some day, but it is a hard mission all the same, the people have too much of the Catholic spirit in them yet.

We have had a very rainy season here ever since I arrived in August, but hope the real winter will set in soon.

Best wishes and kind regards to all the ENSIGN workers, and all saints in Independence.

SERMONS AND ARTICLES

SERMON DELIVERED BY ELDER G. E. HARRINGTON JANUARY 26, 1913.

REPORTED BY BELLE ROBINSON JAMES.

Sometime ago our choir used to sing a piece having these words:

"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wanted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, Oh Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cling to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

David is one that I believe has poured out in song the most beautiful of thought. Hear him in the one hundred and forty eighth Psalm:—

"Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights. Praise ye him, all his angels; praise ye him all his hosts. Praise ye him, sun and moon; praise him, all ye stars of light. Praise him ye heavens of heavens, and ye heavens, and ye waters that be above the heavens. Let them praise the name of the Lord for he commanded and they were created."

In connection with this I will read a few verses from the fourteenth chapter of Revelations, that favored chapter which tells us of the angel commissioned from heaven to restore the gospel. Preceding that statement, however, we have these words.

"And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

I presume you have guessed the theme this morning. We are to talk to you about the subject of music, Music has its place, it has its influence, and we ought to try and find out what is the purpose of God concerning us regarding it. Since we are his children, having accepted the gospel, and promising him to be under his direction, our thought should be to consider it seriously, for music plays so important a part in our services, therefore its character should be a matter of deep concern to us. I think it is not unreasonable for us to give consideration to this matter, and not only with reference to music as we have it in the church but with reference to music as we have it in our homes. If we are given to certain of the careless exciting classes of music in our homes, we can easily adapt ourselves to the same class in our services at church. We might justly say there should be a difference between the class of music played and sung on Sunday and other days of the week. On the Sabbath day the presumption is, that it is a day given us of God where our soul's service shall be such that we shall feel no sorrow nor regret over the work of the day; but rather, having been invited into the presence of the Master, among his children, there will have been awakened within us those thoughts contributing to those joys, that when we are through with the day, we shall feel that we have gained something valuable, feeling better, having better purposes, stronger desires for good, and possibly holier feelings.

I look upon development in the church and kingdom of God as constant. We do not shine suddenly; we do not grow magnificent instantly, it is a work of progression, gradual in its development, and while we know not our possibilities, the intent of God is that they shall be reached, and with what little time we have here, we should seek to realize our privileges and advantages, and appreciate our responsibilities, and what is possible for us to gain of value that we may exert an influence for good upon our surroundings.

It would therefore appear that we should be insistent upon an examination of ourselves, demanding of ourselves that we gather and distribute some good every day, that we may grow, that we shall never cease growing, that we shall aspire and make efforts to climb, that we shall work—I was going to say necessarily—but rather temperately; as there are injuries that are liable to come to any of us by exhausting our powers in any one direction. The intent of God is that we shall be rounded out, capable of an appreciation of all things good, no-

ble, beneficial and glorious. That is the intent of God, he wants to help us into that state from day to day where we will be capable of placing a proper estimation upon things of permanent value Music then having its place and value, can and should be appreciated.

What part are we playing in it? How many of the congregation present have their hymn-books? How many of you are willing that the choir shall do all the singing? Have you ever felt any responsibility along this line? You will remember I read to you of the hundred and forty and four thousand that were going to sing a song that no other could sing, and why? Evidently because of the purity of their lives. Does purity, then, in any sense, contribute to an exalted spiritual musical idea? It evidently does. Purity of life, holiness of purpose, enables us to drink in the sweets of the Spirit of God, and fired with that holy and beautiful feeling and spiritual thought, the whole being is lit up with the glorious light of heaven, as a result of a consecration of soul, of a proper attitude and acceptability attained and maintained before God. God is pleased to give it us as we seek for it. I like to hear the entire congregation singing in lofty spiritual union.

I am pleased to note the interest that is being taken in our rising generation here in this place, and that we have some whose love for this department is such that they are willing to give of their time without asking compensation—willing to bestow thought and influence and give those that are willing to place themselves under the training, the opportunity for musical culture. Such efforts prove a blessing to us and to them, and there is no question about there being joys experienced as a result of this training that can not be had, nor has been had heretofore, without it.

Music, it has been said by some, is or can be made beautiful, I wish to call your attention to some things which have been said regarding it. The object it is said is to excite pleasurable emotions. It is also said that the emotions are subject matter which musical works are intended to illustrate. This however is disputed by one individual by the name of Hanslick. He says both are false. Here is his contention.

"The beautiful aims at nothing, since it is nothing but a form, which though valuable for many purposes, according to its nature, has, as such, no aim beyond itself. Art aims, above all, at producing something beautiful, which effects not our feelings, but the organs of pure contemplation, our imagination."

Again, he says, representations are what charm us, not the beautiful melody as such, it does not charm us, but what it implies. Music he informs us, consists of sounds artistically combined, of euphony and rhythm. Of course I am not going to enter into a discussion with these musical philosophers. I feel I am incompetent to enter into a range of thought that would give you a philosophic view of the science of music, but rather, I desire to treat of it from a practical point of view. Its application has sometimes been made to individuals who have felt disinclined to work. I remember of one time reading an instance of the kind occurring in one of the old countries, where about 11 o'clock in the day, and about 5 o'clock in the evening there was a lassitude of disinterestedness manifested on the part of the employees of a certain company who were concerned considerably about their profits, appreciating the fact that there was power in music, the idea suggested itself to them to introduce it at these particular times, a violinist was procured who at these hours of waning activities began playing music of a lively character, its effect was magical, gratifying and profitable, the faster the music the greater the activity, I don't know whether you would want to use it as a commodity to your financial advantage or not.

We know far reaching and powerful influences are exerted over the mind when appropriate music is well rendered. While listening last evening to that memorable composition "Marching through Georgia." I could feel something of the nature of the inspiration and the determination that existed in the men who were fighting for the Union and the freedom of the slaves. If we could but put ourselves in the position that those men were in, and hear those notes struck, and in our imagination hear the words of inspiring song playing before our minds, and our purpose the liberation of our fellow beings, we could imagine something of the power and influence that were animating these courageous men who took their guns in the interest of liberty. Powerful—unquestionably powerful.

I remember quite a number of years ago, being associated with an organization, whose disposition was to try and rid the world of one of its most prominent and powerful religions if possible. I well remember our band playing, or our drum and fife corps, marching up the street, myself with others, passing by one of their churches, playing a piece that was intended to cause irritation on their part, but gratification on ours, together with a willingness to die if necessary in an effort to exterminate them, to show a daring and incite bitterness; the feelings we experienced were intensified largely by the music, it seemed to give life, energy, courage and determination beyond what ordinarily would have existed.

If then, we recognize it as possessing such a power, it becomes necessary to use discrimination in kind as well as in its application. I ask the question, Why should I desire to be fired with a disposition to exterminate any one? Simply because the motive was wrong, but does that make the music wrong? That depends upon its associations in some instances, and the associations in this case were, not necessarily the men, but the words that accompanied the music. The music helped to develop my imagination and intensify my feelings leading me to wrong results, consequently we need to pay attention to what is likely to be generated within us as a result of the music we are listening to—not that music is necessarily wrong, but that the application is wrong at times.

In some of these places where many of our young men fall by way of temptation, there is and has been efforts made to keep the music going, because of its attractiveness, and as something that will allure. While God intends that music shall be inspiring and elevating, man has taken hold of that beautiful instrument, and has caused or tried to cause the destruction of mankind with it. They have put it near the saloon, they have put it in the saloon, they have secured the best they could to place in there, with which to entice the young men to partake of the death-dealing stuff they have to offer them. With this great advertising medium, with this wonderful influence, they are capable of securing the destruction of many, (while primarily, I presume their thought is not to destroy) but their love for the almighty dollar, regardless of the effect flowing from their efforts, is the dominating thought in their minds, so the wise business head says, I will get the thing that will help me in my business, being in the business of selling liquor I want everybody to drink liquor, and I am going to plan so they will want to drink it, therefore I will bring in the music, because I know of its influence over, and pleasure to humanity, I know they like it and will follow after it, and I will get rich. What do I care about the boy or the father or mother or the sister or the child at home? No. No. There is a misapplication and wrong use of this beautiful and ennobling force that God has given to us.

But while these attractions are in these places that we have referred to, we have also the beautiful in music with songs, songs that serve to awaken high moral sensibilities in those who are partially degraded. We have "Father, dear father, come home with me now" You know that old pathetic song, It has played an important part in causing changes to take place in the hearts of degenerate parents Yes, deperate ones. Music has drawn from evil as well as drawing into evil, Music may draw into evil as well draw to good and to God. What kind of music shall we make? Shall we place ourselves in position where we will contribute in any sense to detract from the holy and joyful purposes that are intended by the Creator in giving of this beautiful art to us? That is the question.

The Lord has spoken to us with reference to the matter, and has told us in Section 119, paragraph 6, in Doctrine and Covenants something about what he would like to have us do in regard to this musical attainment, I will read you this paragraph.

"The service of song in the house of the Lord with humility and unity of spirit in them that sing and that them hear is blessed, and acceptable with God; but song with grievous sadness in them that sing and bitterness of spirit in them that hear is not pleasing to God. Therefore in all the congregations of the people of God, let all strife and contention concerning song service cease; and that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large and as wisdom and choice may di-

rect. Let the young men and maidens cultivate the gift of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit, and remember that saints should be cheerful in their warfare, that they may be joyous in their triumph. Nevertheless, let the organ and the stringed instrument, and the instrument of brass be silent when the saints assemble for prayer and testimony, that the feelings of the tender and sad may not be intruded upon." etc.

Here the Lord helps us to see the propriety and adaptability of music. If we had a brass band playing during the prayer meeting at every song, the chances are that you would not feel very spiritually minded. You might be interested but you would be disturbed, and that disturbance would not conduce to your best spiritual sensitive nature, consequently the Almighty has required that these instruments of brass should not be played during the prayer service.

Shall we have secular music on the Sabbath day? Are we justified in our homes of getting our phonograph and producing a lot of this "rag-time" music? How spiritual will be your minds after you get through with that kind of an entertainment? Will you be apt to bear your testimony very readily in the prayer meeting? Will you very suddenly fall on your knees in offering prayer? If there is not a good effect following it of a spiritual nature, it seems to me that we are disqualified as worshippers in the house of God. I have heard that kind of music played on the Sabbath day, and I have been invited to homes and I did not really know what to do with myself. I did not want to offend, but I tried to get them to play something of a sacred nature. I believe the day of worship should be devoted to worship and to proper service, and I believe that proper service requires the elimination of the secular to the point of necessity. If then, it is not good for our homes on the Sabbath day, it is not good for our churches on the Sabbath day.

It looks to me as though there should be within this great company of people, a spiritual perception, a musical perception, and a consecration of soul that would bring to pass or develop a class of music adaptable to our condition and apply it, that a proper spiritual musical atmosphere be secured. It makes no difference in what organization or auxiliary it may be in the church, the aim should be to provide in the musical line what God would be pleased with. Are these tunes, these combinations of sounds, are these activities along the musical lines pleasing to my heavenly Father? If they are, alright, but if they are not, what shall we say? Now I believe that everything that we do in this church on the Sabbath day should have a spiritual thought associated with it.

It is a difficult matter to take of the secular classes of music like we have in the world and bring them in here where, as some have expressed it, the feet are apt to tingle, and expect a very high spiritual state of mind. All things should conduce to the bringing about of a proper spiritual poise. We want good thought, we want good feeling, we want a high and noble, and purely spiritual emotion. That is what we need, whether we want it or not, that is what we should desire, that is what we should strive for.

I remember not a great many years ago seeing those who were marching in one of our auxiliaries, and the music was so dancified—to use a new term—that the children, they smiled, they jigged along. Now, when I saw that I said, that doesn't go to make a proper spiritual condition. It ought not to be. We heard a sermon sometime ago on decorum in the church. Reverence was emphasized—you remember that. If reverence is to be emphasized, then we cannot very properly take a class of secular music that is in use all over the world in the ball-rooms—anything you please—and bring it into our church and have a desirable effect.

I know it has been said it is not right that the devil should have all the tunes, and therefore one of the religious organizations said, "We are going to take what they call the devil's tunes and put them to good words and we are going to win the world to Christ with them." I am not in sympathy with that idea at all. I believe there is a classification, a proper classification of music to be had. I believe that we should get that, that causes and preserves a desirable state of mind.

I have heard in this building the most beautiful tones I have ever listened to—of course I have never been to the opera and to some other places. Some of you may have heard something more beautiful, but I believe the possibility of the most beautiful is within the church and kingdom of God.

I believe that the consecrated soul can get that spiritual musical perception that will enable it when expressing itself to give forth the purest of tones and that which will inspire the most desirable pleasures within the soul. I say I have listened to those beautiful tones in this building of ours both from the organ and from the voice. I have rejoiced, I have wept. I have felt the divine power coming as a result of it here, I have felt it elsewhere in our churches too. I thank God for this. I know that we can have joy in music. I know that God wants us to have the best in music. I know we can have the best in music if we place ourselves before God as well as under proper training.

Music had its origination somewhere, and they sometimes give me to understand that you cannot generate the thing that has already been generated before, and the masters are existent, and if you are to have a cultivated musical mind, you will have to go to the masters, you must travel here and there, you must be here and there. Well, perhaps it is so, but it does occur to my mind that there is a possibility of a generation of something equally as good in the house of God and among the children of God as there is on the outside, notwithstanding the fact that there are a great many good things outside, but our aim should be beyond anything that we know of in existence. You will say, "You are going too far." Perhaps I am. But I believe there is a possibility, I believe that within the church and kingdom of God we can get the highest possible musical attainments. If I did not, then I would have to discredit that Scripture that I read to you awhile ago. Where the one hundred and forty-four thousand were going to sing a song that nobody else could sing, and they sang it because of the purity of their lives.

Then if pure lives exist, pure minds exist, pure bodies are existing, what is to prevent adding to that, the spiritual light which shall come; from giving us an illustration of what God can do when we co-operate with him upon right lines? You are to co-operate with God—to work with him. He is willing to work with you, and if, as we find in the 86th section of the Book of Doctrine and Covenants, we live by the law of God and keep the Word of Wisdom, we shall have both knowledge in abundance and hidden treasures of wisdom, which would make us the equal intellectually of any in the world. May we not expect then, that, if there is a possibility of our ascending the scale of intelligence equal with any others that exist along the literary lines or along other lines, may we not in the musical art? May we not reach the highest attainment possible? I say, it is a possibility. Live the Word of Wisdom, keep the law of God, comply with his requirements, and he will show you what he can do, with your help.

Now we are going to have, according to the statement of the paper, some sacred music in one of the halls that have lately been erected in Independence. Going to have sacred concerts on Sunday, and I presume it will be about the time we are going to have our prayer meeting. I think it is afternoon concerts, and I find that some of our people are inclined to help to move that thing along. It looks to my mind like it is a kind of a competition in spiritual affairs without proper direction. Here at the house of worship is the place for God's people to be at the appointed times. In your prayer meeting as well as in your preaching service. Here is where you can do your best work. Here is where you can enthrall the souls of men. Here is where you can impress them with the best and most noble thoughts. Here is where can be generated those impulses that will give spiritual vigor to the soul and send it out with shining light and power to affect humanity. You might take other means, they take second place.

Now I hope that our folks will feel this same special interest in doing like the Lord has said, "Attend to the house of worship on this my holy day." God has said, "Come to my house. I know what is best for you, you are children. You are not wise. You are insufficiently intelligent, you cannot judge for yourselves, for that reason I have given you my law. I know that if you will keep it you will be better by it, but if you will be a law unto yourself, you will get what you work for and if you are working for something that I do not want you to work for, you get your compensation from some other source, and not from me."

I know there is a tendency on the part of us all to drift into those places that contribute to our pleasures. I know that the priesthood is not exempt from the disposition. I know there is a tendency to get into some departments of church

work on the part of members of the priesthood, that work which they have not been called first to. I say this in reference to it. The Lord says, Let every man learn his duty in the office to which he has been called and labor therein, and if he does not labor therein he is to be considered a slothful servant. Ah, if you take the other way, and do something which God never called you to do, and take your choice, in a way, by which you will have failed to perform the work of the office that you have been called to, and accepted, you are losing out. I am going to read that.

"Wherefore, let every man learn his duty, and to act in the office in which he is appointed, in all diligence, (not temporizing with it). He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen."

Now while there may be privileges where obligations are not urgent upon some of the ministry, they might properly engage in the service of song, but to chain themselves up to it, I cannot conceive of that being harmonious with the divine intent except by special spiritual direction. I believe that they can enter in and participate occasionally as they have the time and opportunity but primarily the thought of God is that when a man accepts an office in the church and kingdom of God, the work of that office must be done first, and he who ignores it, ignores the purposes of the Divine. I say the law is superior to all men. So the counsel, let it come from where it may, cannot supersede the law of God, and if we have a correct conception and interpretation of that law, it is that men who have accepted responsibility in the church are obligated to the extent of their ability to discharge the responsibilities imposed upon them by their acceptance of the ordination they have received.

In conclusion I will read you something about this wonderful art called music. It is by one whose name is Lafcadio Hearn, who says:—

"Great music is a psychical storm, agitating to unimaginable depth the mystery of the past within us. Or we might say it is a prodigious incantation, every different instrument and voice making separate appeal to different billions of parental memories. There are tones that call up all the ghosts of youth and joy and tendencies—there are tones that evoke all phantom pain of perished passions—there are tones that resurrect all dead sensations of majesty, and might, and glory—all expired exultations, all forgotten magnanimities."

Further he says:—

"Pleasure and pain; they commingle in all great music, and therefore, that music can move us more profoundly than the voice of ocean, or than any other voice can do. But in music's larger utterance it is ever the sorrow that makes the undertone, the surf mutter of the sea of soul. Strange to think how vast the sum of joy and woe that must have been experienced before the sense of music could evolve in the brain of man."

Music is a blessed and comforting influence unto us. I presume that I have carried this proposition far enough at the present time. You may have some criticisms, if you do, just come to me and we will talk the matter over.

LITTLE THINGS.

J. E. YATES.

Behold how great a matter a little fire kindleth. Jas. 3:5. Fire is not the only thing transmitted by contact, but as fire must have fuel or it will expire, so with every contagious element. Anger and cholera of spirit are highly contagious. An angry person coming in conversational contact with one as calm as the summer morning may transmit the contagion, and they, again to others, and still others, the virus of angry words crystalize into evil deeds, and lo, a little spark of irascibility has spoiled the equilibrium of a soul, upset the tranquility of a home, wrought contention in a church, and disrupted a community:—"and behold how great a matter a little fire kindleth."

Fire transmits its havoc by tongues of flame, and gossip, contention, wrath, seditious strife, hatred and every wicked work are also transmitted by tongue—tongues which for being in human mouths, sear none the less than the scorching blast of a furnace.

As fire without fuel must die, wrath unfed cannot spread. When hate receives hate in return it has fuel to spare and to burn, but when hate receives loving replies it skulks and smoulders and dies.

For like begets like when assisted; or affinities seek their kind, and a love, or a hate or a being, is barren when apart from its kind.

To extinguish fire before it burns out—pour on water. To extinguish the burnings of sin before the vitality of the soul is consumed—apply, the "Water of Life." To kill love—withhold loves re-

sponses and apply hate. To kill hate—without hates responses and apply love. To destroy peace—apply contentions. To destroy contentions—be peaceful. "Two it takes to make a quarrel, *one can always end it.*"

To kill good—apply—ah, there is no element known to men or devils which can vanquish intrinsic good.

Good: truth in act word or person can be obscured for a time, its growth can be for a time apparently checked, the debris of evil and the rubbish of lies can bury it up, but the divine spark of *good* in the soul of man can ever feed upon the debris intended by evil forces to bury it; and when God makes even the wrath of devils to praise him bursting flames of good, shall illuminate the nations; and even they who have nurtured in their own hearts the Divine taper of *good* shall be made to rapturously exclaim "Behold, how great a matter a little fire kindleth!"

Futurity cannot be estimated to be small in any department merely because its beginnings appear small now.

A little fire, of the good or bad variety can do great things when spread by the laws of its own contagion. Even a song is contagious, so is gloom. Love is infectious, so is hate. Goodness is contagious, so is evil, and there is a disinfectant for each.

Evil forces automatically supply their devotees with fortifications repelling the penetrating power of the good they may chance to meet, by keeping every cell of brain and tissue so full of their own lotion that there is not room to absorb good even if they were floating in it.

The righteous cannot hope to avoid contact with the evil contagion, but there is a disinfectant, safe and trustworthy in the following ancient prescription:—

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not with flesh and blood, but against principalities and powers against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.—Eph. 6, 11-17. And Remember—

Little lovings lead by legion,
Little hatings marshal strife
Little deeds of thought and action
Fashion out the greatest life.

THE PURPOSE OF THE GOSPEL.

ELDER CHARLES DERRY.

The ultimate purpose of the gospel of Christ is the salvation of the world, but before that can be brought about, mankind must be entirely actuated in all their words, works, and dealings towards God and each other by the Spirit and principle of love.

There is no other plan or system known to humanity that can bring that condition about. It may be said that that has failed, but it has failed only with those that have refused to adopt it. Those who have really and truly adopted it, making it the rule of their lives, have realized its power to infuse into their nature the divine essence of love, they love God, and loving him, they love his creatures, and this love has been manifested in all ages by their willingness and their anxiety to bless their fellow man, to the extent that they have sacrificed all things, even yielding up their lives that their fellows might be led to see the beauty and power of the gospel and to pray for their enemies, as Jesus did when in his dying agonies, he prayed "Father forgive them, they know not what they do;" and Stephen, whom his enemies stoned to death, and he cried, "Lord, lay not this sin to their charge."

But in order to attain to this excellence of character we "must be born again." Our natures are carnal, sensual, selfish; we become so by yielding to sin so that our natures may be changed we must become "new creatures in Christ Jesus," that is, we must partake of his nature, and that nature is love. I repeat: The gospel of Christ is the only system that can bring us up to that exalted condition and in order that it may do this, there

must be a unity of faith in God, his word and ordinances. He must be believed as he represents himself. His word must be received as he delivers it to us. Man's imaginations about God have invariably been vain and conflicting. There cannot be two conceptions of Him and both be correct, and the wrong conception cannot be pleasing to him or beneficial to his creatures.

THE SIN OF GREED.

The world rejects the message of love,
Offered by angels, sent from above;
But makes a mad rush at break-neck speed,
Down into the dark abyss of greed.

They seek in vain for the cause of their woe,
They study, and pray, yet do not know
That perfect love is the crying need,
While the all prevailing sin is greed.

'Tis perfect love that casts out all fears,
That multiplies joy, and dries our tears—
Makes us immune from the scars of greed,
The wounds inflicted by venal greed.

—D. R. BALDWIN.

THE POWER OF MEDITATION.

It is by meditation that principles of truth are assimilated and become part of ourselves. Not by the hurried and partial hearing do those principles exert their full appeal, but in the afterthought—like the return of the flood tide to the sea—the period of meditation and reflection.

The fruit of silent deliberation is a change of viewpoint. The stand from which we look upon the affairs of life is everchanging,—logically it must be so; for as a strange idea comes to us our conception of things is transformed by just the value of the new thought, and we adjust ourselves to the fresh state of mind which it produces. Our point of view, while changing ground frequently, need not shift from side to side, but may be on the ascending scale. If it is thus, we are progressing, broadening, improving.

A radical change of view spells regeneration, and this may come only as we find and concede our former attitude to be wrong. As, with this spirit of meditation, we weigh and test our reasons for thinking as we do and being what we are, we may achieve the perfect idea and by it construct and transform our lives. Meditate; deliberate; reflect.

—L. F. P. CURRY.

THE ROUND TABLE.

From whence comes the custom of consecrating or sanctifying the oil used in the church for anointing purposes?

The precedent seems to have been established by the first presidency of the church in 1836 shortly after the organization of the various quorums, and at a time when there was a remarkable outpouring of the Holy Spirit. See Church History, Vol. 2, p 17. The blessing or consecrating of the oil to be used for sacred purposes has its parallel in the blessing of the bread and wine of the sacrament, ordination in setting men apart for the sacred ministry, the dedication of temples, etc.

Is Kirtland a stake of Zion, and are the saints to gather there?

Kirtland, Ohio, is not at the present time organized into a stake, though it is designated in some of the revelations as the place for a stake of Zion. We know of no command requiring the saints to gather there; but the time may come when it will be made a place of gathering.

Are we keeping the Sabbath the Lord intended us to keep?

Yes. In a revelation given in 1887 the Lord said: "The saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments."—Doctrine and Covenants 119: 7. This is in harmony with the practice of the saints of the New Testament times who met upon the first day of the week. See Acts 20: 7; 1 Cor. 16: 2; etc.

If Saturday is the Sabbath, why do we keep Sunday?

Saturday was the Sabbath of the Jews under the Mosaic law, which law was fulfilled in Christ. But under the gospel the first day of the week was observed by the early "Christians" and termed the Lord's day. Jesus said that "The Son of man is Lord even of the Sabbath day," and it was within his province to direct his followers as to which day they should observe. Since they observed the first day without protest from the apostles who were directed to teach "them to observe all things whatsoever I have commanded you, and lo I am with you al-

way," but with the approval of the apostles, and the presence of Christ through his Spirit in their worship, it is apparent that the change must have been made by direction of the Lord even though no record of it is found in the New Testament.

How many times does the word "Saints" occur in the Bible?

Thirty-seven times in the Old Testament and sixty-two times in the New Testament.

How many corrections of the King James Bible were made in the "Inspired Translation," and where may they be found?

We do not know that they have been numbered, but they extend through all the Bible. The little book "Three Bibles Compared" gives many of the most important changes.

INDEPENDENCE, Mo., Feb. 4.
Dear Ensign:—My last correspondence to your column was from my western mission, Idaho, where I lost my companion on Dec. 7, after an illness of near four months. Being somewhat suspicious of the termination of her case, but at a time when we yet both feigned to see the haven of recovery in the dim distance I elicited from her information, that in the event of death it was her desire that I should take her to Independence, get a lot large enough for the two of us and bury her there. Thus have I come home to do and thus have I done. Which accounts for my presence home and addressing you from home.

I respectfully and gratefully acknowledge the many, many letters of sympathy which came to me from far and near, and duly appreciate them from first to last, though it is true, as one of them said: "I have no power to help you, you must sob out your weary day." I thank those who prayed for a dispensation of healing power in answer to my request. And let me say that very near, if not unto the bitter end, did I look for a rift in the clouds and a sun-burst of healing glory; when all at once the "billows roared, 'a sunken ship!'" and I was left alone with little Lorne on mighty main to seek the shore. Evidently I had mistaken the "approach of night for the dawning of the day."

Little did I think in former years when I sang "The baggage coach ahead" that I would carry out its parts, and I shall not forget the many friendly strangers on journey hither who apprehended the situation with tears and proffered their kind hands.

Somewhere about the time her sickness began wife approached me as follows one day: "Alvin, I may get well, or I may die. I don't know, and it is best to be prepared for even the unexpected. If I do die, I want you to let Alice have Lorne, for she loves him as her own and she will be good to him; This also I have done. Alice is my sister. With the child, all is well. As for me, I will go on with my warfare. Joseph Smith said to me one day soon after, I came home: "Cling to your faith Alvin." I will try. I hope for the fulfillment of a promise made me since my return here in December through a certain brother: "You will yet do a work that will gladden your hear."

During my stay home and retirement for the past few weeks, though in comparative silence I have been active in carrying out a book plan conceived in the west last summer, my Hazel lending me some assistance in copying, at her own pleasure, during her extended prostration. The work consists of a vast collection of tongues, prophecies, visions, dreams, songs in the Spirit, such as Alfred White's on the "Redemption of Zion." Washington's vision, the songs through Luff and Evans recently published in *Herald and Ensign*, and Luff's revelation of 1906 and A. H. Smith's revelation to us and the Hedrickites some years ago, and one hundred or more others. Some were previously published; some never before. Some were given in the early church; some in the Reorganized Church. It contains the words of the Spirit instead of cases of healing and enables the scattered and isolated to have a little testimony meeting by themselves. For price and address see advertisement in *Ensign* for February 6, if not also current number.

Alvin Knisley.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, EDITOR.
1416 W. Walnut St., Independence, Mo.

MOTHER.

This story is told of the tragedy of a woman who *staves and sacrifices to educate children who pay her back with sneers and contempt:*

Listen, you superior young people, to this little story from real life.

There is a woman, a plain, homely old woman, without one vestige of culture or style, or anything that you consider smart, and that would make her interesting to you. Her eyes are faded, her hands are hard and work-knotted, her face is lined with wrinkles, her hair is grey and sparse and she gathers it into a little knob about the size of a walnut, at the back of her head.

She doesn't know how to dress, or how to pick out the clothes that would best conceal her defects. She prefers to sit in the kitchen rather than the parlor. She has no society small talk, and her

grammer is not always beyond reproach. At the table she likes to eat with her knife, and drink her tea out of the saucer.

She's just a plain, ordinary old woman. There are tens of thousands like her. Nothing to make you give her a second glance, or a second thought, unless you might happen to get a glimpse into her heart, and see there a tragedy that is as black and bitter as ingratitude and wasted love and effort can make one.

Years and years ago this old woman was a young woman, pretty and gay, strong of body and strong of heart, and filled with the joy of living. She was poor and she married a man no better off than she was, but they both had youth, and health, and industry, and ambition, and they set out working shoulder to shoulder, to make their fortune.

AND THEN BEGAN THE LIFE OF TOIL AND SACRIFICE.

They began housekeeping in a couple of rooms, with scarcely a stick of furniture, but the young wife kept it as neat as wax and there was always a savory meal, smoking hot, on the table when the husband came home from work.

Then the babies began coming—pitching over each other's heels so fast they came—until there were six of them, but never a one more than there was a welcome for in the mother's heart and a place for in the mother's arms.

But how she had to work to take care of them, for she was too poor to have any outside help! How she cleaned and scrubbed to keep the little home tidy! What long hours she bent over the washtub and ironing board that they might be kept clean and sweet! How she stewed over the cook stove that cheap cuts of meat might be turned into appetizing and nourishing dishes for them! How she sewed, and mended, and patched, that they might not be ashamed by their clothes before their comrades.

These were the years in which the young woman turned into the old woman before her time. This was when her upstanding young figure lost its elasticity, and her shoulders grew round and bent under the burdens they bore. These were the years when the long night vigils she kept by sick beds, after a weary day, faded the blue out of her eyes. This was when the heat of the kitchen range burned the roses out of her cheeks.

People asked her why she did not keep her oldest girl home from school to help her, and why she did not put Johnny who had grown a big lad, out to work; but the woman steadfastly refused to listen to such suggestions. In her soul she nourished a great ambition, toward which she struggled through sickness and pain, with feet that faltered with weariness, and bones that cried out for rest.

THE PELICAN SONS AND DAUGHTERS WHO PAID BACK IN SNEERS.

And this ambition was to give her children an education; to give them advantages she herself had never had; to raise them up above herself. Well, she succeeded, as a woman always does when she gives her whole heart to a single object. She put her children through the Grammar School and the High School, and because education was her fetish, with almost incredible self-sacrifice, she put them also through college.

And the result of all her life's hard labor is that her children are ashamed of her. They loathe her opinions and deride her views. They criticize her grammar and correct her table manners. They sneer at her old-fashioned way of doing things, and she is without respect and without honor in her own house.

Worse, she is afraid of her children who give themselves such airs of superiority. When they have company she meekly keeps in the background. Before she speaks she trembles lest her pronunciation should offend Mary's cultivated ear. She eats deprecatingly lest she be committing some breach of table etiquette, to which James will call attention. She quakes if she ventures to express an opinion, in dread of the contemptuous curl that John's lip will take over Mother's ignorance.

None of the children's snubs are lost on the old woman. Every one stabs down where mother-love lives, and the wound bleeds in tears that water her pillow at night.

She wonders if her children know how cruel they are; if they realize how their criticisms hurt; if they cannot see that the very reason she has had no time to cultivate her self, to preserve her beauty, to learn how to dress, to learn to play bridge is because she gave every minute and hour, every ounce of strength and vitality that was in her to their service; to securing to them advantages she had never had.

She laid herself a splendid sacrifice on the altar of motherhood, and those to whom she offered up herself, both body and soul, spurn the gift by which they have profited.

DOES THIS CHARGE FIT YOU, YOUNG MAN OR YOUNG WOMAN.

Is this woman your mother, young man? Is this your mother, young woman? Look into your own conduct and see; and, if you have been in the habit of looking down upon mother, because she is not as well educated as you are, quit it, and try to pay some of the debts you owe to her.

Be sure of this—that when the roll of real heroes is written out, the names of those women who deliberately raised their children up above themselves, will lead all the rest. HAVE YOU A HEART BROKEN OLD MOTHER OF WHOM YOU ARE ASHAMED?

JOHN M. LLOYD.
619 North River Blvd.

MISCELLANEOUS

CONFERENCE NOTICES.

KENTUCKY AND TENNESSEE.—Conference will convene with the High Hill Branch, March 1, 1913, at 10:45. Please send all reports to secretary not later than February 26th. Branch presidents please take notice. Also local priesthood who cannot attend please send your reports. Delegates to general conference will be appointed at this conference. All come who can and bring the good Spirit with you.
S. E. Dickson, Sec.

NORTHWEST KANSAS.—Conference will meet at Osborne, Kas., Saturday, March 15th. Let all branches meet, and send complete reports in care of J. B. Ansley, Osborne, Kas.
John A. Teeters, Pres.

EASTERN COLORADO DISTRICT.—Conference will meet a Denver, in the chapel at Logan avenue and Speer Boulevard, March 1st, 1913, at 10 a. m. Attention is called to the following sections incorporated in the by-laws of the Eastern Colorado district: Sec. 4. All ministers laboring under district appointment, and branch presidents, are to report their labors as ministers in writing to the conferences, forwarding same to the secretary one week prior to the convening of the conferences. Sec. 5. Any minister residing in the district failing to report his labors without explanation shall be suspended until satisfactory reasons shall have been tendered in writing to the presidency of the conference.
E. J. Williams, Sec'y.
1210 South High St., Denver.

MONTANA DISTRICT.—Conference will meet at Bozeman, March 1st and 2d. All branches please send reports.
Maggie J. Reese, Sec.

CONVENTION NOTICES.

PORTLAND DISTRICT.—Sunday school convention will convene at Montavilla, Friday, February 21st, at 2 p. m.
N. T. Chapman, Dist. Supt.

EASTERN COLORADO.—Semi-annual Religio convention will convene at the chapel, Denver, Colorado, February 27th and 28th. Thursday evening literary and musical program. Friday morning prayer session followed by business. Officers for coming year will be elected. Everybody come.
Walter W. Weller, Pres.,
Hillrose, Colorado.
Blanche Sampson, Sec.,
547 Clarkson St., Denver, Col.

PITTSBURGH DISTRICT.—Sunday school association will convene at 4200 Jacob St., Wheeling, W. Va., on Friday, Feb. 21st, at 2:30 p. m. eastern time. Also meeting at 7:30 p. m. Institute work will receive considerable attention. All are urged to be present and ready for work.
Samuel A. Martin, Sec.

NORTHEAST KANSAS DISTRICT.—Religio and Sunday school convention will meet with Atchison saints Friday February 21st.
Flo. McNichols, Supt.

MONTANA DISTRICT.—Sunday school convention will be held at Bozeman, one day previous to the district conference February 28th, 10 a. m.
Maggie J. Reese, Sec.

SOUTH MISSOURI DISTRICT.—Elders and branch presidents please report your labor to district president by March the first.
J. F. Cunningham, Dist. Pres.
R. 2, box 104, Thayer, Mo.

NOTICES OF TRANSFER.

Elder J. W. Metcalf has been transferred from the Ohio District to the Northeast Kansas District for the remainder of the conference year, the First Presidency and mission-aries in charge of the field concerned concurring in the transfer. Those concerned please take notice.
Frederick M. Smith, Secretary First Presidency

To those concerned.—Elder Roy F. Sly is by agreement of the undersigned transferred from Mission No. 2 to Mission No. 1 to labor in the Nauvoo District until the coming general conference.

Ministers in charge { J. F. CURTIS.
J. W. WRIGHT.
G. T. GRIFFITHS.
For the Presidency, FRED'K M. SMITH.

TWELFTH QUORUM OF PRIESTS.

To the Twelfth Quorum of priests of the Pittsburg and West Va. districts will meet during the district conference at Wheeling West Virginia, February 22d and 23d. Your attendance is desired.
J. A. Jaques, Pres.

QUORUM OF ELDERS.

OF FAR WEST DISTRICT.—Will meet with the Second St. Joseph Branch in district conference on February 22d and 23d, all of the elders in the Far West, Northeast Missouri, Nowaday, Missouri, and the Northeast Kansas, Districts are enrolled as members of the Far West Quorum of Elders.

The subject for consideration at next meeting will be a continuation of the subject at last meeting, "Should the sacrament be given to those not confirmed in the church?"

W. S. Hodson, Sec. and Treas.
111 South 12th street, St. Joseph, Mo.

CHURCH SECRETARY.

DELEGATE CREDENTIALS TO GENERAL CONFERENCE.

Delegate credential blanks, provided for by action of general conference, have been sent to presidents or secretaries of the various stakes, districts, or branches not in districts. Such officers are requested to forward credentials of delegates appointed to represent their organizations at the general conference of 1913, to the church secretary, as soon as possible, that the report of the committee on credentials may be made up and printed before the opening of the conference, as provided for by the session of 1911. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. All credentials should be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of body appointing, with name of such organization and place and date of conference or business meeting, is sufficient; separate, individual credentials to delegates are not necessary. Please insert "Total membership" in all cases; also report if delegates are authorized to cast majority and minority vote.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. Scattered members in districts, including those enrolled as members of other districts, may be included in the enumeration of membership.

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference:

"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes.

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privilege as delegates of districts. But when the membership of such branch exceeds twenty-five it shall be entitled to one delegate for each twenty-five members."

For further information concerning representation, choice, and instruction of delegates, etc., see Rules of Order, chapter 17.

R. S. SALYARDS, Church Secretary,
Lamoni, Iowa, Jan. 11, 1913.

CONFERENCE MINUTES

SPokane DISTRICT.—Semi-annual conference convened in Spokane chapel, December, 14, 1912. Bro. O. Case, T. C. Kelly, Wm. Johnson, presiding.

Ministerial reports were read from Oscar Case, T. C. Kelley, Frank Holmes, G. W. Wilcox, V. L. Gunter, D. H. Cronin, Geo. Johnston, F. Williams, J. E. Turnbow, W. W. Fordham, P. W. Wright, W. Yates. Branch reports were read from Spokane 309; Sagle, 51; Rossu, 37; Columbia River, 27; Ellensburg, 15; total 439. The tent committee was continued and the district president and vice president were added and given power to collect funds and purchase tent, for district.

The bishop's agent reported receipts \$861.07, expenditures \$794.50, leaving balance on hand \$66.57. The treasurer reported receipts \$35.74, paid out \$41.50, leaving balance due treasurer, \$5.78. The auditing committee reported accounts correct and were adopted. Delegates to general conference were O. Case, Mrs. O. Case, T. C. Kelley, T. J. Martin, Emma Bell, Sr. N. Coleman, N. Coleman, Eugenia Schmuck, Ada Kellum, O. Case, Jessie Case, J. E. Turnbow, W. W. Fordham, Geo. Johnston, Angelina Clark, Lou Gilmore, D. McGregor, L. C. Dancess, Wm. Johnson.

On motion the Columbia River Branch was disorganized and the names transferred to the Spokane Branch records. The sacrament meeting Sunday afternoon was marked with the Spirit of the Master. Bro. C. L. Potter was ordained to the office of an Elder. Next conference at Spokane in June. The preaching was done by D. McGregor and Wm. Johnson.
W. W. Fordham, Dist. Sec.

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Elder John Zahnd

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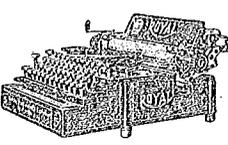
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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 20, 1913

NO. 8

ZION'S ENSIGN

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EDITORIAL

Long since, in sore distress, I heard one pray,
Lord, who prevailst with resistless might,
Ever from war and strife keep me away;
My battles fight.

I know not if I play the Pharisee,
And if my brother, after all, be right,
But mine shall be the warrior's plea to thee,—
Strength for the fight.

I do not ask that thou shalt front the fray,
And drive the warring foe from my sight;
I only ask, O Lord, by night, by day,
Strength for the fight!—Sel.

TEMPTATION.

WHAT IS IT?

Temptation comes to every man, though many do not recognize it as such. Some think of it as an allurements to sin by influences that are manifestly vile and wicked, and so easily recognized that none need be deceived, but history and experience both teach otherwise. Temptation, whether satanic or human is invariably of a nature to appear good, and by the offer of something that is of itself desirable, and in many cases proper, lead the subject of the temptation into sin and bondage.

Synonymous with the term *tempt* are the words entice, allure, attract, decoy, seduce, all of which express the idea of leading astray by a deceptive offer of pleasure or good. The temptation often has behind it a dark scheme so deeply laid that the victim never suspects its nature until he at a later time begins to suffer the results. As the young horse is enticed into the pen by a feed of grain only to find himself enslaved, so are many people led into the bondage of sin.

HOW SATAN TEMPTS.

In Eden Satan gave promise of good to Eve and said: "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." He made prominent that which was to be desired, and through that secured the fall of man by which they were brought under his bondage. He came at a later time to Christ—not with cloven hoofs, and fierce horns as some hold, but undoubtedly as an angel of light, presenting himself in the best possible attitude—to offer him comfort and help, (?) just at a time when he was most in need.

The Lord had fasted forty days and was fainting for food when Satan came and said: "If thou be the Son of God, command that these stones be made bread." Here again Satan suggests the good and proper, but with a dark design which was discerned by the Son of God, but which perhaps few men would have discerned under similar circumstances. He waited to make his appeal until he found Jesus in trying circumstances, when his body was emaciated from fasting and he was faint; it was then he sought to take advantage and bring the Son of God down into subjection to himself. He did not hesitate to quote Scripture in his effort to induce Jesus to yield himself into his hands.

So Satan tempts all men. He watches his opportunity, and when he finds the object of his temptation in distress or in need, then he makes his deceptive offers of good. It is when a man's faith is being tested by trial that Satan comes and says: "Give up your faith, it does no good to believe in God, you will be free if you cast off all care." It is when the cashier is without legitimate money that the tempter says: "Take it from the

bank, you can cover it up, in won't be known." And so with other temptations. He offers bread, money, wealth, pleasure, social influence, and other attractive things, but those who yield to his seductive pleadings ultimately awake to discover that he has stolen their faith, and honor, or virtue. He takes from them all that which—to paraphrase Shakespeare—does not enrich himself but makes them poor indeed.

DIPLOMACY IN TEMPTATION.

It is already seen that Satan is a diplomat, but his tactics are still more apparent by examining carefully his dealings with Christ. He was very solicitous for the Lord's welfare; he didn't want him to be hungry, and so he sympathetically suggests that the Lord make bread for himself out of stones, and thereby he would prove that he was the Son of God. The mere making and eating of bread were not sinful, for Jesus at another time miraculously made bread for five thousand men, of which he presumably himself partook; but he evidently saw that Satan's gentle offer was but the first step in a deeply laid scheme which had for its object his downfall. It was but an effort to get him to cross over to Satan's side when he would be at his mercy.

Had Eve discerned the design back of the temptation as clearly as did Christ, the world's history might have been altogether different. Moroni says "Whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God . . . is of the devil." Satan often offers a morsel of good in order to ensnare with evil, and hence the necessity of watching, and looking into the motive behind that which appeals in the name of righteousness and truth.

Does man look below the surface when pleasing offers are made to him? Sometimes, though in many cases not, it is feared. The stones that glitter are too frequently taken for golden ore. The things of the world and of the appetites which give pleasure are mistaken for the deeper things of life which bring permanent joy. Thus man needs to look deep into the things of life and guard his eternal interests from the seductive allurements of the adversary.

HOW TO AVOID TEMPTATION.

Christ maintained safety by keeping "If *is written*" between himself and the tempter. He kept altogether upon the safe side without yielding to the least degree. Had he gone one step across the line his cause would have been lost. Satan laughs at the man who puts one foot over the line still declaring his integrity, knowing that he has an easy victim, but the world is full of such men who yield just a little though believing with all their hearts that they can step back when they get ready, and they will stay upon the right side, but sooner or later they discover that their adversary has fastened around them his chains and they are bound.

No man can afford to parley with Satan in temptation, but if he, knowing the law of God, keeps upon the right side, he is safe, for Satan can never cross the line. It is only when man gets upon the devil's side that he falls. Peter, in speaking of the things of righteousness, says: "For if ye do these things ye shall never fall." (2 Peter 1:10). Paul also: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Truth, righteousness, the gospel of peace, and faith with the Spirit of God, constitute the only defense against the great deceiver. (Eph. 6: 10-18). The warning of Christ who successfully met and resisted the plea of the adversary, was "Watch and pray, that ye enter not into temptation."—Matt. 26:41.

Christ alone, of all men, was the only one who did not fall under the influence of Satan, "for all have sinned, and come short of the glory of God," (Romans 3:23). Since men are born under the bondage of sin, deliverance can only come through Him who never sinned, for "By the righteousness of one the free gift came upon all men unto justification of life." When man seeks to put himself in harmony with truth and right he receives divine help through Christ, and he is able to get upon the right side and like Paul he is freed from the bondage of sin.

HISTORICAL SKETCHES.

THE BOOK OF MORMON WITNESSES.

Upon the completion of the work of translation as noted in the last sketch, the plates were returned to the possession of the angel who called for them. Up to this time Joseph Smith was the only one who had seen the plates, and while many gave credence to his statements relative to them he must have felt keenly the unenviable position of being the only witness, and that his claim was unsupported by another human being. The manuscript was in his hands which was all he had to show to substantiate his claim that an ancient record had been put into his possession by angelic hands, and that by divine power he had been enabled to translate it. The situation had grown oppressive to him. Must he send out that record to the world with only his unsupported testimony?

He remembered that in the translation of the work he had seen a prophetic statement that God would provide three other witnesses. Several friends and relatives had gathered at the home of Mr. Whitmer when the subject of the witnesses came up, and they resolved to seek the Lord in regard to the matter. Going to a secluded place Joseph Smith, Oliver Cowdry, David Whitmer, and Martin Harris, called upon the Lord in earnest supplication, "Presently we beheld a light above us in the air of exceeding brightness, and behold, an angel stood before us. In his hands he held the plates which we had been praying for those to have a view of. He turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He addressed himself to David Whitmer, and said: 'David, blessed is the Lord, and he that keeps his commandments.' When immediately afterwards we heard a voice from out of the bright light above us, saying, 'These plates have been revealed by the power of God, and they have been translated by the power of God; the translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.'"—Church History Vol. 1, p. 46.

A heavy burden was removed from the mind of Joseph Smith when other men received the same testimony as he himself had received, and from the same source, and his joy was expressed to his parents as he related the glorious experience and he said: "Now they know for themselves that I do not go about to deceive the people."

Oliver Cowdry, David Whitmer, and Martin Harris, prepared a document to which they attached their signatures, which certified that they had seen the plates, and that they knew that they had been translated correctly by the gift and power of God, "for his voice hath declared it unto us. . . and we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon."

Here are three men who saw the same things which Joseph Smith had seen. They saw the angel, and heard his voice. They heard the voice from above declaring that the plates which they saw had been revealed by the power of God and translated correctly. At least this is their testimony. Is it true?

Consideration and credence must be given the testimony of a number of witnesses unless they can be shown to be unreliable and their testimony false. In a court of law the testimony of three men unimpeached will establish any fact, and the court or jury must give consideration thereto, for if proper human testimony is rejected there could be no stability or safety in anything in this world. Men seldom think how much the things which they accept and believe pertaining both to temporal and spiritual things, are dependent upon the testimony of their fellow men, but usually accept upon meager testimony that which accords with their views, and reject that which may not accord even though it be supported with an abundance of reliable testimony.

The testimony of these three men concerning the Book of Mormon has stood every test. There never has been shown that there was any improper motive behind it, and they have never been impeached. It has been stated a number of times that some or all of these witnesses afterward denied their testimony, and even encyclopedias have published such denial; but it is not true. Each of these three men maintained the truth of his testimony to the end of life, and reaffirmed it whenever occasion gave opportunity.

Oliver Cowdery in 1848 stated, "I wrote with my own pen the entire Book of Mormon (save a few pages), as it fell from the lips of the prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim. . . . I beheld with my eyes and handled with my hands the gold plates from which it was translated. . . . That book is true. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the prophet." Upon his death-bed at Richmond, Mo., in 1850, he said to David Whitmer, another witness, "Brother David, be true to your testimony to the Book of Mormon."

Martin Harris died at Clarkston, Utah, in 1875. In 1853 he said: "I know that the Book of Mormon is true. . . . I know that the plates have been translated by the gift and power of God, for his voice declared it unto us." In 1870 he wrote: "I do say that the angel did show me the plates containing the Book of Mormon. In 1871: 'No man ever heard me in any way deny the truth of the Book of Mormon, the administration of the angel that showed me the plates,' etc." Four days before he died referring to the Book of Mormon testimony, he said: "I cannot and dare not deny it lest the power of God should consume me."

David Whitmer the last to die of these witnesses lived until 1888. His reaffirmations of his former testimony are so numerous and direct that none who have any knowledge of his history, question them in the least. Up to the time of his death he continued to declare that he saw the angel, that the angel showed him the plates, and that he was given assurance from heaven that the translation was true. The various statements of this man, with the others quoted will be found in volume one of the church history.

Can such testimony as this be lightly cast aside? The Book of Mormon would have been just as true without these witnesses but a critical world would have found an excuse for not believing; and God designed to leave them without excuse. He left not himself without witness. There are abundant evidences of the truthfulness of the book, other than that of this testimony, but the latter helps to meet every possible demand from an unbelieving world.

These men did not always agree with Joseph Smith, and some of them became estranged from him, even to the point of opposing him, but their testimony of the Book of Mormon was never changed. No act or word of theirs ever recalled or weakened the original testimony of these three witnesses as given in the prefatory pages of the Book of Mormon.

We call attention to the announcement in this issue of the general conference reception committee. Parties intending going to the conference at Lamoni should correspond with the committee early and have all arrangements made, and thus avoid confusion and disappointment upon arrival.

Sunday school superintendents may receive free a little temperance booklet entitled "101 Shors at the Liquor Traffic," by sending their addresses to the publisher—Lewis R. Horton, Hutton Building, Spokane, Wash.

INDEPENDENCE ITEMS.

The delightful weather of Sunday gave occasion for a large attendance at all the services. Notwithstanding the two auditoriums and the large hall at the rear of the church are brought into service for the Sunday school, the officers find it difficult to find suitable places for all the classes of which there are over eighty.

Elder George Jeukius spoke at the morning hour giving an excellent discourse on the law of life. A peaceful yet active prayer meeting was held in the afternoon in charge of Bro. Bond, Garrett, and H. B. Sterrett.

Mr. H. C. Bonisb of Minneapolis, representing the (Mo.) Prohibition State Committee was given the evening hour for a prohibition lecture on "David and Goliath." The liquor interests are described under the figure of Goliath in proportion and character, while David was a type of the Prohibition movement. The parallel was carried to an interesting

extent, and considerable humor enlivened the address. Mr. Bonisb has been engaged in Prohibition work for thirty years and the manner in which he handled his subject showed a wide experience in the temperance and Prohibition work. He found an audience in sympathy with his efforts for good, as he invariably does among Latter Day Saints. A collection was taken to assist him in his work.

Bro. J. A. Koehler who has been doing missionary work in the Eastern Maine District has returned to Independence and was a welcome attendant at the afternoon prayer service in which he took part, bearing testimony of the goodness of God. He has recently recovered from a severe siege of sickness—pneumonia he believe—and found it necessary to get away for a time from the rigorous climate of the Maine coast.

Bro. T. W. Chatburn, our "Jots man" returned home from his mission in Kansas in charge of Bishop Ellis Short, suffering from a severe case of erysipelas in the face, following an attack of the grippe, which rendered him very weak. With good nursing and other help which he can get at home we hope that he will soon be alright again.

QUINDARO BRANCH.

The branch is in a very good, spiritual condition, everybody seems to be doing "something for somebody quick."

The social committee of the Religio will give a social with an entertainment and light lunch at Bro. Roy Barron's place, Saturday evening, Feb. 22d. Everybody invited.

We hear that Bro. Rooks and family with C. S. Barron and wife will soon be with us again.

We have had some very instructive sermons by Bro. Hough, Kaplinger, Doll, Eason, Tucker, and Christy.

We hope as soon as the weather gets settled to do a great work in a house to house preaching campaign, Bro. J. J. Kaplinger in charge. February 16th.

SAINT LOUIS, MO.

Having finished a series of services in Landsdowne, Bro. Rushton kindly favored the St. Louis saints with four excellent discourses. The thoughts so beautifully expressed and the encouragement and instruction contained therein will not soon be forgotten. We should indeed be thankful to our heavenly Father for sending such messages of love and enlightenment through his servants.

The subjects considered by Bro. Rushton were "Reverence for the Holy thing,"—"The Baptism of Fire"—"The Prodigals,"—and "The Lamb as the Emblem of the Kingdom of God in contrast with the emblems of nations," showing that in gentleness, meekness, and love there is strength and power.

February 12, being the anniversary of Bro. Rushton's birth, A goodly number of the saints gathered at the home of Bro. and Sr. S. R. Burgess, where Bro. Rushton abode while here, to tender their congratulations and best wishes to him. A nice program was rendered, a light luncheon served, and altogether a most enjoyable evening was spent.

The morning of Feb. 16th, Bro. G. S. Trowbridge creditably occupied, his theme being, God and his law are the same yesterday, today and forever and the necessity of obeying the same law today.

Bro. S. A. Burgess' discourse in the evening of Feb. 16th, favored by the Spirit, was encouraging indeed. His subject was "Christianity." Reading Paul's defense before King Agrippa.

Our Sunday school superintendent Bro. H. C. Burgess gave a talk Sunday, Feb. 16th on Enosh which was very much enjoyed.

The Mite society will have charge of the Religio program Feb. 21st after which a social is promised.

Last Friday afternoon Bro. S. A. Burgess preached the funeral sermon of Bro. James, who had been very ill the past few weeks. At one time he rallied through administration, but sank again. Sr. James and family have our sincere sympathy.

A number of children have been sick of late, but we are thankful they are improving.

ELIZABETH PATTERSON.

ST. JOSEPH, MO., SECOND BRANCH.

The weather was beautiful yesterday. There were 64 Sunday school children in attendance with their parents and teachers and quite a few new scholars brought along by the children.

The services both morning and evening were very large. The morning hour was occupied by Bro. Joseph Moore (teacher) for 20 minutes and Bro. Philo L. Rogers (deacon) for 20 minutes. Bro. Moore's subject, "Authenticity of the Book of Mormon," Bro. Rogers' "Prayer."

Evening prayer meeting was the most spiritual for some time there being so many present it was like a conference prayer meeting. Bro. J. L. Rear and Bro. August Ehlers speaking in prophecy concerning the faithful saints whose names are written in the Lamb's book of life. Bro. Gist and Rapp were in charge. Evening preaching by the writer; subject: "Bible Reasons Why This Church has no Salaried Ministers."

Our regular priesthood meetings are held and all matters for the advancement of the branch are adjusted in wisdom according as God giveth it.

Religio under its wise young president's management, Bro. Roqert Beadnell, (branch deacon), is progressing and has a very large attendance always.

The program for Friday 21st will be a debate, subject: "Pay Cash for what we buy or our Bills."

We are at work on arrangements to take care of quarterly conference which convenes here at our branch, Feb. 22d and 23d. We look for a large attendance, immediately after which Elder J. S. Roth of Weatherby, Mo., begins a series of meetings to continue three weeks.

Bro. and Sr. Daniel and Minnie Lynch and children of Springfield, Mo., Branch have moved here and as Bro. Lynch secured a good position he will send for their letters and come in to our branch.

There is another brother whose name we forgot has come

here and secured employment and will send for his family and letters who belongs to the Thayer, Mo., Branch.

There are also two other families here who will soon come in by letters. There is also a sister from the Topoka Branch.

Bro. J. S. Lawton presented the new electric lights just installed to the branch.
Feb. 17, 1913.

A. A. RICHARDSON.

CORRESPONDENCE

ST. CHARLES, MO., Feb. 2.

Dear Ensign:—I will write a few lines for I feel there is some that will be pleased to know of the St. Charles Branch and its progress. As strength for those that lean on that old rusty word, "can't" and there isn't anything I can do." I will say to such . . . yes, there is much you can do. I wish to say I was a rank Catholic; married by a priest in St. Charles and moved to Alton, Ill., sometime afterward and there found the gospel. After showing five others the light I was led back to St. Charles and at the same time with a bad case of the gospel fever and, as all saints should I began to tell the gospel story and sing that old time religion, and do you know I found some that were willing to believe all that was in the Bible, and after I labored and searched for the honest in heart. I was visited by Bro. John Dowker trying to locate a good place for a fight for the Lord. I had been calling on the Lord to send someone to gather the honest. My prayers were answered. The tent was pitched and after a small season of work we had a branch of about 25 good strong saints after which my work called me to Alton, Ill., again.

Still with the fever I caused some to become interested and after getting permission to preach, I, by the help of the Lord, led twelve more to the narrow path and by this victory material was then had to establish a branch which was done; having a full set of officers. Several have been added to their list since. I then returned to St. Charles and continued to cry to the people, in a nest of Catholics and Lutherans; the branch numbers fifty now. When I began, my wife and I were the only saints near this place and we received the hand of another sister who told my wife she and her husband were coming in as soon as the weather moderated a little and others interested and many have heard but have not obeyed the gospel.

I prayed for God to help me to build up a branch here. He did it. I wished to meet one of the twelve. I sheltered one of them for the Lord; I also had Bro. Lewis one of the patriarchs and received my blessing, and the saints here also. Now, think! Conference will be held here in March. Now I give God the glory and praise for using a corn husker like me to represent his great work and sow the seed and plant, and Bro. Dowker and Bro. Jesse Paxton delivered some good packages and by the help of others of God's servants, we now have the work established. Bro. Noah Cook was with us this last Sunday and took charge of the services and gave us great encouragement, and after supper my wife was sick and Bro. Cook and Bro. Brooks East administered to her and Bro. Cook spoke in tongues in which was a promise that my wife's father would yet be a latter day saint, whose name is Capt. James Hill who is the son of Capt. Hill who led the men that drove the saints from Jackson Co., Mo., after which he received the name of Capt. J. S. Hill for the dispersing of the saints. But after doing this Mr. Hill said to his wife "I am sorry I did this, they were good people. Capt. J. S. Hill my father-in-law now making his home with me is yet living as a witness for this.

My wife's mother embraced the latter day work before passing on the other side and now by the gift of tongues we have the promise of the father. Pray Saints that this Capt. J. S. Hill will soon be one of us. His testimony would sure mean much to help polish the fair name of the precious bride church of our Lord and Saviour Jesus Christ. Pray for us saints. May God give us all strength to overcome I ask in the name of Jesus.

Your brother
Victor De Coster V. Cheer.

Gleanings

Bro Alva Christensen, Calumet, Okla., writes in a letter to his father, Bro. C. Christensen, Independence, Mo., of the work among the Indians of Oklahoma. These people are very much impressed with our church. The day after Christmas a meeting was held and Bro. Case spoke to about fifty of them. They granted approval all around the circle, which is the way they show they are taking it well.

The Lord is not slack in fulfilling his word in regard to signs following. We were called upon to administer to Sr. Reuben Taylor for severe earache which was removed at once. Then to Sr. Phillip Cook who had been badly afflicted for a year, such as a certain woman of the Bible had been for twelve years. We administered twice, then told them to continue to pray. They prayed all night, and at midnight she was healed and has since been alright. Then these Lamanites, who are members of the church, went to another sick man who had been given up to die by the doctors and prayed for him, and at midnight he was healed, and his father was overjoyed. The next is Bro. Little Call who had tuberculosis of the hip, also neuralgia of the face, and as soon as we took our hands from his head he said all the pain was gone.

During these prayers they also prayed for their wives and one or two old Indians at home, and at the same time one of the old men came out of the tent and says he saw a star or ball of light come up from the east and traveled until it stood over Phillips' tent. He ran in to tell the others to come out to see it which they did. So they say it is a testimony that their prayers were answered. When they pray they are surprised if they do not get a favorable answer from God. Today they begin a three day fast for Bro. Tyler who is near death with consumption. They observed fasts before they heard the angel's message.

Oh, that the white saints would unite calling upon the

Lord in faith to minister the much needed blessings to these fallen people. Take care my white brother or sister how you esteem these children, for perhaps that gray shawl and dark skin hides a nobler soul than thine. Nay, it does not hide the soul for from the windows of deeds shines their real character, as unselfishness, kindness, stability, faith, hope, love, peace, long-suffering, and manifold virtues which I have surely seen.

Bro. R. G. Campbell, Portsmouth, Ohio. The letters and articles in the *Ensign* are food for me. If there are any saints in this town I should like to know of them for there are none like God's saints to me. I would be glad to have an elder stop.

Sr. Mary McMillan, Holden, Mo. The *Ensign* is a welcome visitor to my home as I can not always attend the meetings, and it brings comfort and cheer. I want to live right and keep our Savior's commandments, though at times I feel very weak and discouraged, but I will press onward and upward till the end, that I may receive a crown of life that fadeeth not away.

LENORA, Kas., Feb. 3.

Dear Ensign—This finds us seated gazing over the plains of Western Kansas. We have been deprived of the association of the saints for the past six or seven weeks, until a week ago yesterday. Have been on the battle front and have found plenty to do. I started a meeting near Burr Oak, Kas., the 24th of November in the neighborhood of Bro. M. Umphrey. Bro. Umphrey was thinking of moving back to Michigan, his old home. They are fine saints. I held at a school house near them for two weeks with some interest.

From there to Lebanon, stopping over night with Bro. and Sr. Guy Warner. The next morning we found ourselves spinning along toward Jennings, Kas., arriving there about 4 p. m. Drove out to a little country town by the name of Lucerne, where we passed nearly two years of our life. It was here that we underwent a severe seige of sickness which was the means of bringing me into the L. D. S. church. I began a meeting at the Lucerne school house Dec. 15th, preached twenty-three sermons. From there we went to the Bon Creek school house and held there until I had preached nineteen sermons, making forty-two sermons in all at the two places. We have no saints at all in those two places, but expect some in the near future as there are a number who are talking of being baptized. These people knew but very little of our doctrine before I started meetings there. We shelled the evening's fort and aroused the old brag, the devil, in the form of men. They talked of importing a man here to scalp us but we told them to bring him on.

I had intended to close at Bon Creek two nights before I did but when more opposition was raised I stayed two nights longer to let them know I wasn't very easily bluffed. The fight seems to have cooled down and we haven't seen their man yet.

We had very large crowds at both of these places, many nights there were from 75 to 100 present. We could not seat nearly all the crowd. I sold nine books of Mormons besides other church books, and succeeded in getting them to read their bibles. The entire community is astir.

I came to this point, nine miles south of Lenora, a week ago yesterday; this is nine miles east of Lucerne. Have preached here over two Sundays and closed last night. I expect to leave today for Portis, Downs, and Osborne.

There are many opportunities for preaching out here in Western Kansas. I have been staying at Bro. J. N. Boyd's the past week, they are fine saints. I have now preached sixty-six sermons in the past seventy days. Haven't lost much time. May write a few lines later and tell about my experience—how I was brought into the L. D. S. church, but I haven't the time at this writing.

I feel fine in the work. The Lord has surely stood by me. To him be the honor and praise for all that we have been permitted to accomplish in his work.

Your brother in the conflict for truth,
J. D. Shower.

DUNLAP, Iowa, Jan. 7.

Dear Ensign—As I have not been a member of this church very long, my wife and I both being baptized one year ago last August under the hand of Bro. W. A. Smith while he was holding tent meetings in Dunlap, Iowa. I write a few lines in testimony of the truthfulness of this great latter-day work.

Up to the time of my conversion I was a very wicked man, being almost an infidel, not being able to understand the Scriptures satisfactorily to my mind; but after attending a number of Bro. Smith's meetings and hearing the gospel in great plainness, and being desirous of obtaining truth and having the promise that if I would do the Master's will I should know of the doctrine, I resolved to put it to the test, and I can say that I am satisfied and that I know the work to be true, and that it is indeed a great and glorious work in which we are engaged.

After having hands laid upon me for the reception of the Holy Spirit which I received to a great degree after some days spent in prayer and searching of the Scriptures for under its burning influence the truth was manifest in great plainness and I was made to feel a love for all the workmanship of God's hand for this same Spirit certainly teaches the peaceable things of the kingdom, and I was caused to weep with joy, and I have received many blessings from the Lord's hand since, and having received several direct answers to prayer for which I am very thankful. But I realize my weakness and I sincerely ask the prayers of the saints that I may become stronger for I desire to comply with the whole law and to do much good toward bringing about the redemption of Zion and upbuilding of God's work on the earth. Hoping that I may be able to abide his coming, I remain your brother in the one faith,

Geo. I. Hansen.

AFTER THE BATTLE.

THESE ARE MEN I'M SURE, who were anxious to hear about the greatest debater that ever was pulled off, in the history of

our church, at least as far as I know. It was perhaps the best arranged, and was carried out to a nicety.

The saints and Baptists had a joint committee each side posting \$100 to cover expenses. They agreed to build a large temporary building to seat about twelve hundred people. It was full mostly each night, and some few nights, standing room was at a premium.

We had splendid order all the way through, with very little for the moderators to do, except listen and keep time. Only two points of order called, and each was rendered in our favor although: the chairman was a Baptist deacon whom I had known from a boy and believed him to be a good honest fair minded man. His name was Roy Carrow a brother of our Shelby Carrow.

The debate started in with vim. Bro. Curtis entered right into his affirmation getting along real well in fact setting up his line of affirmative argument proving beyond a doubt to those versed in Bible knowledge, that his line of argument would never be moved. Elder Carlin made very little attempt to assail the affirmative, but thinking there was a more effective way by reading the old stock in trade from Beedle, John D. Lee, H. Smucker Tullidge, Whitmer, and the like. He labored very hard and shouted very loud in order to impress upon his hearers that he had something rich, and he usually left the worst he could find to get off on his last speech.

He is an able man alright but he more than met his match, was the verdict of almost all.

He is a twister of the twisters and has a way of leaving a good impression on the people that he has scored quite a point. But when Brother Curtis would come back with overwhelming proof and knock-out blows, it made Carlin's argument look like perforated tissue paper. Bro. Curtis has a style of his own and goes right after his opponent. Clearing up as he goes and showing clearly that the statements made by our enemies were not reliable and further was a willful perversion of the facts in the case.

I never saw any one follow his opponent in everything he brought up so completely as Bro. Curtis did. It truly was a fine thing and proved beyond a doubt that those slanders can be met, but in order to do so it takes lots of study, and many dollars to buy these old and rare volumes and our people sometimes forget this fact and think all they have to do is to pay the elder his train fare. When at the same time that same elder has spent his own private money to buy these sometimes costly books.

I am glad the saints at Jeppli and surrounding country showed their appreciation of such a noble defense in behalf of our work.

In Carlin's affirmation it was the same old song: John the Baptist was a preacher who baptized our blessed Lord so that makes Christ a Baptist. If you take the Baptist word Carlin failed to prove this, which left him in a lurch for nowhere in the Bible do we find a Baptist church.

Bro. Curtis showed if John was a Baptist he was not one of this kind, for he was also a prophet, something the Baptists don't have in their church. John also baptized for remission. These Baptists say they are baptized because their sins are already remitted. Carlin says salvation is wholly by grace and is obtained before baptism. Bro. Curtis showed Christ was against him in Mark 16:16.

Carlin said Judas was not one of the apostles but was a devil. Bro. Curtis showed by numerous passages Judas was one of the twelve apostles but turned out to be a devil later. Carlin claimed Paul as an apostle, but rejected all others after him. Carlin brought his large dictionary to prove an apostle was one sent to preach, leaving the inference anyone sent to preach might be an apostle. But Bro. Curtis took his (Carlin's) dictionary and proved him out of harmony with even Webster, he told Carlin he had brought that there. Now he could carry it back again. The congregation gave Carlin the laugh, he told Curtis to strike him blind if he had the power. Curtis says I had better open your eyes you are as blind as a bat now—another laugh. Carlin told Curtis he ought to have a sign erected up here—All Kinds of Twisting Done—Curtis cutely told him he did not need a better sign than I have here, he says you are my sign, another laugh on Carlin.

Carlin thought he would try another joke, so he said "I am the big rooster and you are the little batman." Curtis came back and said, "You are mistaken Carlin: I'm an apostle and a preacher and you know how the preachers treat chicken, and roosters they get it in the neck: That's where you have got it. The people could not hold their laughter any longer, and they turned loose.

It was only too plain the rooster had got it in the neck. He, Carlin did not appear to be over anxious to enter into their succession. Bro. Curtis forced the fighting on this point showing their claims then showing that those same organizations had little or nothing in common with Baptist teaching.

Carlin like other debaters went back on Roger Williams. He went back on the Philadelphia confession of faith, even declaring the one that Curtis had was not like his, he tried to twist out of it but Bro. C. held him to it and asked him "Why don't you stop printing them?" You are still selling them at the Baptist publishing house for 25 cents."

To say the least it was a complete victory for the truth and the saints felt well. At the close of the debate Bro. Curtis read 20 verses composed by the writer which brought the house down, several offering 25 and 50 cts for a copy. So we had 500 struck off, which will be sold for 5 cents a copy while they last, by writing me at my home address.

Henry Spurling.

R. 10, Springfield, Mo.

HENRIETTA, Okla., Jan. 22, 1913.

Dear Ensign—I have been thinking of writing to you columns for some time; I and my two daughters were baptized at Seattle, Washington, by Bro. J. W. Davis and the same evening confirmed by Bro. I. N. White and Bro. Wm. Johnson and Bro. J. W. Davis. At the time of our confirmation I hardly could keep from shouting aloud, and the remembrance of that day fills me with great joy and hope.

I have been made to rejoice many times since in this glorious latter day work. I had been a member of the Catholic church 22 years and after waiting with the Reorganized church I felt that my very life was entirely new. I have two sons and three daughters my daughters all belong to the church but my sons don't. They will not let me talk to them about this latter day work. I am making my home with my youngest son at present, when I am out of work I don't get much work to do but I have been blessed in being able to earn enough that I bought the Book of Mormon and Doctrine and Covenants and I take the *Ensign*. I would be so lonesome without the *Ensign* as I am isolated and it is all the preaching I hear what I get from *Ensign* and *Herald*. I haven't heard a sermon since last February when Bro. Edgar H. Smith passed through here on his way to Independence. He is the only latter day saint that has ever preached in this country. It is about forty miles from here to the nearest branch and that is Holdenville, Okla., it being so far I never get to attend church. There is a little band of saints about two miles from here but as I have never seen any account of any of them writing to your valuable columns I thought I would try to write—it is my first.

With love and best wishes to all the saints and success to the brethren who are carrying this latter day gospel throughout the world. May the Lord bless them with a good harvest. I desire the prayers of the brothers and sisters that I may hold out faithful to the end. Your sister in gospel bonds,

Mrs. N. McNellis.

GLEANINGS FROM OUR CORRESPONDENTS.

Sr. Mary E. West, Osceola, Mo.—We live on a farm five and one-half miles southeast of Lowry City and four miles from Osceola. We are strangers here and if there are any saints living about here we would like for them to call on us.

Bro. J. B. Heide, Oakland, Iowa.—I would like to have one of the missionaries of the Pottawatomie District communicate with me soon, as I have an opening here for preaching.

Bro. John Ehlitt, Milroy, Ind.—As some one has sent me the Book of Mormon and Doctrine and Covenants, I wish to thank him, or her, for the gift. I appreciate the kindness and I read the pages with a careful study and it is a great help to me. We are trying to live a true life towards our Maker as I know that he has been with us many times. Some good brother has also sent me a lot of tracts, and I thank him for his kindness.

Sr. C. A. Hendrickson, Enola, Ark.—This is a new place and the work was introduced here last summer by Bro. Jesse Simmons. He gave us some noble sermons which started up the Christian people, and the next thing was a debate. It was held in September and made many friends to our work. Bro. James Smith was moderator. If Brn. Simmons and Smith see this they may know the latch string is on the outside of our door.

Bro. J. W. Layton, in private letter writes from Holden, Mo., Feb. 3d.—The meetings conducted by Brn. Curtis and Lewis were productive of good to the branch here. Bro. Lewis left the 25th for Knobnoster and Bro. Curtis remained over Sunday, and at the afternoon meeting Bro. Fred McWhity was ordained a priest, and Bro. I. Johnson to the office of deacon, and provision made for the ordination of Bro. B. Ament to the office of priest which was done at the evening meeting. Thirteen were baptized last Sunday.

C. A. Brown, R. F. D. 1, Cairo, Mo.—Having sold out on route two, would like to get a place to work for some good man in a good L. D. S. neighborhood; would prefer farm work.

E. Rannie, Palmyra, Neb.—While in Nebraska City I attended a lecture given by a gentleman who said that the "sons of God" mentioned in Genesis 6:2, meant angels who became the husbands of the women, and their children were giants, monstrosities. Also that the angels governed the world until Noah's time and that they made a failure of it, and from that time on it was governed by human beings.

Sr. Matron, Chetopa, Kas.—It seems hard at times to be isolated from the saints, but my mind is called back to some poetry in the *Ensign* several years ago written by one of our missionaries while waiting in a depot, the central thought being "God is with me, I am not alone." It strengthened me and I praised the Lord as I read it. I am trying to trust the Lord more and more. Remember me saints, as you meet together in prayer meeting that the Lord may heal me of my affliction.

Mrs. Belle Rollins, Rollins, Mont.—I find great help and benefit through the sermons of the silent preacher. It is the only privilege I have of hearing from those of like faith. The Josephite elders have never been through here that I know of. A Mr. Little, a Moody evangelist, is trying to get the people to unite. There are a number of denominations, and many who belong to none. What we really need is the truth, which I very much desire on account of our own large family, some of whom have asked repeatedly, "Why do not some of the elders come?"

Mrs. E. D. Guest, Green Cove Springs, Fla.—I get so much comfort from your, and the *Herald's* pages, being an isolated member. I would be so glad if some of the elders could come. I have attended the reunion at McKenzie for two years. It is certainly grand to be with the saints. I wish the *Ensign* or *Herald* Office would print "Beatrice Witherspoon" in book form. It is one of the first things I remember reading when a girl. If any of the elders can come here we will do the best we can for him.

George F. Clarke, Tabor, Ia.—Last spring the saints purchased a fine lot one block east of main street, and the church building was moved from the country where it had fallen into disuse, so the saints have a nice place to worship in now. There is a membership of over sixty with Bro. M. W. Gaylord president, and Bro. Geo. Kemp acting priest. We have a Relief with about thirty-five members. I ask the prayers of the saints that if is the Lord's will I may be healed of spinal affliction.

SERMONS AND ARTICLES

IMMUTABILITY OF GOD'S LAW.

A SERMON BY ELDER J. S. ROTH, AT STEWARTSVILLE, MO., JAN. 17, 1913.

Beloved hearers, I am truly glad that I am still alive, and that I have this opportunity of presenting to you God's word for your consideration. I do not think there is a class of people under the sun that is so misunderstood, and so misrepresented, as the people represented by your speaker. We are accused of adding to, and taking from God's holy word, just because we believe that God is unchangeable, and does speak to his children today, just as he did anciently; and for that reason we are warned, and told by man, that we have no right to add to God's word. I believe with all my soul that no man, or set of men, have the right to add one single word, or sentence to God's word, and present it to the people for their consideration as God's law; for God is unchangeable, and his law is immutable. But I expect to prove from the Scriptures, that those people who claim that we have added to, or taken from God's word, are the very ones that have done that. Now if I prove that, I am sure no one ought to object to it; but should I fail, then my side goes by the board. Now I want to read my text, and you will find it in Ecclesiastes 3:14, 15:

"I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it: (that is by man) and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Now we might delineate or meditate on that text for hours, or even days, and we would not get all the grandeur and weight out of it. I want to impress the first thought deeply upon your minds. That very sentence proves that God is unchangeable—for what he doeth, it shall be forever—and that his law is immutable; therefore the plan of salvation never changes. But I have heard the statement made that God has one way of saving the Jews and then another plan for saving the Gentiles. If that statement is true, then my text is false; which will you take, the text or the statement of man? Can you afford to believe the wise man, the writer of the text, made a mistake when he said whatsoever God doeth shall be forever? I cannot afford to believe that he was wrong. For I cannot believe that when they wrote under the influence of inspiration, they made mistakes. If we believe that they were all false prophets, then we might believe that they were wrong. There were some false prophets in that day, of course, but this is recorded as the statement of a true prophet. He says "I know," no guess work, he understood what he was talking about.

I would not dare say that God did not inspire him to say that. But before I examine that any farther I want to give you another text in Deuteronomy 4:2:

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it."

The same warning is again repeated in chapter 12:32. I can conceive no other reason for God to be so very particular about it, then, because he is unchangeable and his law is immutable; and I positively believe that when God gives man a law, that that man has no right to change that, either by adding or subtracting. Again James corroborates that statement in his letter (1:17). "Father of lights, with whom is, no variableness, neither shadow of turning." That confirms the first text, that what God doeth shall be forever. Now I will give you the strongest text in the whole Bible, and the one that is hurled at us from the right and from the left. Revelation 22: 18, 19:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Now that surely belongs to us, and to every son and daughter of Adam's race, no difference when he has lived or when he shall live. He has no right to add to God's word or take from it, one is just as guilty as the other; he that addeth, shall have the plagues added, and he that diminisheth, shall lose his glory. Now the question may arise, what right have we as a church, or individuals to receive rev-

elation from God, when it positively forbids man to add to God's word. "Yes, but that is the very point at issue, it does not say that God has no right to add to his word; he withholds that right from man only. He still holds the right to speak to man. If he cannot and dare not speak to his children any more through his prophets after he gave that text to Moses, then Isaiah, Jeremiah, Daniel, Hosea, and all the prophets will have added the plagues, written in that book. You can see the inconsistency of that.

God did not curtail his own right to add, but he will not allow man to add to it, for Peter says in 2d Peter 1:20, 21: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For For the prophesy came not in old time by the will of man; but holy men of God spake, as they were moved by the Holy Ghost." A very good reason I think, why God will not allow man to add, because he would be liable to make mistakes, but when God moves on him with the Holy Ghost then he will tell the truth and it is God and not man that adds.

So then we have firmly fixed it, that no man has a right to add, or diminish from God's word. We will proceed with our argument, by adding another text. Deuteronomy 32:31: "For their rock is not as our rock, even our enemies themselves being judges" Their rock is not our rock; that is, they do not stand on the same ground or foundation that we do. That is, our enemies do not believe that we have a right to have a revelation now, and we do, that is the difference; and I shall prove that we are right, and they, (our enemies) shall be the judges. That is surely fair, is it not?

Some people throw up their hands in holy horror when we talk of God giving us a revelation now. "O!" they say, "that is dangerous doctrine, it opens the way for heresy to get into the church." They say, a man might give a false revelation. Yes, of course, a man might. But we are not talking about a man giving revelations, but of God giving them. I admit that there have been many false revelations given, but not by the Holy Spirit, but by a false spirit or by the spirit of man, that is why God forbid man to give revelations, because he is liable to err, and to express his own wishes or desires, just as Brigham Young did when he gave the revelation on polygamy.

But we are told that we need no more revelation, we have the Bible and that is all we need. I can find a man not far from here who said that a few nights ago. I have a letter in my grip from a man in Pennsylvania, in which he says, "We have all that we need, since the day that Christ ascended to heaven, we have all the Bible, or revelation that we need for our salvation. For that reason, says he, your church claims too much, for we need no more revelation. Can you believe all that? Can you believe that we do not need the whole New Testament? For not one word of it was written when Christ ascended. All that Paul, Peter, James, John and all of the Apostles wrote, was done after that. And Paul says in Galatians 1:12, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." So you see that if we had all that we needed when Christ ascended, then Paul was deceived. But I prefer to believe that Paul was right, and that man is wrong. Jesus says in John 16:12-14: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you."

Now I wish those who claim that we have no right to hear from God by revelation now, to tell us how they know that Jesus has told all that the disciples could not hear at that time. He here says that the Holy Ghost will show them things to come. Has he done all that? Has God told man all that he, God, knows? Has he nothing more to say to them? Is that the way a father acts toward his family here on earth? After they have served him, and loved him, and lived with him for years then he says to them: "Well I will have no more to do with you. I will never speak to any of you again; I told you when you were little children all that I ever intend to say to you, so do not bother me any more, for I will not talk to you again." Did any of you ever hear a father that was *compso mentis* talk that way to his children? No you never did. If God will not speak to us any more, why do we pray to him? What is the use of praying, if he will not answer?

But if Jesus has not told all, or revealed all that he had to tell his disciples, then I hold that he will still show us things to come, man to the contrary notwithstanding. Jesus says in the last chapter of Matthew 28:20, "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" Now if the world has not come to an end, then Jesus will be with us, on the condition that we observe all that he taught. How can Jesus be with us always? Only by his holy Spirit. And that is to confirm the believer by the gifts which follow the believers, showing them things yet to come; as he has said in Mark 16:17. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues," etc. They shall speak with new tongues, God is going to show them something, and they will have power by the Spirit to reveal it to others by an unknown tongue. Jesus has promised to do that till the end of the world. Man says that he will not. Now who has taken from the word of God? Have not those who say Jesus will not do that? Therefore they shall have taken from them their part to the tree of life.

"They shall cast out devils," so says Jesus. I have heard people say that there was no devil, but all that was evil was devil. I heard a preacher say all the devil that there is, was our evil wicked desires, the evil that was within us, that was all the devil that there is. Well if that is true, then it puts Jesus in rather a bad light. See Matthew 4:5. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple." Is it possible that the evil desires of Jesus led him up there? The Bible says it was the devil, so you see some one else has taken from God's word, and has added something else, so they will suffer for it . . .

But a better translation of Matthew 4:5 reads. "Then Jesus was taken up into the holy city, and the Spirit setteth him on the pinnacle of the temple. Then the devil came unto him and said, . . ." etc. Is it possible that the devil spoken of there was only the evil wicked desires of Jesus? Or was it only his evil intentions? Oh shame on him who would change God's word so by adding to, and taking from. The 9th verse says "The devil said all these things will I give thee, if thou wilt fall down and worship me." Is it possible that it was only the evil desires and wicked thoughts of Jesus that did all that talking? Who has added to the word of God there!

Let me give you another quotation along that line, Matthew 25:41. "Depart from me, ye cursed, into everlasting fire, prepared for (your bad wicked thoughts and their angels.) No, no, that is the way the man that adds to God's word talks, but Jesus said," prepared for the *devils* and his *angels!* Is there a devil? Jesus says there is. Man to the contrary, notwithstanding.

In Luke 10:18 we read, "I beheld Satan as lightning fall from heaven!" Was that only bad wicked thoughts that he saw falling from heaven? We read in Gen. 3:1, that the serpent beguiled Eve; And they disobeyed God. I heard a preacher say that Adam did not fall down; but that he fell up. That Adam was a much better man AFTER he fell, than he was before. Well if that is so, then God was terribly cruel for punishing Adam for getting better. God, instead of punishing him, should have said, Adam, since you are so much better because of the sin you committed, I want you to keep right on falling UPWARD, and you will come out all right after you fall up about ten times. Of course I will punish you for falling, but I do that because every time you fall you are better than you were before. O how preposterous! And then call it preaching. Is that not adding to God's word?

Paul says in Romans 5:1, 2. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. "O, hold on Paul, for you must be wrong, you must get out of your old ruts; for we are boldly told now that Adam was BETTER after he fell, then he was before, so surely that was not the cause of sin. Get out of your old ruts, and fall in line with the new thoughts. But how about Galatians 1:8,9. If man or angels preach anything different from Paul he shall be cursed. I believe I shall prefer to stay right in the old ruts. . . . That man said that to prove that Adam fell upwards, that he fell upstairs and skinned his shins. I question the statement: for he blundered as he was going upstairs, and skinned his shins sliding down over the edge of the step, and not sliding upwards. So Adam fell downwards and not up.

Webster says "To fall, to drop, to sink." Just imagine if you can, to sink upwards; Again, "To fall, the act of dropping or descending from a higher plane to a lower." "Just think of descending from a higher plane to a lower by falling upward." Again, "Falling, tumbling, as one falls on ice." Do you go up or down, when you fall on the ice? Again, "The fall of our first parents in eating the forbidden fruit." I guess Webster better get out of the old ruts too. And learn that Adam, and some others fell upwards. So it was the devil that caused the fall of man.

But the poet has truly portrayed the mind of some people in this age of the world. And if they did not do so by inspiration, they were good guessers, as one wrote in the following words.

"Men don't believe in a devil now, as their fathers used to do;
They have opened the doors of the widest creed to let his majesty through,
And there isn't a print of his cloven foot, nor a fiery dart from his bow,
To be found in earth or air today; for the world has voted it so.
But who is mixing the terrible draught that palsies heart and brain?
Who loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the earth today with the fiery breath of hell?
If the devil isn't and never was, won't somebody rise and tell?
Who dogs the steps of the toiling saint? Who digs the pits for his feet?
Who sows the tares in the fields of Time, wherever God sows the wheat?
The devil is voted not to be, and of course the thing is true;
But who is doing the terrible work which the devil alone should do?
We're told that he does not go about like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in church and state today to earth's remotest bound
If the devil, by unanimous vote, is nowhere to be found?
Won't somebody step to the front forthwith, and make his bow and show,
How the frauds and crimes of a single day spring up.
We'd like to know.
The devil is voted not to be, and of course the devil's gone,
But simple people would like to know who carries his business on.

But we have a right to look for revelation and prophecy in this age of the world? See Acts 2:38, "Then Peter said unto them, 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." Here is a promise made to all, and in the 17th verse is another one to all flesh. That in the last days your sons and daughters shall prophesy, and any one that says they shall not be guilty of taking away from the words of this book. In 1st Corinthians, 12:28, we learn that God set in the church, first, apostles; second, prophets; and the 12th verse says the body is one; and in Colossians 1:18 it says the body is the church; then if the body is the church, and Paul says that the body, the church is one, not two or three hundred, then somebody has added all the rest, and they will come under condemnation. For the text says that whatsoever God doeth shall be forever, *no man* hath a right to add to it not even in churches or organizations. Now who is guilty of adding? let our enemies be judges.

And God set into that one body apostles, and what he doeth it shall be forever. No man hath a right to take them out of it, and if twelve apostles are not in the church today as they were when God set them there—living men—then somebody has taken them out, and he shall have taken from him his part in the holy city: who is guilty now of taking from the word of God? I told you in the start that I would prove those who blamed us for that crime, were the guilty ones, and I will prove that more and more as we proceed.

The 18th verse says that God set them in the body (not bodies,) as it pleased him. Now it it pleased God to set twelve live men in his church as apostles, and next prophets, and they were all live men, when and where did he ever tell man that he was displeased with his work now? and that they had finished their work, and therefore he would discharge them? only those who do not believe that God speaks to man in this age will make that claim, and if God will not, and does not speak to them, how do they know that God allowed them to take away from that which he said should be for-

ever, and nothing can be taken from it? But those who take the right of adding to and subtracting, say that when the twelve apostles died, then they had no more use for them; but they forget that as one of them was killed, the vacancy was filled by another (because the office still remained) till we have the names of some eighteen or twenty apostles, but only twelve at a time. So you see that what God doeth it shall be forever, and that which has been is now, and the same organization of the church that has been in Christ's day is now, and forever shall be. For no man has right to change it by addition or subtraction. Now if any come to you and tell you that you do not need those officers nor the gifts, they are taking away from the word of God.

Paul says in Galatians 1:8,9, that if a man or an angel preach anything different from that which he preached, he shall be accursed, that is he shall have taken from him his part out of the holy city; you see it is a fearful thing to trifle with God's word. Now see what Paul says in 1st Cor. 14:1. "Follow after charity and desire spiritual gifts, but rather that ye prophesy." (5th verse.) "I would that ye all speak with tongues, but rather that ye prophesied." (37th verse.) "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." Are we spiritual? Can we have the Spirit of God, and deny these gifts? No, verily no. He that does is taking from the word of God, and he shall have taken from him his part of the tree of life. So you see again, those who accuse us of adding or subtracting from the work of God, are the guilty ones.

I read in John 3:5. "Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I quoted that to a man some time ago, and he said "well that was all right for the Jews, but it is not for us, we can be saved without being baptized." Another man said, that Jesus did not mean water, but he meant the word, that we must be born of the word and the Spirit; another said it meant the truth; another said it meant when we were born into this world. Jesus said it meant WATER. Now you can readily see that every one of those men were adding and diminishing from God's word, and yet they were ready to yell "deceivers, false prophets," when we said that God had revealed some new truth to us. Now who is the guilty one? let our enemies be judges.

I heard a man say once, that any one who believed that he had to be baptized before he could be saved, was mistaken and made water his God, for Jesus Christ saved us by faith. Now was he adding or subtracting from God's word? Let us see what Jesus says about that in Acts 9:6 "And he (Saul) trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, (only believe on Jesus?) No, he said, "Arise, and go into the city, and it shall be told thee what thou MUST do." Now what did Ananias tell him that he MUST do? See Acts 22:16, for the answer. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Is it possible that any can be so blind as not to see what Jesus meant when he told Saul what he must do to be saved and then turn around and say that they can be saved and not do what he had to do? He that does that, is guilty of both adding and subtracting from God's word.

A preacher in Boone told me that baptism was not essential to salvation, because Paul said that he was glad that he had baptized none. I asked him, did Paul say that he had baptized none? and the answer was, "yes." Well, I said I never saw that. And we got the Bible and turned to 1 Cor. 1:14, and read, "I thank God that I baptised none of you, but Crispus and Gaius." That does not say that he was glad that he baptized none. And in the sixteenth verse he said that he baptized some others. And I can show you that Paul baptized quite a number more. See Acts 16:14. There he baptized Lydia and her household. And in the twenty-eighth verse Paul baptized the jailor and his household; In Acts 18:8, he baptized still more, also Acts 19:5, he kept right on baptizing. Well when I got him into the corner with his adding and subtracting, he said, "Well my dinner must be ready, so I must go. Good by."

I read an account of a preacher in Chicago who took roses and pulled them to peices, and then took a handful and scattered them on some babies heads, and while so doing, he said, "I baptize thee in the name of the Father and of the Son and of

the Holy Ghost." I cannot find anywhere that Jesus said that ye shall sprinkle roses on the children, but he did say, "Except a man be born of (roses) no," water and the Spirit he cannot enter into the kingdom of God." Did that man in Chicago add and subtract you all know.

I read in Colossians 2:12. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." I can see no chance for any one to construe that to mean sprinkling roses without taking away a lot from God's word and then adding, and for that, they shall have added the plagues spoke of. I read some time ago a statement in a paper, That Elijah had baptized 225 in one day, (I mean Elijah number two of Chicago,) and he baptized them all three times, face forward. And some 'one asked him, "Do you claim that is the way that Christ baptized, three times face forward?" and Elijah said, "No sir, but Jesus did not have the proper mode."

What do you think, my dear hearers? Did that man add to or subtract from God's word. Does that not sound a little like blasphemy? A man knew better than Jesus, and Jesus said I came not to do mine own will but the will of him that sent me. Did Jesus not know that the Father wanted him to be buried in baptism? And yet we read in Matthew 3:16, "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Is it possible that Jesus did not know the right mode of baptism? And yet he did just what his father told him to do.

Too bad that Elijah was not there to tell him which was the right way. He should have told him, Lord, in this age of the world when we bury a man, we put him half way into the ground, then we bury the upper half three times, no difference about the lower half, but the upper half must be put in three times, then that is what we call the true mode of burying. Then you see that Jesus would not have made that mistake of being buried only once. Or some one ought to have been there and told him, O Jesus, why do you want to go into that water? why you will get your clothes wet, don't you know that you can be buried in baptism just as well by having a little water on your head? Or still easier, some roses scattered over your head. O, it is too bad that those wise men did not live in that age, so that they could have told God that he had no right to be well pleased with his dear Son, because the Son was not baptized right. Who is adding and subtracting now?

In John 8:29. Jesus said, "And he that sent me is with me; the Father hath not left me alone for I do always those things that please him." So then from that I get the idea that Jesus was baptized all right, when he was buried in water, for he says that he always does that which pleases his Father. So then that leaves a great many who do not that which pleases the Father. In the 31st verse, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." I cannot see any license for any one in that to change Jesus' words and say that he did not have the right mode of baptism. For Jesus did not say "If you continue in so much of my word as suiteth you, then I will make you free," but it is just the same as he said in Matthew 28: 19,20, teach them "to observe all things whatsoever I have commanded you." No chance for any one to add or subtract there. Now who is guilty?

Another objector says that baptism is not essential, because John said, in his first Epistle, 1:7: "And the blood of Jesus Christ his Son cleanseth us from sin." Yes it does say so, but that does not say that we need not to be baptized. To whom is he talking? to those who had been baptized, and that is the way and the only way for us to apply the blood of Jesus. If you were in a deep hole in the ground, and no earthly chance for you to get out, and you would plead with those up on top of the ground to help you out, and some one would get a ladder just long enough to reach you so you could get out by it, and the ladder would be let down to you, and then you shout, "O, I am so happy now for I am out! and the ladder saved me, for I am out;" what good would that ladder do you unless you made use of it, you would have to apply yourself to the ladder, and apply the ladder to you. Just so with the blood of Jesus, we must apply the

blood to us, and we must apply ourselves to the blood, by obeying all that Jesus commanded us to do; that is the way that his blood will cleanse us from all our sins.

Paul says in Hebrews 6:1,2, that the principles of the doctrine of Christ are faith, repentance, baptism—and you will notice that is in the plural, baptism by water and by the Spirit—the next is the laying on of hands. Has any man or men added to God's word or subtracted from it in that line? Paul says in 1st Timothy 6:3-7, "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." So that gives nobody a chance to deviate from the doctrine of Christ, not even Elijah. Now what is Christ's doctrine about the laying on of hands? Acts 8:17. Here we have Philip baptizing men and women, and babies? No, no! Philip knew better than that, because he knew that they had to repent first, and babies cannot repent, therefore they cannot be baptized, therein somebody will have to answer for adding to God's word.

When Peter and John came down from Jerusalem they prayed for those who had been baptized that they might receive the Holy Ghost, and then got the Holy Ghost, just because the apostles prayed for them to have it? O no, no. That is the way they do who add or subtract from God's word. Now let us see what they did do. (verse 17.) "Then laid they their hands upon them, and they received the Holy Ghost." That is God's way, that is Christ's way, as we will see in Acts 9:6, Jesus told him what he *must* do. Now see the 17th verse. "And Ananias went his way, and entered the house; and putting his hands on him said. 'Bro. Saul, the Lord even Jesus, that appeared unto thee in the way as thou camest hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.'" Can any one add enough to that so that they can slide around it? Mark you, Jesus commanded that. And he said "teach all things whatsoever I have commanded you." And Paul said that if man or angel preached any thing else he should be cursed; the angel of revelation said if any man added to it, or subtracted from it he would be guilty.

Now in Acts 19:6 we find out whether Paul complied with Christ's word and commandments. Paul remembered what Jesus told him the very first talk he had with him, when Jesus told him what he must do, that he must be baptized and have hands laid on him.

Now he comes to Ephesus and there he found some who belonged to a church and by talking with them, he learned that they had not obeyed the gospel; yet somebody had baptized them in the right mode by immersion, for that was the way that John baptized, but the man that baptized them did not have the authority from God, for Jesus says in John 3:34, "For he whom God hath sent speaketh the words of God." So that proves that God had not sent him, for he did not tell the people that they had to have hands laid on them for the gift of the Holy Ghost, yet Jesus told Saul that he must do that. For that reason Paul did not recognize their baptism, for it was done by one who did not teach the whole law; then when Paul had rebaptized them he laid his hands on them, and they received the Holy Ghost. That is what Paul preached and did.

In Matthew 19:13, we have another use of the laying on of hands: "Then were there brought unto him little children, that he should put his hands on them and pray." Who does that now? Who has taken that away from the words of this book? That ordinance was in the church away back, as you will see in Genesis 48:14, where Jacob blessed the two lads. Why is that ordinance not in the churches today? It is in Christ's church for they have not added to God's word, neither have they taken a word from it. But just see what Paul says to Titus about that kind of preachers. (Titus 1:10): "For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." So we see that there was money in the play, that is the reason they taught things that they ought not; and omitted some things that Christ taught, and taught things which he did not teach. Perhaps that may have something to do with that kind of work today, the money that is in it.

But when we turn to Paul's words in 2 Thess. 1:7,8, we learn that there is not much consolation for those who add and subtract from God's word,

when Christ comes again. He says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Not very consoling for those who teach only part of the gospel and leave out the rest.

In John 14:12, we read: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he also do." And again in Mark 16:18, Jesus says they that believe in him shall lay hands on the sick, and they shall recover. Who has taken that from God's word now?

In James 5:14, we read that if anybody is sick they shall send for the best doctor and if he gets well, the doctor did well; but if he dies, you must not blame the doctor for it is not his fault—O, I believe I got that a little mixed; but you must not blame me, for my father was a preacher, and I must watch very closely that I do not get his old ideas mixed in, and preach according to my old creed. But let me read it from the book now. "Is any sick among you? (that is in His church, not in man made churches) let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up." Has anybody taken that from God's word, or do they still practice it?

Well, says one: "Don't you folks ever call a doctor for the sick?" Yes sir, we do. We do not believe in making fools of ourselves; but first, if it is possible, call for the elders as God hath said. Then if they are not healed, do the next best; call for the very best doctor, and ask God to give him wisdom so that the sick one may get relief. I believe that God has given men wisdom to manufacture medicine out of the herbs which God planted in the earth for the use of man; why then should man be so foolish as to refuse to use them when it is necessary; and not let our sick suffer because of our foolishness.

But my hour is up, so I will close by quoting one more text found in Eccl. 12:13, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the WHOLE DUTY OF MAN." And when we do that there is no chance or danger of anyone adding or subtracting from God's word.

May our God help us all to fear him with reverential fear so that we will keep all of his commandments, and be saved in his celestial kingdom.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, EDITOR.
1416 W. Walnut St., Independence, Mo.

Valentine's Day was one time celebrated in England and Scotland, and in different parts of the continent by a peculiar and amusing custom. On the eve of St. Valentine a number of maids and bachelors would assemble together and inscribe upon little billets the names of an equal number of maids and bachelors of their acquaintance, throw the whole into a receptacle of some sort, and then draw them, lottery-wise—care being taken to draw one of the opposite sex. The person thus drawn became one's valentine.

These imaginary engagements, as may readily be supposed, often led to real ones; because one necessary consequence of them was, that, for a whole year; a bachelor remained bound to the service of his valentine, somewhat after the fashion of a medieval knight of romance to his lady love.

The connection of the custom with St. Valentine is purely accidental. In the legends of the saints of that name no trace of the practice peculiar to the 14th of February is found. It is supposed that the custom of putting the names of young women in a box from which they were drawn by the men was changed and given a religious aspect by the Christian clergy who substituted the names of saints for those of the women; and it is certainly a usage more or less widely extended in the Roman Catholic church to select, either on St. Valentine's Day or some other, a patron saint for the year, who is termed a Valentine.

But it is far more probable that the custom of choosing valentines is a relic of that nature—religion which was undoubtedly the primitive form of religion in north western Europe, as elsewhere; and that it sprang from a recognition of the peculiarity of the season. Hence in Bailey's Dictionary

the following is given:—"About this time of year the birds choose their mates, and probably thence came the custom of choosing valentines."

TWO VALENTINES.

Just on the threshold, timidly, she stood,
Between fair girl and fairer womanhood,
A bride to be, sweet as a dream, though real
As warm, rich-flowing blood can ever feel;
The living, breathing pulse of inner life,
Coursing her veins, bringing the color life,
To glowing, vivid cheek and sparkling eye,
Veiled with a mist, that softens into modesty,
The sudden glint of piquancy, amid the various charms
That restfully with-holds from his eager waiting arms.
And from the stronghold—*love*—out on the sea of life
The morning fades; the maid is crowned Wife.
The flower has bloomed; and in the golden noon
A bud clings to the parent stem; the boon
Heaven-sent, fullness of fruitage brings; the joy
Of dainty little tasks,—the sweet employ
Of motherhood, lends a soft light and grace
To all her being; and raptures to her face.
Life's fairest crowning, this, earth's highest pleasure,
God's best creation; filling up the measure
Of happiness. To his enraptured gaze
In reverent wonder at the mystery, the maze
Of birth and life, this picture is far sweeter than the other
He breathes a prayer of praise and deep content;
And speaks the one word Mother.

THE ARROW AND THE SONG.

A PARODY.

Love shot an arrow into the air,
It lodged in the heart of a maiden, where
It shivered and bent and wounded sore,
No balm could be found for the maiden, more.

The maid shot a song into the air
It fell to the earth I know not where
But a youth, in passing, caught the lay,
And carried the song in his heart alive.

Not long afterward, in love's yoke
He found the arrow and the heart it broke,
And the living song, both lover and friend
Sways the life of the man to the journey's end.

Possibly the rebels in Mexico put new life into their fight because they had grown tired of being outclassed as soldiers by the suffragettes of London.

"After all, it is a very simple thing that I am trying to do—just to show the world a happy home. If I show to each friend a different phase of home life, there is no deception in it. A happy home is the only thing in the world that is really worth while."

"And the best thing in it," said her husband, "is the home missionary."

Definition of "Hotel"

A hotel is a place where you swap dollars for quarters.—
From the *Cincinnati Enquirer*.

MISCELLANEOUS

CONFERENCE NOTICES.

NEW YORK AND PHILADELPHIA DISTRICT.—Will meet in conference on Saturday, March 1st at 3 p. m. in the new church 12th and Luzerne streets, Scranton Pa.

John Potts, Sec.

CONVENTION NOTICES.

FLORIDA DISTRICT.—Conference will convene at Alafloca church Dixonville, Ala., March 1st, 1913, 10 a. m. Branch officers, please see to it that your branch has its statistical report on hand, properly approved by the branch and signed by the secretary and president, we hope to have some of the missionary force, district president, with a goodly number of the local priesthood present.

C. J. Clark, Pres.
E. N. McCall, sec.

FLORIDA DISTRICT.—Sunday school association will meet in convention at the Alafloca church, Dixonville, Ala. February 28th, 1913, 2:30 p. m. Please send all reports to Sr. C. J. Clark, Dixonville, Ala.

Sidney McCall, Asst. Supt.

LOCAL REPORTING.

To all the local priesthood of Mission No. 1, Greeting: Do not read this notice unless you are willing to send me your annual report, March 1st, 1912, to March 1st, 1913. I will be pleased to get your reports by March 1st, if possible.

In bonds,
J. W. Wight.
Lamoni, Iowa,

TWELFTH QUORUM OF PRIESTS.

To the Twelfth Quorum of priests of the Pittsburg and West Va. districts will meet during the district conference at Wheeling West Virginia. February 22d and 23d. Your attendance is desired.

J. A. Jaques, Pres.

NOTICE OF APPOINTMENT.

Notice is hereby given of the appointment of Elder Jesse Hardin to labor in Kirtland District at the conference year, the Presidency and Minister in Charge concurring in the appointment.
 Frederick M. Smith, Sec. First Presidency.
 R. C. Russell, Minister in Charge.
 Independence, Mo., February 12, 1913.

GENERAL CONFERENCE RECEPTION COMMITTEE.

The undersigned have been appointed to act as a reception committee to arrange for the entertainment of delegates and visitors who may be in attendance at the general conference.

If you expect to come and desire the service of the committee, write us early so we may know how many and who we will have to prepare for.

Assignments will be made in the order in which the applications are received, so do not wait till the last minute before you write.

At a recent meeting of the branch the price of board and lodging was fixed at \$4.00 per week.

Send all applications to the secretary, and let us know just what places are wanted for. Don't say "my friend and I," we need to know who your friend is,—whether man, woman, or child.

Will you be here in time for the conventions?

Will you remain till conference closes?

Kindly observe these points when writing us and we will be better able to please you.

- C. F. Goode, chairman.
- C. I. Carpenter, Secretary,
- J. F. Garver,
- L. G. Holloway,
- Isaac Carlile,
- W. B. Paul,
- John Davis,
- O. E. Green
- A. O. White.

CORRECTIONS.

In issue of Feb. 6th, page 4, second column, under "Objections Answered," the last sentence of the second paragraph should have added the word "out," making it read "but shall be cast out." Also page 7, first column, third line from the top, the word "circuit" should be "limit."

REUNION NOTICE.

EASTERN AND CENTRAL MICHIGAN.—These districts will unite in holding a reunion June 13-22, at Port Huron, Mich. Please remember the date and place, and make your plans to attend. Due notice will be given as to price of meals, tents, etc.

Arthur Allen, Pres. Reunion Com.

TO THE QUORUM OF HIGH PRIESTS.

Greeting:—Dear Brethren, another conference year is fast drawing to a close, and it will be necessary to send in our annual reports to the quorum.

The rule of the quorum is, that reports should be in the hands of the secretary, Robert M. Elvin, Lamoni, Iowa, on or before March 10th. He is very particular to try to help you to report on time by sending blanks late enough so that you can fill them out immediately upon receipt of the same and mail to him so they will reach him by date mentioned.

Please to use figures in reporting, do not say, "preached many times," or "presided many times," etc., for the secretary cannot compute the term "many times" and give definite figures to the general conference in our quorum report.

We want our quorum work correctly represented, and if you neglect to report on time this cannot be done.

Please do not fail to report by March 10th.

Yours for better work,

Joseph A. Tanner, Pres.

Kansas City, Mo., Feb. 12, 1913.

CONFERENCE MINUTES

IDAHO DISTRICT.—Conference convened at Heyburn, Ida., January 18, 1913, at 11 a. m. with Vice-president New Madden and T. B. Jackson presiding Sr. Jackson, secretary, Sr. Lottie Condit, chorister, and Sr. Handy, organist. All district officers reported; branch officers as follows: Weiser, W. T. Ferguson, John Ross and C. I. McConnell; Leton Adolphus Hendrickson; Boise, T. B. Jackson; Hagerman, William Glauner. New Madden reported 17 baptized and 18 confirmed. Statistical reports of branches, Weiser gained 9, present number 47. Hagerman, 16 present number 68; Boise, net gain 2, present number 59. Leton gained 14, present number 44. Articles 2, 7 and 12 of the district by-laws, were amended to permit conferences to be held in the spring and fall, actual time to be decided by the district officers.

By motion it was resolved to submit articles 4, 6 and 11 of the by-laws, to the next conference for modification. Elders Alvin Knisley and John Davis were elected delegates to the general conference. Election: New Madden, president, William Glauner, vice-president Mrs. T. B. Jackson, secretary, E. A. Fletcher, treasurer, W. T. Ferguson, librarian. By motion the presidency were empowered to appoint a committee to arrange for a reunion in early summer. T. B. Jackson was so dained to the office of elder.

Adjourned to meet at call of the presidency.

Mrs. T. B. Jackson, clerk.

Gen. Del., Boise, Idaho.

NORTHEASTERN ILLINOIS DISTRICT.—Conference convened at Plano, Illinois, January 11, 1913 with missionary in charge, F. A. Smith, and district presidency J. O. Dutton and J. A. Bronson presiding. Ministry reporting, J. O. Dutton, J. A. Bronson, C. H. Burr, P. Pement, and P. G. Fair-

banks, branch presidents reported, H. P. and W. Keir, R. N. Burwell, and Earl Rogers, and James F. Keir, Statistical Branch reports: Central Chicago Belvidere, Piper City, Wilmington, W. Pullman, Mission, 1st Chicago, and Plano. No report from DeKalb or Sandwich. District treasurer reported: Balance on hand last report \$5.59, receipts \$23.17, expenditures \$20.32, balance on hand \$8.44. Bishop's agent reported: Balance on hand last report \$400.73, received since, \$1857.32, paid out \$1237.75, balance on hand \$1020.30. Schedule read showing amount of tithing paid by various branches during the year 1912: Belvidere \$1555.68, number paying tithing 8. First Chicago \$652.05, number paying tithing 30. Mission \$558.50, number paying tithing, 16. Sandwich, \$421.38, number paying tithing 4. Scattered members \$322.62, number paying tithing 8. Central Chicago \$244.78, number paying. 11. Piper City \$175.06, number paying tithing 8. DeKalb, \$90.75, number paying tithing 4. West Pullman, \$57.50, number paying tithing 2. Plano, \$41.60 number paying tithing 8. Wilmington \$30.00, number paying tithing 3. Total \$4150.00, 101.

The following members were nominated as delegates to general conference: J. Dutton, L. O. Wildermuth, J. A. Bronson, LaJune Howard Bro. and Sr. F. M. Cooper, F. A. Smith, Bro. and Sr. L. E. Bone, C. H. Burr, Sr. Fred Wright, Marion Wright, Jennie Leland, J. A. Daer, Grace E. Johnson, Earl Rogers, Bro. and Sr. Fred Johnson, Bro. and Sr. A. H. Anderson, Sr. Melvina Hevener, B. W. Taylor, Clara Southwick, Sr. W. I. Cockran, Joseph Blakely, Sadie Selle, Bessie Egelson, J. B. Wildermuth, E. M. Wildermuth, Bro. and Sr. Abe Rogers, and R. N. Burwell. Next conference at Mission, at call of presidency and missionary in charge. Moved and carried that we petition general conference to establish a mail order house as suggested by the Eastern Michigan district.

W. E. Williamson, Dist. Sec.

CONVENTION MINUTES.

SOUTHERN NEBRASKA DISTRICT.—Sunday school association met in convention at Nebraska City, January 17th, at 2:00 p. m., assistant superintendent, Mrs. Jessie Wyckoff presiding. The usual routine business was transacted and the following officers elected for the ensuing year. Jessie Wyckoff superintendent, Chas. B. Edwards assistant superintendent, Blanche I. Andrews secretary, Edith Trask treasurer, Henrietta Reller home department superintendent, W. M. Self librarian. The executive officers were authorized to confer with the Z. R. L. S. district officers in arranging for future conventions. Delegates to general conference elected as follows: Martha Dunlavy, W. M. Self, Rachel Self, J. G. Munsell, Florence Munsell, H. A. Higgins, Clara Higgins, Isabelle Farrar, Margaret Farrar, E. Rannie, E. D. Briggs, Alice Briggs, Jessie Wyckoff, Ruby Fancee, Amy Parr, Edith Higgins, Nora Bush, Samuel Brolliar, Della Spears, Edith Trask, Mrs. H. L. Pratt, G. R. Jones, Fred Duffendorf, J. R. Sutton, Chas. B. Edwards. Delegates present empowered to cast in case of division a majority and minority vote. At the evening session a very instructive and pleasant time was enjoyed. Adjourned to meet at the call of the executive officers, preceding the next district conference and at the same place.

Mrs. Blanche I. Andrews, Dist. Sec.

3233 S St., Lincoln, Nebr.

NORTHEASTERN ILLINOIS DISTRICT.—Sunday school convention convened at Plano, Ill., January 10, 1913, at 2:30 p. m. The general routine business was transacted. Delegates to general convention were chosen as follows: Melvina Heavener, Henry Williams, Abe L. Rogers, Mildred Rogers, Earl Rogers, J. A. Bronson, H. Anderson, Sr. H. Anderson, F. M. Cooper, Sr. F. M. Cooper, Eva L. Wright, J. O. Dutton, Marion Wright, Lester Wildermuth, Elias Hayer, Sr. Elias Hayer, J. A. Daer, John L. Cooper, David E. Dowler, Sr. Wm. Bell, Grace E. Johnson, Margaret Wickes, Harvey Drake, Eli Wildermuth, LaJune Howard, James F. Keir, Lottie Keir, Bessie Eggleston, Sadie Selle, Clara Southwick, May Daer, B. W. Taylor, Sr. Philemon Pement.

The above named delegates were instructed to cast a majority and minority vote in case of division.

Officers for the ensuing year were chosen as follows: Sr. F. M. Cooper superintendent, Bro. C. B. Hartshorn assistant superintendent, Sr. LaJune Howard secretary and treasurer, Bro. J. A. Daer home department superintendent, Bro. J. A. Bronson member library board. Adjourned to meet at call of district officers.

LaJune Howard, Sec.

The way to preserve the peace of the church is to preserve the purity of it.—MATTHEW HENRY.

MARRIAGES.

BRASHER-TYSON.—At Tolar, N. M., February 2d, Mr. Omer Brasher and Miss Carrie Tyson, daughter of Sr. L. A. Tyson, Rev. R. P. Geyer officiating.

FORD-CRAVEN.—At the home of the bride's uncle and aunt Mr. and Mrs. Coleman Snider, Hamilton, Mo., January 31, 1912, Bro. Oscar Ford and Sr. Mable Craven of Wauka, Okla., Elder Coleman Snider, officiating.

REES-NUNN.—At Missoula, Mont., January 31, 1913. Mr. John L. Rees and Sr. Louise E. Nunn, L. E. Hills, officiating. They will make their home at Stevensville, Mont., where Mr. Rees has a flourishing ranch.

MERRILL-SANDERS.—At the home of Bro. and Sr. H. A. Stebbins, Lamoni, Iowa, on January 24, 1913, Bro. Ezra Merrill, formerly of Des Moines, Iowa, and Sr. Ella Sanders of Lamoni. Bro. Stebbins officiating. Bro. and Sr. Merrill expect to move in February to Valley County, Montana, to dwell.

DIED.

WHITING.—Elder W. W. Whiting died at Independence, Mo., Jan. 8, 1913. He was born April 6, 1838, at Charlottville, Ontario. In 1862 he was married to Miss Hannah Laughey, Coal Valley, Illinois, of which union were born ten children, seven of whom are living. He united with the church Dec. 6, 1872, at Beloit, Iowa, and ordained an elder Sept. 14, 1878, at Galland's Grove, Iowa, by Charles Derry. For about thirty years he labored as a missionary accompanied at times by his two daughters who assisted him in singing. In 1906 he removed to Independence from South Dakota. He was an active and faithful man in his work in the church and an upright honorable citizen wherever he lived. Services were at the stone church, Elders C. E. Harrington, W. A. Smith, M. H. Bond, W. H. Garrett, and E. L. Kelley taking part.

BALLINGER.—Sarah Ellen Ballinger died at Wesley Hospital, Kansas City, Sunday, Feb. 2d. She was born at E. Plainville, Ohio, Sept. 21, 1856, and was baptized Nov. 9, 1873, at Kingston, Mo., by W. T. Bozarth. She was married to Bro. N. B. Ballinger on Dec. 25th, 1873, and from this union eight children were born, four boys and four girls, six of whom are living. She had three brothers and three sisters who with her mother and seven grandchildren remain to mourn their loss. She with her husband came to Independence in 1885. She was an earnest, consistent, and faithful member of the church, a loving mother, and a good wife. Services at stone church, Independence, in charge of W. H. Garrett, sermon by G. E. Harrington.

COX.—At Salt Lake City, Jan. 17, 1913, John S. Cox. He was born in England, July 27, 1845, and came to this state in July, 1883. He has been a member of the Reorganization for years. He leaves, besides his children and grandchildren, an aged wife to mourn the loss. He had been sick about six months, but only took his bed about Christmas. Funeral in charge of A. M. Chase, interment in city cemetery. He died in hope of the "better resurrection."

COX.—Andrew J. Cox died at his residence, Independence, Mo., Jan. 13, 1913. Was born October 14, 1847, in Williamson Co., Illinois. Baptized May 30, 1871, at Howard City, Kansas, by Elder F. C. Warnky, confirmed by F. C. Warnky and W. S. Taylor. Ordained a priest July 2, 1875, at Little Sioux, Iowa, by Elder James Caffall. He came to Independence, Mo., Oct. 6, 1878. Funeral services at the church, sermon by Elder F. C. Warnky. His wife, three daughters, two sons, together with three sisters and two brothers and several grandchildren and one great grandchild are left to mourn their loss, as well as his many friends.

PRESCOTT.—Sr. Anna Prescott was born at O'Fallon, Ill., Sept. 20, 1883; died at Roslyn, Wash., Dec. 18th, being 29 years, and 2 months old. She leaves husband, three children, father, mother, one brother and three sisters, and a host of other relatives. She was a member of the church from childhood. Elder Wm. Johnson preached the sermon. The Pythian Sisters, and Rebecca having charge.

CRANDALL.—Bro. Lewis F. Crandall was born in Oneida, Co., N. Y., July, 1845; died at Langley, Wash., Jan. 1, 1913, being 67 years and 5 months old. Bro. Crandall was a consistent member of the church, being a man of few words, and one in whom could be placed the utmost confidence. The attendance at the funeral attested his social standing in the community. There is left to mourn, wife, three sons, and three daughters. He was buried by the Order of Masons, sermon by Elder Wm. Johnson.

HAWKS.—Abraham S. Hawks was born in Decatur, Ill., April 27, 1826; died at Plano, Ill., Jan. 27, 1913. Aged 86 years and 9 months. Bro. Hawks was a veteran having served in the 21st Regiment, Iowa Volunteer Infantry from June 19, 1862, till the close of the war. Bro. Hawks and his companion, Sr. Hawks, united with the church at Plano, Ill., in the year 1881, and both held their membership in the Plano Branch while they lived. Two sons, Mr. Lee Hawks and Mr. Jesse Hawks, grandchildren, and many other relatives and friends remain to cherish his memory and mourn his loss. His remains were laid to rest in the Plano cemetery, Sermon by Elder Chas. H. Burr.

JENNINGS.—Mona Leon Jennings, daughter of Bro. Joseph E. and Sr. Laura R. Jennings; born Jan. 28, 1912, died Jan. 28, 1913. Blessed by Elder J. C. Foss. A little bud, a tender plant, has been gathered with the little ones on the other side, thus to await the coming of its parents. Funeral conducted at Independence, Mo., by Elder George Jenkins.

ETZENHOUSER.—At Salt Lake City, Jan. 5, 1913, Julia Jeffs Etzenhouser. She was born in Missouri, Jan. 14, 1845. In her youth she married Abraham Jeffs and raised a large family to him. Bro. Jeffs died in this city, and in 1911 she married Bro. Etzenhouser, of Independence, Mo. Bro. Etzenhouser died within a year, and since that she has made her home with her children, dying at the home of her daughter, Mrs. Kennison. Funeral was in charge of A. M. Chase, As some of the family are in the Mormon Church, by their wish, Bishop Iverson, of the Second Ward was one of the speakers. Interment was in the city cemetery.

MARTIN.—Alfonzo T. Martin was born at Grand Round, Union Co., Oregon, Feb. 7, 1863, baptized eleven years ago at Santa Cruz, Calif., by Elder Jacob Smith; died Dec. 27, 1912, at Independence, Mo. He leaves a noble, saintly wife, six boys and three girls. He has gone to dwell with the two little ones that departed this life in their infancy. Funeral services in charge of H. W. Gould, sermon by Elder J. C. Foss. Interment in Mount Grove.

DAVIS.—Sr. Nettie E. Hartman-Davis was born June 15, 1860, at Mt. Pleasant, Iowa, died at Seattle, Wash., January 1, 1913, being 52 years and 6 months of age, was married to Zenas F. Davis, March 10, 1890. She was baptized by Elder Willard Smith May 1, 1892, retaining membership until death. Sr. Davis was a patient sufferer, taken with that dreaded disease of cancer. There is left to mourn, husband, brother Jobu and sister Emma Hartman of Redfield, Iowa. Funeral in charge of Ladies Auxiliary of Brotherhood of Firemen. Sermon by Elder Wm. Johnson.

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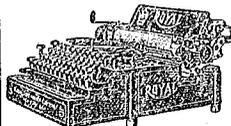
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IS PROTESTANTISM DECLINING?

ALL THINGS GOVERNED BY LAW.

There is an eternal law which by its constant operation tends to show the reality of things. All things and all persons are tested by it, so that that which is will be made manifest sooner or later. It was this law of the determination of things that the Apostle Paul referred to in 1 Cor. 3:13, "Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." And again in Gal. 6:7, "Whatsoever a man soweth, that shall he also reap." Christ also calls attention to it, "There is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad."—Mark 4:22.

This law is universal and absolute in its work; nothing escapes, but everything whether true or false, good or bad, noble or ignoble, open or secret, is subject to its unceasing processes. Under this law governments have gone down, empires have fallen, and with them multitudes of religious and secular institutions. The good is tested with the bad and the same law which works for the elimination of the bad, also preserves the good. Christianity, with all that purports to be Christianity, is under the testing process today, and will remain so until it shall be thoroughly purified, and only that which is able to abide the test will remain to complete its work in the redemption of the human race free from the restraints and encumbrances of error.

GOOD AND BAD MINGLED.

That the pure principles of Christ have been largely buried in an accumulation of false tradition, erroneous creeds, human doctrines, and unwarranted practices, from the time of the dark ages, is admitted by numerous divines of the Protestant evangelical churches. The wickedness of Rome overshadowed the righteousness of the gospel of Christ and reduced it to the level of the lowest of human standards, but Rome has been tried and found wanting, hence the rise of Protestant churches, which under their founders sought to bring back the original purity of the gospel, though in doing so many of the evils and errors of Romanism were retained. But notwithstanding these Protestantism flourished and has reached a great magnitude.

EVIDENCES OF ERROR APPEAR.

With the passing of time evidences of the working of the law of determination in regard to Protestantism begin to appear, and its errors and weaknesses are being made manifest. Men and conditions both within and without the Protestant faith have wrought to force the issues involving the divinity of each principle of belief, each fact of history, and each work now being done under the various organizations until there has come in recent years a change of belief on many points of doctrine, necessitating a change of creed, form, and policy, which virtually is an admission of the previous existence of error. Protestantism is being tested, and whatever within it is divine will endure, but all that comes short of divinity must ultimately go down. Whether there is sufficient of the divine in it to preserve its institutional forms when the test shall be completed must be determined by the result.

STATEMENTS OF THEOLOGIANS.

The effect of the testing process is keenly felt and talked of by many leading minds. Frank Ilsley Paradise writes in the *Harvard Theological Review* October, 1908: "This great moral crisis, which is so acute within the church of Rome, is present in some degree within all bodies of organized evangelical Christianity." The Rev. John Josiah Munro, D. D., in *The Presbyterian* for September, 1912, says, "That the church in our day is facing grave problems is what many keen thinkers believe to be true." The Rev. T. S. Childs, D. D., writing under the topic "Is the Church Approaching a Crisis?" in the *Presbyterian* for January 29, 1913, says: "There are those whose numbers and intelligence cannot be ignored, who believe that the church is approaching, if she has not already entered upon the era of the great final apostasy."

WORLD'S NEEDS NOT BEING MET.

Some of the conditions that are so apparent are also mentioned by these and other writers. William Lyman Phelps, professor of English in Yale University, says: "The main difficulty with the church today is that the people in the pews do not have the gospel preached to them. The hungry sheep look up and are not fed. . . . The Protestant clergy are afraid to preach Christianity, partly because they do not believe it and partly because they are afraid it won't 'draw.'" Mr. Paradise, previously quoted also says: "To enter a gathering of one of their councils is to pass into an unfamiliar atmosphere. . . . It seems not to meet face to face the existing conditions of life." "Its immense services to humanity are justly valued; yet its power of moral leadership is steadily slipping from its grasp. . . . the mighty stream of human activity passes it by."

PROTESTANTISM IN THE WAY OF PROGRESS.

The creedal restraints and other elements of spiritual bondage found in some proportion in both Catholicism and Protestantism are touched upon by the same writer in the following: "The children of democracy have been fed on the food of liberty; and liberty has meant that there shall be no obstruction in the path of development, nor hindrance to the fullest attainment of personal right. It has meant in the higher sphere of intelligence, that the pursuit of knowledge and understanding shall break through all barriers of tradition in its way toward the goal. . . . Between the world which exalts intellectual integrity into a high moral ideal, and an institution which demands of its disciples either indirectness or limitation of thought there can be no abiding union." "As a whole the church remains strangely detached from the vital interests of the masses, as well as from the controlling spirit of the intellectual world."

Other evidences of the decline of Protestantism are given by the various writers, and include, growth of unbelief in the Bible, heretical doctrines in the pulpit, infidel teachings in the colleges and theological seminaries, rejection of the essential truths of Christianity, general desecration of the Lord's day even by Christians, putting charitable work before the spiritual, the astounding growth of systems like Eddyism and Mormonism, corrupt politics in which church members participate, and the growth of socialism. The Rev. Munro further says: "In closing, let me say it is the preaching of the gospel of the Lord Jesus Christ that is needed today. And it is the only thing that can save our modern American cities from the doom that befell Rome in the year 476 A. D. This is the Church's only solvent;" and Mr. Paradise continues: "The age of the prophet is upon us—the prophet who shall understand the aspirations, the hopes, and the discontents of the time—and whose clear spiritual eyes shall see the revealed purpose of God in this seething and flowing life."

THE AGE OF THE PROPHET.

Protestantism may be unaware that the age of the prophet has already come, not the prophet who sees with intellectual eyes only, but a prophet who, like the prophets of old, sees by the divine light of the Holy Spirit. The gospel of Jesus Christ has again been brought forth out of the debris of dead forms, and shaken from its accumulation of

tradition and error, is again declared to men as the means of salvation both in this world and in the world to come. True, it has not been endorsed by the masses—it never was. Its truth has not been demonstrated by men of learning—it never has been, nor can it be.

The doctrine of the immaculate conception is generally discarded now because men have been trying to demonstrate it by scientific methods and have failed, but Paul expressed the principle involved when he said: "No man can say that Jesus is the Lord but by the Holy Ghost." It is a fact to be revealed from heaven, not demonstrated by human wisdom. It is the same with other gospel principles. Think of the scientist attempting to demonstrate the forgiveness of sins in baptism. Of course he would fail but does such failure destroy the fact of such forgiveness coming to one who thus complies with the law of Christ? Or think of one trying to demonstrate the baptism of the Holy Ghost or miracles by scientific methods. It could not be done, but the fact of such baptism could not be removed from the consciousness of those who had received it, nor can the testimonies of miracles be discredited.

The new prophet with the old gospel has restored these living principles and brought them within the experience of thousands of souls, whose faith is based upon the facts of Christianity as revealed to them by the Holy Ghost, rather than upon uncertain tradition, or upon the demonstrations of men.

The Church of Jesus Christ is subject to the law of determination equally with all others. It must be tested; it will be tested, and whatsoever may have been brought into it by human hands which is not after God's order will sooner or later be eliminated, and only that which is divine will remain. Each member and each minister should so work that his contributions of service shall add to the divine structure the things which will endure every test.

The sixteenth amendment to the constitution of the United States was recently ratified by the required number of states and thus becomes a part of the constitutional law. It reads:

"The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several States and without regard to any census or enumeration."

This amendment gives Congress power to pass laws taxing incomes, and which will place the burden of taxation upon men of means in proportion to their ability to pay.

As early as 1831 Joseph Smith taught that the burdens of public expense should be distributed in proportion to men's ability to pay, and it has been a rule of the church to the present time, and now after eighty-two years the nation has accepted that principle and made it a part of the constitutional law. Surely Joseph Smith and the Latter Day Saints who have truly followed his principles, have not been behind the times.

The Kenyon-Shepherd bill forbidding interstate shipments of intoxicating liquors into prohibition territory has passed both houses of Congress, and the president is fully expected to sign it, thus making it a law. We hope to see this enforced, for to allow shipments of liquor where the people have declared themselves against it is opposed to the principles of democracy. The majority should rule.

Following soon after the conviction and imprisonment of thirty-three labor union men for conspiracy comes the conviction of twenty-nine business men who were officers and employees of the National Cash Register Company for violation of the Sherman anti-trust law. A jail sentence with fine was affixed in each case. An appeal is being sought. Wealthy malefactors should be granted no favors which are not accorded to their poorer brethren, but all should be held to be equal before the law.

We call attention of the saints and elders to the kind offer made by a friend of the church, Mr. E. Stafford of this city, who will send the ENSIGN to interested non-members for three months free. Send him the names of your outside friends.

The Madero government in Mexico has been overthrown and Gen. Huerta has been made provisional president until an election can be had, and now, as one editor put it many months ago, "Peace is raging in Mexico."

We are in receipt of a neatly printed announcement and program of the "Ground Breaking," for the new chapel of the Beacon Light Mission, Philadelphia, which was held Sunday, Feb. 16th, with Elders H. O. Smith of Fall River, Mass., W. E. LaRue of Brooklyn, and W. W. Smith, John Zimmerman, A. D. Angus, and E. B. Hull of Philadelphia, participating in the exercises. Elder Hull has been in charge of this mission for some months and it has outgrown its present quarters. The building with lot is to cost \$20,000. Evangelistic services are also being held at the Saints' Church, with Elder H. O. Smith as the principal speaker; full attendance and good interest. See Elder Hull's letter in this issue.

The North Philadelphia Institute held its mid-winter lecture and opening exercises of the spring term on Monday evening, Feb. 17th at the Saints' Church, the lecture being given by Dr. Jesse D. Burks, Director Bureau of Municipal Research. The institute has a faculty of seventeen, with classes in history, book-keeping and rapid calculation, stenography, arithmetic, English, weave formation and design, millinery, dressmaking, embroidery, gymnastics, sociology, with lessons on piano, violin, and in vocal.

We are informed that eleven have been baptized at Joplin during the meetings following the Curtis-Carlin debate.

INDEPENDENCE ITEMS.

Independence and vicinity received a rain last Thursday and Friday which falling upon the cold earth covered everything with a heavy coating of ice. Fortunately it ceased before extensive damage was done to trees and wires, etc.

Sunday was a day of excellent services at the stone church though the attendance was lighter than usual on account of falling snow. The Sunday school had a profitable session and was favored with a solo upon the euphonium by Bro. J. A. Robinson's wife playing the piano accompaniment. The orchestra under the leadership of Bro. Arthur H. Mills is a regular feature of the Sunday school and renders efficient service. The use of instruments in the gatherings of saints is according to the divine instruction given many years ago to "use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct."

The morning sermon was by Bishop Bullard, and dealt with the duty of the saints applying to temporal things. It was well received and cannot fail to accomplish good. At this service Bro. Albert Hoxie, Jr., rendered a violin solo in the place of the usual organ voluntary with uplifting effect.

The afternoon prayer service was the most spiritual and active of any held for some time. The outward spiritual gifts were manifested through several to the edification and encouragement of the saints. Elder J. D. Shower who has recently returned from the missionary field, spoke in the evening, his subject being "The Resurrection."

The united choirs of the two Independence and Central K. C. branches held a rehearsal on Saturday evening and another at 4:30 p. m. Sunday, under the direction of Bro. A. N. Hoxie, Jr., general church chorister. Ninety-five singers took part Sunday afternoon. The Independence choir under the leadership of Sr. Audientia Anderson, the South Side choir under the leadership of Bro. E. S. Losey, and the Central church choir in charge of Sr. Amy Wining, have been doing excellent work in their individual capacity. Bro. Hoxie reports the general choir movement to be growing.

The priesthood held its monthly meeting on Monday evening, and after the opening exercises divided into quorums to discuss various questions relative to the work of each. On the third Monday of next month the priesthood will meet in a united assembly to consider matters of general importance.

Sr. Samuel Wyatt died at her home near the sanitarium on Wednesday afternoon, the 20th, dropsy being the cause of death. We also report the death of Bro. J. C. Coleman living near Mt. Washington, on Saturday last.

A church directory of Kansas City has been prepared including the churches of the two cities. Eleven branches of the Reorganized Church are listed in it, with lists of the church buildings, time of services, and other essential items, with items of interest relating to each church up to one hundred words.

LAMONI, IOWA.

Notes have not been written the past month because of a severe attack of la grippe, but now try to take up the work again.

One of the pleasant things to write of is that on Sunday,

February 16, a branch was organized of saints living in Bloomington Township, those residing two to five miles northwest of Lamoni. The chapel recently built by our people is about five miles from town. For years previous our ministers have used the Center school-house; also a Sunday-school was a lively part of the work. Bro. John Smith the stake president, was chosen as presiding elder, Bro. Vaughn C. Bailey as presiding priest and Bro. James Martin, senior, Isaac Monroe as excellent priests. Bro. J. W. Vail as teacher and Bro. E. R. Outhouse as deacon. Sr. Ida Monroe is branch clerk, Sr. Edith Monroe is organist, Sr. Mary Mann is chorister. Bro. Fred Ford member of library board. Total enrollment 61 members.

Bro. J. F. Garver and R. S. Salyards of the stake presidency have been busy in making protracted efforts at various places, the former being now at Lone Rock Branch, where he and Bro L. G. Holloway have continued many nights. Three were baptized last week by Bro. Garver. Before that he baptized a number during his effort at Graceland Branch, north of Lucas. Bro. Salyards has been holding forth each night at Evergreen Branch. Bro. W. P. Robinson speaking one night in his stead. No doubt prospects are for good result.

During three Sundays the brethren accompanying in town and country were R. V. Hopkins, Albert Carmichael, W. P. Robinson, L. B. Moore, Earl Hall, Eli Hayer, H. A. Stebbins, Frank Kaestner, W. E. Shakespear, Joseph Roberts, D. C. White, C. J. Peters, R. M. Elvin, and James Martin.

The going of Bro. Lewis Gaultier may be called a sad thing, yet it was a happy release for a man in his ninety-sixth year who had suffered so long.

His obituary will be found in the regular column. He had lived there thirty years and proven his integrity. Nearly seventy years since he accepted the latter day message and was baptized.

In place of the regular sermon on yesterday morning the branch officers occupied the time. Bro. J. W. Barr, presiding priest, could not be present, but the presiding elder, Bro. John Smith, and the teacher and deacon, Bro. John Weedmerk and Herbert Barto, spoke to the saints upon the duties they owe to God and the church and to each other. There appeared to be a general good feeling on the part of the speakers and the congregation.

The evening sermon was by Bro. F. M. Weld, and at the homes, Bro. F. M. McDonald and John Wahlstrom occupied. Bro. G. R. Wells was at Bloomington chapel, morning and night and Edward Harp and Eli Hayer at Andover. The work at Lone Rock and Evergreen I have already noted.

While la grippe has hurt many during the past month no one has died from its effects.

ALFRED.

Feb., 24.

SAN FRANCISCO AND OAKLAND.

Our prospective new openings have wonderfully materialized. Bro. J. D. Stead as an energetic seventy has succeeded in making two new openings in Tehama Co. at one of which he baptized two and blessed a child—and was making an effort at a third place. This opening was brought about by a request from Sr. Nellie Humes a young maiden for an elder to come, to which Bro. Stead responded. We would love to hear from other isolated saints where meetings might be held.

The San Francisco Branch has added materially to its official strength by the ordination of Bro. Elmer Hartsough, Kenneth Richmond, and Emery Parks to the office of priest and Bro. Alma Saxe to the office of deacon. These are all new members of the priesthood except Bro. Kenneth Richmond who held the office of deacon. The ordaining was performed by Bro. J. A. Saxe, G. S. Lincoln, H. D. Simpson and C. A. Parkin—a very spiritual session was enjoyed the Spirit bearing witness to the call.

Bro. W. H. Kelley preached the evening sermon in Oakland on the 9th and on the 12th started for his home in the east intending to stop for a short rest in Nebraska. He was cheerful though not in perfect health.

On the 9th in the city Bro. C. A. Parkin preached the morning sermon followed in the evening by Bro. G. S. Lincoln—who preached the morning sermon in Oakland.

Bro. G. J. Waller arrived from Honolulu on the 12th and preached the Sunday morning sermon in Oakland to the edifying of the saints. Though busily engaged in business affairs and delving somewhat into the political affairs of the government, yet he never forgets to seek "first to build up the kingdom"—showing by his works he loves the church best of all.

We were called recently to Santa Cruz to attend the funeral of Sr. Clara Merrill who passed away after a lingering and painful illness. The high respect she was held in was shown by the many visible tokens at the funeral. The singing was beautifully rendered by two sisters members of the Congregational choir with which Clara sang before her sickness.

We have quite a visitation of troublesome affliction and it was thought best to appoint a day of fasting and prayer with arrangement for administration at 8 o'clock. So Tuesday the 18th was set aside. Thus far some remarkable results have occurred; yet we have not received in fullness the blessings sought, but are trustful.

J. M. Terry.

1202 14 St., Oakland, Cal., Feb. 20.

THE ROUND TABLE.

Is remission of sins the purpose of the sacrament?

The Scriptures do not directly teach that the sacrament is for the remission of sins, though it is probable that forgiveness is one of the conditions attending or resulting from a proper observance of that ceremony. To partake worthily requires repentance if sin has been committed, a willingness to keep the commandments, and to bear the name of Christ, which constitutes a renewal of the cove-

nant made in baptism. All these point to forgiveness as being associated with the sacrament.

Did Judas partake of the sacrament? See Matt. 26.

The several accounts of the supper as given in Matt. 26:26-30, Mark 14:17-26, Luke 22:14-23, and John 13:1-30, seem to indicate that Judas was with Christ and the other apostles until after the passing of the bread and wine, and we discover no statement which would imply otherwise.

Did Christ's spirit go and preach to the spirits in prison, or did he go in body after the resurrection?

The passages touching upon this point in 1 Pet. 3:18-20, and Doctrine and Covenants 76:6, do not make it clear whether Christ's visit to the spirit prison was while his body lay in the tomb or after his resurrection. The former view is the one most generally held.

Cain's mark was blackness of the skin; found in Genesis 7:10, Inspired Version.

This statement comes from a brother in reply to our answer to the question "What was the mark placed upon Cain for killing his brother Abel?" (See Round Table for Jan. 30th). Gen. 5:19-26, Inspired Version shows that Cain was cursed, and that the earth should not yield her strength, and that he should be a fugitive and vagabond in the earth, because of the killing of his brother. When he complained that his punishment was more than he could bear and that men would kill him, the Lord said he set a mark upon Cain "lest any finding him should kill him." The mark was not a curse but a blessing for the saving of his life. Long after this another son was born to Adam and Eve named Seth. The grandson of Seth was named Cainan, a good man, who settled with his father in a land of promise which they called Cainan where they grew into a great people. Enoch was the great-grandson of Cainan and became a prophet, crying repentance to the people who were by this time becoming extremely wicked. In a vision Enoch saw wars arise between the people of Cainan and the people of Shum, and also saw that the people of Cainan divided and the Lord cursed their land. "And there was a blackness came upon all the children of Cainan that they were despised among all people." Enoch commenced his work not less than 557 years after the birth of Seth so that it was probably not less than 600 years or more after Cain was cursed that this vision of blackness coming upon the people of Cainan was given to Enoch. A careful reading of Chapters 5, 6, 7, Inspired Version will convince anyone that the blackness referred to in 7:10, came hundreds of years later and had no connection whatever to Cain or his descendants. We should be careful not to arrive at conclusions without proper evidence. There is no scriptural evidence that Cain or his posterity were cursed with blackness.

Where will I find the following passage? "God willeth not the death of any, but rather that they would turn and live."

Ezek. 33:11. It reads: "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Read the rest of the verse, and also Ezek. 18:23,32.

Please explain Daniel 11:44,45. Is that prophecy having its fulfillment in the present Balkan-Turkish war?

We have seen no interpretation of this passage which is satisfactory, and any we might offer would be but speculative like others. Some of the conditions seem to fit the present situation in Turkey, but until all the conditions of the prophecy fit, it would be unsafe to make the application to that nation.



CORRESPONDENCE

ST. JOSEPH, MO., Feb. 9.

Dear Ensign:—The year 1913 finds the Third St. Joseph Branch still strong in the faith, though a dark cloud has threatened our peace to destroy; and did to quote an extent, and now we are looking for the silver lining, as there must be one not far ahead. It seems the darker the cloud, the greater the blessing for those who love and serve the Lord under any and all circumstances. And I believe we as a branch feel determined to cultivate that beautiful gift of charity for one another, and likewise a forgiving spirit. The Scriptures say though we perform many kind and good deeds and have not charity, it profiteth us nothing. So we can see how essential it is to cultivate this priceless gift.

I believe we should all strive to learn by heart the definition in full of the word charity, and we will be surprised if we strive to put our knowledge into practice, what a scope of territory this word takes in. We have been benefited of late by elevating and inspiring sermons through Bro. I. N. Roberts, John Davis, David Powell, all good material from Steuartsville, which place we love so well, for it was there the gospel overcame us and brought light upon our pathway.

Our worthy president has done well, with the rest of the branch officers, who have done all that lay in their power for the upbuilding of the work here. We heretofore introduced

ourselves as the Third St. Joseph Branch, which name we are proud to bear. Some who labored with us were formerly known as The Happy Mission at one time, later were called Zion's Hope Mission. But three years ago (Feb. 22d) our branch was organized, and we are now a branch, (if you would bear with me) like one large family. The membership is about 130. The building is well filled at the prayer services as well as preaching, which I think speaks well as to the spiritual condition of the branch.

A social was given recently by the sisters and well patronized by those of the First Branch; come again brothers and sisters, many times we have a feast of a different kind, that might also suit the appetite. Since the organization of the branch from twelve to fifteen families have removed to this part of the city, that years ago was given Bro. J. M. Terry to know that the work was to be founded here, and it truly has been verified for the same evidence has been given to others even while in the stand, Bro. F. C. Keck stopped preaching, and said by the Spirit, that there was a great work to be done here and that our numbers would increase. Bro. David Powell, while in conversation with the writer, said it was revealed to him that ere long many additions to our number would be had, and even our little church would have to be enlarged. This truly was encouraging to me for there are those in whom I am deeply interested, nothing for them to lose but all for them to gain.

The Sunday school is thriving, as Sr. Jones the superintendent is fully qualified for her duty in that line as well as Religio, in which both are her delight. Her daughter Ora's work is well worthy of commendation also. Ever at her post as a true saint should be.

The Woman's Auxiliary has also been organized here. The meetings are very interesting, but as yet not many are sufficiently interested to attend regularly. Hope to see the work in this auxiliary prosper, for indeed the superintendent, Sr. Ora Liggett tries to make it a success, and deserves our support.

Our business meeting was announced for next Saturday evening and hope regardless of all personalities that the very best material of the branch may be selected to carry on this great work in which we are engaged. This morning six of our priesthood were called upon by our president, each for a ten minute talk. All responded cheerfully and were blessed in their efforts in saying that which was edifying. Bro. Burns and wife come up from Atchison often in their car, when the roads are good. They are always a strength to us for they are real live saints.

In bonds,
Sr. Phoebe E. Woodsides.

2217 S. 4th St.

TRINIDAD, Colo., Jan. 24.

Editor Ensign—I have been taking your paper for quite awhile. I am very glad that I have the pleasure of reading over it. The most interesting part of it to me are the various letters from over the missionary field. It makes me feel happy to read how the saints are gaining elsewhere.

I am now living here in Trinidad, Colo., and am very happy to say that our little branch is alive in the good work. The members are mostly out away from town and there are only a few close enough to take part in our meetings.

We have a deacon so badly afflicted with rheumatism that he cannot get out of bed only when he has someone to assist him. Please pray for him all who read this.

Notwithstanding the few saints here we have a very nice Religio. Bro. H. W. Berry our branch president is laboring diligently to push on the good work. We are also glad that Mrs. Nora Hammond and Emma Jensen are diligent workers for the advancement of the branch.

The path before us now looks clear. The Lord has recently made it known to a brother to not leave Trinidad, but to stay and perform the work he had for him to do here. With love and best wishes to all the saints, I will close.

Your brother in the love,
Robert E. Conajly.

BERRYDALE, Fla., Feb. 3, 1913.

Editor Ensign—it may be unwise to attempt to write for publication, when one has nothing of special importance to say; but, if some of us did not do that, we would seldom write, if we wrote at all.

At present writing, I am in the "Sunny South," and am trying to keep busy, telling the gospel story; and, so far, I have succeeded in keeping at work, most of the time. And, in my effort, I have been blessed, cheered, and strengthened by the Spirit of the Master. My work has been confined to the branches, so far, as advised by the one in charge; hence my preaching has been mostly to the saints. Have preached at McKenzie, Ala., both in town and at the saint's church, three miles from town. Found good saints there, alive to the interests of the work. Was very favorably impressed with the attitude of the young people towards the work. They have some promising young men and women in the church there: some of them are married and some are single. I expect to hear some good report from them in the future. From McKenzie, I came to Dixonville, Ala., and preached one week for the saints. Found good saints there, also, and a lively band of young people pushing the interests of the Sunday-school and Religio. The work done here in past years, by some of our leading Sunday school and Religio workers, is bearing gospel fruit in all these branches.

At Berrydale there are also a goodly number of intelligent earnest looking young people who seem to be alive to the interests of the work; but they are greatly handicapped in their efforts, living so far from the church—they don't have stone roads to the church, either. But they seem to make up, in pluck and energy, what is lacking in physical conveniences; hence I shall look for them to do a good work for the Master.

Everywhere I have been, I have been kindly received by the saints, both old and young, and have been made to feel at home among them. I feel, too, that my work has not been altogether in vain. How much good has been done, I know not; but I have tried to do my duty, and to do it with

an eye single to the glory of God. The longer I live, and the longer I labor in this great work, the more clearly I see the necessity of the ministry of the church being wholly consecrated to the work. "For without me, ye can do nothing," is just as true now as when it was uttered by the Master.

Shall leave here for Botta, Fla., the last of this week if all goes well. My field address is McKenzie, Alabama.

Yours in the fight for Zion's Redemption.
Isaac M. Smith.

INDEPENDENCE, Mo., Feb. 6.

Dear Ensign:—It has been quite a long time since I wrote a letter to be published in the columns of the ENSIGN, but it has not been because I had lost interest in the gospel work or become idle as a missionary in the mission field, but up to December 30, 1912, I had labored as earnestly and devotedly as strength of body and mind would allow me to for eighteen years, and finally am forced to stop for awhile, and am now a patient in our sanitarium, fondly hoping, earnestly praying, and my main object in writing this letter is that all who are interested in missionary work, and for the work's sake, will remember me in your prayers that I may have a speedy recovery, and that I may be enabled with God's blessings to patiently and meekly endure whatever pain or suffering I may have to pass through in order to get the relief I am seeking for here, that I may just as soon as possible be out in the mission field, a place where I have during the past years learned to love to labor; and more than this I want to assure all of I can that I have, am, and expect to always be found trying to live worthy of your confidence, faith and prayers.

Many times in the past years I have asked for the prayers of the saints, and many times has temporary relief come to me for a season for which I feel indeed very grateful.

Since coming here worn out as I was to a great extent from suffering and over work at times I have been very nervous and weak but through repeated administrations I am getting much better, so that while I am propped up in bed I can read and write which of itself is a great pleasure to me.

Many have sent me very encouraging letters after they have seen the notice of my being here in the ENSIGN, for which I am indeed grateful though I may not be able to answer them all.

You may be assured that I am in no way discouraged, but very much the opposite, I can think over and see many, many encouraging features in the gospel to not only encourage but they appear delightful to contemplate. And though I am bodily, sorely afflicted, I am glad that I am numbered with the people of God, have found and been a partaker of the grand blessings connected with the restored old Jerusalem gospel, and that my hopes in it of eternal life grow brighter as the years come and go.

I am made more glad all the time that not only myself but all others who come in contact with this gospel from the various walks of life and obey it, not only in obedience to its outward ordinances but who try to apply every pure principle in their every day life and conduct, find in the gospel what is claimed by inspired writers what it really is: "The power of God unto salvation;" so that besetting sins are subdued and overcome, our weaknesses are changed to works of righteousness.

We are caused to know because of this righteous transformation from sin to living and doing right, that God is indeed our Father and our Friend, and we are his sons and daughters. Hence we can and do rejoice in knowing all of this.

May God continue to bless all his righteous Israel, is, and shall continue to be, our humble prayer and desire.

Elder F. L. Sawley.
Independence Sanitarium.

A letter from the postmaster at Independence, Mississippi, to the postmaster at Independence, Mo., has been handed by the latter to the business manager, Bro. W. H. Deam, to which the saints should give heed. The letter says:

"Enclosed you will find advice of Canadian M. O. which must have been intended for your office. We receive one of these nearly every day. This office is not international and we cannot use these orders. This payee E. L. Kelley, and Ensign Publishing House, should do something to stop this trouble."

It is probable that the difficulty arises from the unfamiliarity of some with the abbreviation of the name *Missouri*, writing it *Mis.* or *Miss.* which applies to Mississippi. *Missouri* should be written in full, or the usual abbreviation *Mo.* Care should be taken in sending money that all names and addresses be plainly written. The name of Ensign Publishing House has been spelled in over twenty-five different ways on the letters and orders received, the most distressing of all being a money order made out to "The Insane Publishing Co.;" and of course we had to answer to that name to get the order cashed, but otherwise we don't admit the charge.

BEACON LIGHT CHAPEL.

PHILADELPHIA, Pa.

Ground was broken for the second Philadelphia church on Sunday afternoon, February 16th at four o'clock. The exercise was in charge of District president A. D. Angus and his associates. Special hymns were sung and music by the orchestra from the Saints' church. H. O. Smith of Fall River, Mass., offered the invocation. W. E. LaRue of Brooklyn, N. Y. delivered an appropriate address, followed by the breaking of ground by Bishop John Zimmermann; W. W. Smith made the dedicatory prayer and benediction by E. B. Hull.

This new church is the result of an effort made by the Philadelphia, Pa. Saints, beginning in February, 1911. At this time two members of the branch, namely O. T. Christy and Ethna Wilson visited the Beacon Light Mission in a section of the city called Kensington; this mission was owned and run by two ladies, they not having a regular preacher, invited our people to speak for them. Wm. Anderson and W. W. Smith willingly responded and preached for them every Sunday evening until May 21, 1911, when the branch assumed the entire control, by renting the building and soon

after buying the furniture. U. W. Green, missionary in charge desiring to help the Philadelphia saints in this special effort sent E. B. Hull there to labor in this mission. Regular services were inaugurated, thousands of tracts and pamphlets scattered throughout the locality, a Sunday school established, which now has an enrollment of 150, with an average attendance of over one hundred. Preaching and prayer services are well attended; a children's service is held every Sunday evening at 6:30, this service has been a success, about 75 at every session, the children are taught facts by object lessons, good habit talks, Bible stories etc.

On December 23, 1912, the Saints of Philadelphia, agreed to buy ground and build a church to house the mission, for their present quarters are entirely too small to accommodate those that desire to attend. A suitable piece of ground, (size 72 wide by 53 deep) was secured on E street, above Indiana Ave., facing one of the city parks. The new building will be constructed of Port deposit granite and brick, the main room being 40 wide and 52 deep, outside of the basement and upper room will be a tower which includes the main entrance to building with heating plant underneath, the toilet rooms and coal pocket is also outside of the main rooms. The entire structure, including the ground will cost about \$20,000. It is expected to have the basement finished some time in April, the upper story will be finished when the crowds attending the services warrant the full completion of the building. Present indications are that the Beacon Light Chapel will grow to be a factor for good in the neighborhood, gathering in the honest in heart and spreading the tidings of great joy to all people who are hungering and thirsting for God's truth.

E. B. Hull.

ELDERS WHO HAVE MADE DUE FINANCIAL REPORT TO DATE FOR THE YEAR 1912.

Arthur Allen, Wm. Anderson, Peter Anderson, Joseph Arber, Wm. Aylor.

J W A Bailey, J H Baker, J W Baker, Richard Baldwin, J B Barrett, James Baty Sr., J A Becker, M H Bond, Alma Booker, N L Booker, C E Bozarth, R E Bozarth, F S Brackebury, Henry Braun, Jot A Bronson, W A Brooper, Samuel Brown, L Burdick, A E Burr, C H Burr, E A Burt, G W Burt, R Bullard, C E Butterworth.

Charles J Cady, Duncan Campbell, J A Carpenter, Hubert Case, Oscar Case, D R Chambers, J C Chrestensen, A H Christensen, W L Christy, S D Condit, M H Cook, F M Cooper, J C Crabb, C E Crumley, J D Curtis, J F Curtis.

H J Davidson, E A Davis, James Davis, John Davis, J T Davis, R D Davis, Wm Davis, Chas. Derry, C W Deuel, S E Dickson, J A Dowker, D E Dowker, Wm. Dowker, J W Dubose, J O Dutton.

F J Ebeling, George Edwards, A R Ellis, Clyde F Ellis, W D Ellis, R M Elvin, E A Erwin, R Etzenhour, R C Evans.

J C Farnfield, F B Farr, R W Farrell, Otto Fetting, S H Fields, Lyman Fike, T E Fitzwater, P A Flinn, B C Flint, J C Foss, S O Foss.

Levi Gamet, W H Garrett, E J Goodenough, J C Goodman, V M Goodrich, M F Gowell, J F Garver, August Garst, U W Greene, Fred Gregory, Wm. Grice, G T Griffiths, W H Greenwood.

W E Haden, Jacob Halb, H N Hansen, J H Hansen, John Harps, C E Harpe, G E Harrington, O J Hawn, Eli Hayer, E L Hensen, Amos T Higdon, L E Hills, L G Holloway, T A Hougas, L Houghton, J E Hughes, E B Hull, C J Hunt.

George Jenkins, Rees Jenkins, C C Joebnk, Oscar Johnson, J Jordson.

F C Keck, J E Kelley, W H Kelley, James Kemp, Alvin Kinsley, H A Koehler, J A Koehler, G R Kuykendall.

J R Lambert, B S Lambkin, W E LaRue, J A Layland, G W Leggott, J R Lentell, A Leverton, Wm. Lewis, E E Long, R C Longhurst.

Daniel MacGregor, New Madden, R M Maloney, W H Manninger, J Chas. May, J R McClain, Myron A McConley, James McConoughy, L M McFadden, James McKiernan, B L McKim, J W McKnight, J E Meredith, J W Metcalf, A C Miller, C Ed Miller, O R Miller, J F Minton, H E Moler, James Moler, J C Moore, E E Moorhead, E B Morgan, J W Morgan, Fred Moser, Peter Muecus.

Wm. Newton, J M Nualey, O W Okerland.

Jas. C Page, C A Parkin, J L Parker, J W Paxton, W E Peak, W S Pender, Samuel T Pendleton, C J Peters, J F Petre, J W Peterson, A B Phillips, W P Pickering, H N Pierce, F O Pritch, P T Plumb, Parley Preme, C W Prettyman, F G Pritch, A B Purfurst, J Pycock.

Lee Quick.
Edward Rannie, Earl Redfield, Thomas Reese, S M Reiste, B F Kenfroe, W B Richards, J T Riley, I N Roberts, J A Rberts G W Koble, J S Roth, J W Rushton, F A Russell, R C Russell.

O E Sada, R S Salyards, H W Savage, F L Sawley, James Scofield, B J Scott, Columbus Scott, S W L Scott, R O Sell, W M Sell, W E Shakespear, J F Sheehy, N W Sheldon, John Shields, G M Shippey, O D Shirk, M H Siegfried, A C Silver, Jesse W Simmons, S W Simmons, Luther Simpson, J D Shover, W S Shupe, F M Slover, R F Snye, W H Smart, Edgar H Smith, Elbert A Smith, David Smith, F A Smith, F M Smith, H O Smith, Hale W Smith, Heman C Smith, I M Smith, John Smith, J W Smith, S S Smith, W A Smith, W J Smith, W R Smith, C L Snow, Henry Sparling, Wm. Sparling, J D Stead, H A Stebbins, Grant St. John, A E Stone, T O Strand, J M Stubbart, J R Sutton, C A Swenson, Sven Swensen.

J A Tanner, John W Taylor, Thomas Taylor, J A Teeters, J M Terry, O B Thomas, T U Thomas, George Thorburn, G C Tomlinson, S W Tomlinson, D E Tucker, Warren E Turner, M M Turpen, Samuel Twombly.

J E Vanderwolf.
R T Walters, R D Weaver, G R Wells, A L Whiteaker, Ammon White, N White, Alonzo Whiting, J W Wight, E M Wildermuth, J H Wildermuth, J E Wildermuth, Lester Wildermuth, C E Willey, Henry Williams, H E Winnegar, L G Wood.

J E Yates.
E. L. KELLEY.
Independence, Mo., Feb. 4, 1913.

SERMONS AND ARTICLES

SCRIPTURAL TIME.

J. F. GUNSOLLEY.

References are "Inspired Version," Book of Mormon authorized edition, and Doctrine and Covenants. Not all Scripture referring to time will be cited, but enough of the more important, and to the point, to give approximate dates. It will be discovered as we proceed, that there are a few events not definitely reorded so as to arrive at dates with absolute accuracy. The record will be examined as it is, and deductions made accordingly.

Book of Mormon page 448 par. 38, and the latter part—"All is as one day, with God; and time only is measured unto man." 2 Peter 3:8; "But concerning the coming of the Lord, beloved, I would not have you ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Gen. 2:4 reads as "the day" in which the creation was completed.

The thought gathered is a thousand years as man counts time is only one day with God, and one day with God is as a thousand years with man. D. and C. 22. "God spake unto Moses, saying, Be-

hold I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end, and is not this endless? And behold, thou art my son, therefore look, and I will shew thee the workmanship of mine hands, but not all; for my works are without end, and also my words, for they never cease; wherefore, no man can behold all my works except he behold all my glory; and no can behold all my glory, and afterwards remain in the flesh, on the earth. . . . and now, behold, this one thing I show unto thee, Moses, my son; for thou art in the world, and now I show it unto thee. And it came to pass, that Moses looked and beheld the world upon which he was created. And the end thereof, and all the children of men, which are, and which were created; of the same he greatly marveled, and wondered. . . . And worlds without number have I created, and I also created them for mine own purpose; . . . But only an account of this earth, and the inhabitants thereof, give I unto you. The heavens, they are many and can not be numbered unto man, but they are numbered unto me, . . . and as one earth shall pass away, and the heavens thereof, even so shall another come; . . . I will speak unto you concerning this earth upon which you stand; and you shall write the things which I shall speak." Gen. 1, "The Lord spake unto Moses saying,

Behold, I reveal unto you concerning this heaven and this earth; write the words which I speak. Yea, in the beginning I created the heaven, and the earth upon which thou standest."

The chapter continues with an account of the creation of the earth, etc., saying—"The evening and the morning were the first day" up to and including the sixth day. Gen. 2. "Thus the heavens and the earth were finished, and all the host of them, And on the seventh day, I, God, ended my work. . . . and I rested on the seventh day from all my work; . . . and I, God blessed the seventh day, and sanctified it, because that in it I had rested from all my work."

The thought gathered from the foregoing is—The Bible contains an account of the creation of this earth and the inhabitants thereof, and it took God, six days and part of the seventh to finish his work concerning this earth. Moses was commanded to write an account of the creation as revealed unto him. Adam was taught to write and was commanded to keep a record. In the records made by Adam, Moses and others, is an account of time made in such a way that it is some work to search out and classify so as to get items covering all the time. Such items are in the Bible and a compilation is submitted herewith, which will be helpful to consult as we proceed.

B I B L E

CHRONOLOGY.

Table of Bible Chronology (B.C.) listing figures from Adam to Israel, including birth and death dates and durations of reigns.

Table of Bible Chronology (B.C.) listing figures from Israelites to Zedekiah, including birth and death dates and durations of reigns.

The first man of all men was called Adam, and he was 130 years old at birth of Seth, who was 105 at birth of Enos who was 90 at birth of Canaan, who was 74 at birth of son. Mahalaleh 65, Jared 162, Enoch 65, Methusaleh 187, Lamech 182 at birth of Noah.

In Gen. 7:85 it figures out that Noah was 492 years old at birth of Shem, but to use these figures it will make Methusaleh living after the flood, and as the account says only eight souls were saved in the ark it will be necessary to figure some way to harmonize the story. Gen. 8:36, reads that the flood was in the 600th year of Noah's age. Verse 55 says "in the 601st year of Noah's age were the waters dried up. Gen. 11:7, "Shem being an hundred years old, begat Arphaxad two years after the flood." Two years after the flood with the one year of the flood, taken from the age of Shem would make the age of Shem 97 at the beginning of the flood. The flood began in the 600th year of Noah. So that the age of Shem, 97, taken from age of Noah, 600, at beginning of flood would make Noah 503 years old at birth of Shem. Which figuring also gives Methusaleh the age of 969, he living up to time of the flood.

Shem was 100 years old at birth of Arphaxad. Luke 3:36 in giving a genealogy of Christ say that Cainan was the son of Arphaxad, while the old Testament says nothing about Cainan, and Luke does not give his age.

Presuming that Luke knew what he was writ-

ing about it would be but reasonable to suppose that the age of Cainan at birth of son would be on an average with the others so the average is put at 30. Arphaxad 35, Cainan 30, (average) Salah 30, Heber 34, Peleg 30, Reu 32, Serug 29, Nahor 29, Terah 100, (average). Gen. 11:15 "Terah lived seventy years, (and) begat Abram, Nahor and Haran." An indefinite statement. One student on Chronology says that Terah was 130 at birth of Abram, so I take the average at 100. Abraham 100 at birth of Isaac, who was 60 at birth of Jacob and he was 130 when moving to Egypt.

Israelites were in Egypt 215 years. The genealogy is Levi, Kohath, Amram and Moses, four generations, or in the fourth generation they should come out. Levi aged 137, Kohath 133, Amram 137. Moses 80 (120). The record does not give age of father at birth of son. Amram married his fathers sister, Jochebed, a daughter of Levi, and considering the age of man in those days it will take close figuring to get 215 years for the sojourn of the Israelites in Egypt.

The promise made to Abram together with the period of 430 years is explained in Gal. 3:16-18, "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was 430 years after can not disannul." In other words, The law given to Moses on Sinai was 430 years after the promise made to Abraham: Abraham was about 75 years old when the promise was made, 25 years more to the birth of Isaac, and 60 more to birth of Jacob, and 130 more to moving to Egypt,

make 215 years, and 215 for the sojourn in Egypt make the 430 years between making the promise to Abraham, and the giving of the law on Sinai soon after the Exodus.

From the Exodus to the beginning of Solomon's reign was 476 years. The Kings of Judah in succession and number of years reign of each one is as follows: Solomon 40, Rehoboam 17, Abijam 3, Asa 41, Jehoshaphat 25, Jehoram 8, Ahaziah 1, Athaliah (Queen) 6, Joash 40, Amaziah 29, Uzziah 52, Azah 16, Hezekiah 29, Manasseh 55, Amon 2, Josiah 31, Jehoahz 3, Jehoikim 11, Jehoiachin 3, Zedekiah 11. Zedekiah was taken captive by the king of Babylon 589 B. C. Lehi came out from Jerusalem in the first year of the reign of Zedekiah which was 600 B. C. Zedekiah only reigned about 10 1/2 years, being taken captive in his 11th year, which would be 589 B. C. See B. M. Omni 1; 26. Mosiah 13:67. Nephi (3rd) 1:1. These items added together gives a sum of 4012 years as the time from Adam to Jesus Christ—in round numbers 4000 years.

Enoch saw in vision—"Jesus Christ . . . who shall come in the meridian of time" Gen. 6; 60, 65. In Heb. 9:26 is found this language "For then must he often have suffered since the foundation of the world; but now once in the meridian of time hath he appeared to put away sin by the sacrifice of himself."

In Doctrine and Covenants 36:9 is a question by Enoch and answered by the Lord. "When shall the blood of the righteous be shed, that will

they that mourn may be sanctified and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh." Sec. 39:1 reads, "Hearken and listen to the voice of him who is from all eternity to all eternity, the great I AM, even Jesus-Christ, the light and life of the world; A light which shineth in darkness and the darkness comprehendeth it not; the same which came in the meridian of time unto my own, and my own received me not."

The foregoing quotations clearly show that the time in which Jesus Christ came in the flesh to this earth was the meridian of time, as time is measured to man on this earth. The question arises as to what is the meaning of the word "meridian," as used in these quotations.

When the Scriptures were translated into our language, such words were used as would best express the meaning of the original, and the Lord when speaking to any nation uses words in their language to best convey his meaning to the understanding of the people. Hence the word "meridian" when used in relation to time conveys the thought to the mind of the writer that it is the middle, center, or half way point. When the sun is at its meridian, we say it is noon, midday. The day half gone. The sun at its highest. In the center of a half circle, midway between the two horizons.

If this be the true meaning; Then Jesus Christ coming in the meridian of time, 4000 years from Adam, we can then count on about 4000 years to follow or until it shall be said that "time shall be no longer" as relating to this earth, or when this earth having fulfilled the end for which it was created, shall pass away and a new heaven and a new earth shall take its place.

God was six days in creating the heaven and the earth, finishing his work and resting on the seventh day. One day with the Lord is as a thousand years, and a thousand years as a day. God may have been 6000 years creating the heavens and earth, finishing and resting in the seven thousandth year. Be this as it may be the record says it was done in seven days.

See in Revelations about the seven angels. The book with the seven seals etc. Also Doctrine and Covenants 85 where it is repeated concerning the seven angels sounding their trumpets and what follows. Par. 34 "and then shall the first angel again sound his trumpet in the ears of all living, and reveal the secret acts of men and the mighty works of God in the first thousandth year. And then shall the second angel sound his trumpet and reveal the secret acts of men; . . . and the mighty works of God in the second thousandth year; and so on until the seventh angel shall sound his trumpet; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer, and Satan shall be bound, . . . and shall not be loosed for the space of a thousand years."

This shows a period of seven thousand years corresponding with the seven days of creation, and the following will show that the seven thousandth year in which Satan is bound is the day or time in which the earth rests. Gen. 7. Enoch continues telling what he saw in vision and after he saw "the Son of Man ascend up to the Father" and many things that followed—verse 72 reads, "And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest and . . . Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth, in righteousness, for the space of a thousand years."

It is quite generally accepted that Jesus Christ is coming the second time, to reign on the earth a thousand years; called the millennial reign and that Satan shall be bound having no power over the children of men, but after the thousand years—Rev. 20:3, "and after that he must be loosed for a little season," and verse 7 "and when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations," etc. Doctrine and Covenants 43:7 "for the great millennial shall come; for Satan shall be bound, and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth," sec. 28:6 "and again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be con-

sumed, and pass away, and there shall be a new heaven and a new earth."

After the thousand years; Satan is loosed for a little season to deceive the nations, and then, when men again begin to deny their God, will the earth be spared but for a little season. Indicating that there will be some time after the millennial reign. How long a time from the close of the millenium to the end of the earth is not recorded. But in Rev. 19, John heard the voice of seven thunders and was permitted to write but a little of what he heard. Verses 5 and 6, "and the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven and swore by him that liveth for ever and ever . . . that there should be time no longer." And in Doctrine and Covenants 85:35, "and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer."

When the heaven and the earth pass away, and all things become new, will be the most fitting time for the saying "time shall be no longer." When this earth passes away, then the record concerning it will be finished, and time will no more be measured to man. Those who are worthy will be in the presence of God though all eternity, and those unworthy will be sent to their place. Then "let him that is righteous be righteous still and him that is filthy be filthy still."

According to the Scriptures there seems to be a period of time measured to man consisting of seven days as represented in the creative period, and in Revelations, former and latter day, there seems to be the period of seven thousand years and two little seasons. The first little season after the millennial reign when Satan shall be loosed, "and when men begin again to deny God—then shall the earth be spared but for a little season." After the millenium Satan gathers his hosts and Michael gathers his hosts preparatory for the last great battle. Then follows the judgment day, end of the earth, all taking some time. How long is not recorded.

According to the best authority on time, Doctrine and Covenants 17:1, "The rise of the church of Christ in these last days since the coming of our Lord and Savior Jesus Christ in the flesh," proves that we are now in 1913 A. D. The Old Testament and Book of Mormon, (and I wonder if there is any better authority on time) as has already been cited, gives items that figure up 4000 (4012?) years from Adam to Jesus Christ, which added to 1913 makes now 5913 years since time was first measured to man. Lacking 87 years of completing the six thousand years or till the beginning of the seven thousandth year or the day when the earth shall rest, as seen by Enoch. Jesus Christ coming in the meridian of time, 4000 years from Adam, and if that be the center or noon time, or midday of time, then it will take another 4000 years to complete the time that is measured to man on this earth. And when time ceases to be measured to man, then will be fulfilled the saying that "time should be no longer."

When the judgment day comes and all men receive a reward according to their works; The heaven and earth pass away and all things become new; Then the record of this earth will be finished. It will be closed, laid away and of no more use, only as a document of reference. Time will cease so far as this earth is concerned. And man will be in eternity and time will no longer be measured to those who once lived on this earth.

We have only an abridged account of the history of the earth. The Scriptures appeal to the writer as being the best authority and upon them is based the conclusion arrived at in this article. The question, "Where are we at?" was put to the writer some time ago, and this is an effort at answering it. Not trying to fix a time for the second advent, as some have done and as one party accused the writer of trying to do by the work called "Bible chronology." Perfection is not claimed. It is a compilation of items as found recorded.

IS THE WORLD GROWING BETTER?

ELDER E. E. LONG.

Is the world growing better? Popular opinion says it is and the idea is augmented by the teaching of men and women who are prominent in religious circles.

The world had an exalted opinion of itself before the flood; the citizens of Sodom and Gomorrah were righteous in their own estimation; the Jews were strictly religious when Jesus appeared among them; but like the antediluvians and Sodomites, they were ripe in iniquity and their destruction was near at hand.

It is human to err, and the natural tendency of man is to wander away from God. The history of the world attests this fact.

What of our own times? Why, the people are being taxed almost beyond endurance for money to build instruments of war, while a general feeling of unrest pervades society. The war clouds have been hanging dangerously low over all Europe of late incident to the Balkan uprising—which, by the way, is a religious war—while some of our American republics are in the throes of revolution.

Crime of every description is on the increase, some of the worst criminals being on the pay rolls of police and detective departments. Greed and spoilism is the common attribute of the "idle rich," while class hatred grows apace. Needless to say, political corruption is almost a universal condition.

We have churches and religious institutions a plenty, and fraternal organizations almost without number, but they furnish no antidote for wickedness in high places. Society is honey-combed with a subtle infidelity more dangerous than the agnosticism of Ingersoll. High church men are picking the Bible to pieces to palliate the consciences of the unconverted multitude; and the "white-slaver" plies his trade to satisfy their carnality. The christianity of Christ is at a discount while substitutes of all kinds command a premium.

The world growing better? What do the Scriptures say?

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."—Matt. 24:37-39.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 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 Thess. 5:2,3.

"Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."—Joel 3:9,10.

What sarcastic irony there is in the "peace," "disarmament," "eternal amity," talk we hear, in the light of the foregoing, and the immense appropriations being made for "dreadnaughts!"

Notwithstanding the prevalence of the jingoistic spirit the people are being lulled into carnal security by men who "teach for hire and divine for money." God sent Noah to warn the people of their impending doom, but they rejected the overtures of mercy. Israel was repeatedly called upon to repent, but they stoned the prophets and killed those who bore the message of peace. So today, the man who cries repentance, and points to the signs of the times, is speedily caricatured as a "calamity-howler" and he becomes an object of ridicule. It ever has been so and the strangeness of it all is that humanity has not learned the lesson ere this.

It is true we have made wonderful advancement along certain lines, but the increase of intelligence only enhances our responsibility to God. The idea that the world is growing better is contrary to prophetic forecast, out of line with the trend of history, and a contradiction of the facts before us.

THE MAN WHO SMOKES.

The man who smokes is very unwise and also very weak morally. Smoking, like drinking, chewing, and swearing is a bad habit and requires a little strength and determination to stop its use. Why do big, strong men and boys say I know it's a bad habit but I just can't quit? They always advise people that don't use it never to begin it. Isn't that equal to saying, "I am a poor, weak slave to my habit or habits?" Where is the boasted strength of man after that assertion? Those habits generally lead into bad company, for when a man becomes a weakling to one master he loses his will power and he imagines becoming addicted to them makes him a man indeed, when in reality it makes him a slave and he hasn't the courage to say "no" to temptation.

It also bars a man or boy from holding office in this great latter-day work, and we can all see the wisdom of it too, for the man or boy who hasn't the courage to say no or turn his back on evil would be a poor representative for our dear Lord

and Master the Holy One of Israel. We are told the Spirit of God will not dwell in unclean temples, we can see plainer than ever that a man or boy that smokes or indulges in any unclean or evil habit would not do at all for an officer in this glorious latter-day work, for he would be a poor officer indeed without the Spirit of God to direct his mind when difficult problems come up for solution. Is it not time for men and boys to awaken to their responsibilities, and shake off the fetters that have bound them so long and come to the realization that they are at last what the Lord intended them to be—big, strong, free men, morally, physically and mentally.

MRS. ROSA FRANCIS.

SECRET OF "TEMPERED COPPER."

The old fable about the ability of the ancients to temper copper as we now temper steel, so that copper knives with a sharp edge could be produced, has been often disproved, but still frequently crops up. Its probable origin is now shown by Walter Gowland, a distinguished English metallurgist and emeritus professor at the Royal School of Mines, as well as an antiquary of note. Professor Gowland proves that it is possible to make bronze very hard by hammering, and that the prehistoric knives of "tempered copper" were really of bronze with hammered edges. He shows also that the ancient smelted bronze directly from ores of mixt copper and tin, so that they may not have been aware of the fact that it is an alloy. We quote from an account in *The Mining and Scientific Press* (San Francisco, December 28,) which says:

"Walter Gowland, at a recent lecture in London, . . . showed that during the early metal age, and later, bronze was not obtained by melting metallic copper and tin together" but by the reduction of oxidized copper ores containing cassiterite, or of copper ores to which cassiterite ore was added. It is important that this fact should be recorded, seeing that some modern metallurgists allege that such a process is impossible, and that whenever tin and copper ores are smelted together the tin does not unite with the copper but passes into the slag. These allegations were evidently not founded on experiment, but on erroneous deductions from the methods of smelting in use at the present time.

"In order to determine the possibility of producing bronze, Mr. Gowland constructed a simple furnace consisting merely of a hole in the ground. In this he treated a mixture of 15 pounds of malachite, containing 30 per cent, copper, and 10 pounds of cassiterite ore, containing 20 per cent, tin, together with charcoal and limestone. . . . On the conclusion of the reaction, the slag and remaining fuel were removed and the metal allowed to solidify. An analysis of the metal showed 78 per cent, copper and 22 per cent, tin. A series of experiments were undertaken with varying proportions of the ore, and in every case copper-tin alloys were obtained. . . . The second point raised by Mr. Gowland referred to the supposed lost art of tempering bronze. In the old days the bronze castings for tools and weapons were hammered at the cutting edges to produce the right degree of hardness and temper. No other method was ever employed, such as heat treatment. The same effect can be produced on modern bronzes, by hammering, and in fact an even greater hardness can be obtained. Thus the notion that the art of tempering bronze, has been lost is a fallacy."—*The Literary Digest*.

DUNCES WHO MAY BLAME TOBACCO—That over 90 per cent. of all boys who fail in the grammar and high schools are smokers, is asserted by Prof. M. V. O'Shea of the University of Wisconsin, as quoted in the *University's Press Bulletin* (Madison, December 16.) The tobacco evil, he declares, is the most serious one that the public schools have to contend with. We read:

"Most boys do not learn to smoke because they like tobacco, but because their schoolfellows smoke. It is a social thing with the boy. By doing it he thinks he is one of 'the crowd' and not an 'outsider.' Unruly boys are almost always addicted to the cigaret habit. Smoking robs pupils of their docility. Records kept of the work of students who are not addicted to the smoking habit when they entered high school but who acquired it later show that not only did these pupils become harder to manage, but the quality of their school work also declined greatly. What a hold the smoking evil has gained on public school boys is indicated by the statements made by a number of high school principals who declare that from fifty to eighty

per cent. of high school pupils are now using cigars etc. It is an interesting fact that the strongest sentiment against smoking has arisen in communities in which the raising of tobacco is, the principle industry. Tobacco men do not want young boys in their own communities to smoke, and in a number of places in Wisconsin various organizations have taken a stand against smoking by school children."—*Literary Digest*.

DEPARTMENT OF
Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, EDITOR,
1416 W. Walnut St., Independence, Mo.

An excellent program was rendered by the Mother's Department of the Auxiliary, the evening of Feb. 18th, and the success attending it, gives us reason to hope it is the first of many. We do not see why it would not be well to give a series of such entertainments to stimulate enthusiasm for the society, not only for this department but the others as well.

There is plenty of talent, skilled highly developed talent among our women, together with that which is undeveloped requiring a channel for expression, to furnish, not only in the general sense, but interesting and instructive entertainment at any time; the fact that we turn our efforts into ducats for the good of the cause is no detriment, but rather should add to the desire of each to throw in her mite and do her part that the society as a whole may be strengthened, and stimulate the growth of a public sentiment in its favor.

Perhaps in things religious and moral the adage "Let the women do the work," is too literally carried out but there's one thing certain, the woman can do it. No doubt they (vaguely speaking) would like to be shown. Then let us show them.

THE INTEREST FOR MOTHERS IN MONTESSORI PLAY MATERIALS.
BY JENNIE B. MERRILL, PH. D.

Every mother has been aroused to more than a passing interest in the new system of education for young children planned by Dr. Maria Montessori, an Italian physician.

Are her new educational materials, toys, do you ask? Yes, and no.

A baby will make a toy of anything, a shoe or a box, a spoon or a spool, a chair or a feather.

You may have heard of the bright, young father who was left alone with baby. He put a little molasses on baby's fingers and gave him a feather to play with! Baby was happy seated on the floor, passing the feather from hand to hand while papa enjoyed his newspaper. Was the feather an educational toy? Surely it was! It held baby's attention!

In this sense one may call any object an educational toy if it amuses and interests and concentrates a child's attention.

To learn to concentrate, to use hand and eye together, is an important starting point in education. While Dr. Montessori's materials do not exactly correspond to our notions of "a toy," they are in reality educational toys. Some of the material which she has suggested up to the present time, for she is still experimenting, is adapted for use in the nursery with children generally considered too young to be gathered in groups outside of their own homes. It may be used at two years of age, possibly a little earlier, and from that age into the sixth year.

Dr. Montessori has been dealing mainly with children gathered in day nurseries or "Children's Houses" in the tenement suburbs of Rome—children whose parents are bread winners from necessity.

Her theories, however, apply to all children. Some of the wealthy women of Italy are experimenting in their own homes with these simple, practical, everyday "exercises of life" as adapted by Dr. Montessori in her system of child training. Indeed it was such a woman, the late Baroness Franchette, who instructed me in the new method in 1909.

Mothers in this country have already inaugurated the "Home Nursery Group" by inviting a few neighbors' children to join their own, knowing that in the home nursery there are usually not enough children to make a social atmosphere comparatively independent of adults.

Working with children whose homes were quite barren of materials that can be used as toys. Dr. Montessori introduced with the "Children's Houses," a specific set of educational toys as well as some of the well-known toys of childhood. While off-hand materials may be used by an experienced mother or teacher to excellent advantage, there are greater advantages and conveniences in the new devices.

A ball is an educational necessity, though an apple may at times take its place. Dr. Montessori found it possible to prepare her own material before a manufacturer was found. So may any mother if she cannot afford to provide it in the form in which Dr. Montessori now presents it for use, in a completed series of exercises arranged in five grades.

It will interest mothers to hear that Dr. Montessori as a biologist, has great confidence in the natural instincts and likings of a young child. The child's natural tendencies point the way, and with a mother's instinct to interpret them, many simple educational devices and toys have been contrived in the home from time to time.

Any observing mother well knows how a very young child loves to touch, to handle. This is trying, oftentimes, and when this tendency is not recognized as an absolute necessity in securing touch sensations—as of hard and soft, rough and smooth, sticky and slippery, cold and hot, elastic

and inelastic, and many others—mother may be tempted too often to say, "Don't touch," or "Hands off," just as baby is becoming a little discoverer or even an experimenter. Ignorant nurses interfere constantly with these precious experiments, and baby's hands grow hungry for touch and muscular sensations which are needed to feed the growing mind and to acquaint the child with the world he lives in. He cannot learn to know his world through eyes and ears alone. He *must* touch. Because there are so many things the little ones must not handle, Dr. Montessori provides a special set of durable objects, varying in form, color, size and qualities, the children may handle freely and carry from place to place with impunity, until they are not only satisfied, but have also acquired a degree of delicacy and exactness in adjusting pieces to piece.

Being a student of psychology, Dr. Montessori knows that we have in reality more than five senses. To be sure, there are differences of opinion in regard to the necessity or possibility of trying to exercise the senses independently of each other as Dr. Montessori approves in her games of blindfolding, but without entering to any great depth in this fascinating discussion, the observing mother may discern readily that every child is acquiring various sensations and perceptions by touching and handling objects in the simple, everyday, practical events of life. He is not merely handling. But does she fully realize how much the child not only advances in sense training, but also in will training by the process of dressing and undressing at an early age? By washing his own little hands as many times a day as necessary? By handling spoons and dishes, by moving chairs, by later setting the table and putting the room in order? We do well to remember that "In early childhood the itching palm of every sense is an outstretched inquiry to the whole world!" And we surely should endeavor to put the child early in touch with nature, but Dr. Montessori is teaching us afresh that there is education in handling a spoon, in handling a piece of soap, in carrying a dish, in squeezing a sponge, in managing a brush and comb or a broom. Do you see now why she places at the head of her everyday program, "Practical exercises of life?" This is not all of her message, but it comes first in point of time.

TO BE CONTINUED.

Many of our women take the "Mother's Magazine" and have doubtless read this article; then again, many have not. For their benefit it is published. It will be seen the general tone of the article is a plea for self-control (in the parent) a judicious letting alone, being more potent in training than the constant hampering with "don't's" and "mustn't's" which so many parents call educating.

Those who have read Spencer's "Education" will readily see the harmony between this theory and his idea that the child is self-educated.

MISCELLANEOUS

CONFERENCE NOTICES.

SOUTHERN MISSOURI.—District conference will convene with the Springfield Branch, at the church, "Dale and Kellet on Saturday, March 22d at 10 a. m., continuing over Sunday the 23d. All branch and ministry reports should be sent to the undersigned, also branch officers should send or bring their branch assessments of \$1 00 to each conference to help defray the district expenses which are now in arrears. We hope to see a good representation present, as important matter is to be presented. Bring the Spirit of the work with you and be on time.

Benj. Pearson, Sec.

Tigra, Mo., Feb. 17, 1913.

NOTICES.

TO THE ELDERS OF INDEPENDENCE STAKE, not now in quorum: You are requested to meet in the lower auditorium of the stone church, Saturday evening, March 8th, at 7:00 o'clock, for the purpose of organizing the First Kansas City Quorum of Elders.

G. E. Harrington, Stake Pres.

To the scattered and isolated saints in Northern Wisconsin, Greeting: We are trying to reach everyone of you and earnestly invite you to join our Sunday school ranks in Home Study. The new Graded Lessons are so instructive everyone will enjoy them. Please let me hear from you so I can help you with quarterlies and enroll you with us and receive the benefit. Send me your name and address soon.

Mrs. Rillie Moore, Dist. Home Dept. Supt. Necedah, Wis.

FOR GOSPEL LITERATURE SUPERINTENDENTS:—The time for reporting is at hand, and all district superintendents and good literature committees outside of districts should make a full report of work done for the period ending December 31, 1912. We have sent report blanks to all those names and addresses we have. Those who have received blanks and those who have not, should report at the earliest possible date in order that I may make proper report to the general convention in April. Please do not delay this matter. Report whether you have done anything or not.

Still in the light,

Harvey Sandy, Gen. Supt.

1007 Vine St., Kansas City, Mo.

KIRTLAND DISTRICT.—Woman's Auxiliary for Social Service will hold its annual convention at New Philadelphia, Ohio, during the district conference which will be held Mar. 1st and 2d. We trust each local will be represented and will

come prepared to help out this much needed work. A collection for the benefit of the district fund will be taken.
Mrs. F. J. Ebeling, Dist. Sec.
Willoughby, Ohio.

EASTERN IOWA DISTRICT.—Those who were elected delegates to the next general conference are the following: John Heide, Mira Heide, Warren Turner, Martha Roush, James McKiernan, J. B. Wildermuth, Dora Wildermuth, F. B. Farr, C. G. Dykes, Effie Dikes, Wm. Stoll, Cora Hart, Wesley Richards.
Mrs. Melvina Gray, Dist. Sec.

TO THE FIRST SEVENTY.

Dear Brethren—I have this day sent blanks for reporting to the quorum which I trust you will not mislay, and that your reports will be made out and mailed to me soon after the first of next month. In the remarks please to give me information whether you are occupying as branch or district president, or as bishop's agent, or counselor to a bishop. Or whether you occupy any official position with the Sunday school, Religion, or Social Purity Societies.

The first meeting this year will be April 4th unless a later notice appears between now and the 15th of March. Watch for special notices.

It may fall to receive the blank for reporting by the 1st of March, notify me by card and I will send you another. I have sent them to the latest address that you have given to me.

The officers will send out a special notice between now and the 20th of March relative to some of the important measures that we must consider this year.

Respectfully,

J. F. Mintun, Sec. First Seventy.

1205 Filmore St., Des Moines, Iowa, Feb. 18, 1913.

GENERAL CONFERENCE AT LAMONI.

Do you expect to attend? If so read the reception committee's notice in last week's issue and write to the secretary at once, so we may know who we will have to prepare for. This is important if you wish us to find a place for you.

C. I. Carpenter, Sec.

Lamoni, Iowa.

PRESIDENTS OF SEVENTY.

You adjourned April 1912 to meet March 27, 1913, at 6:30 p. m. at Lamoni, Ia.

C. Scott, Senior President.

TO NON-MEMBERS.

INDEPENDENCE, Mo., Feb. 20.

As I am sending the ENSIGN free for awhile to non-members, who will send me their names and addresses, possibly some of the ministry may also know of some who are interested in this latter-day gospel. If they will let me know of such ones I will also send them the ENSIGN for awhile, I am at the present time sending to quite a number and as I have not heard anything from them I would like to hear from them, by them writing a letter to the ENSIGN, saying if they get the ENSIGN and what they think of it, and whatsoever they might care to write about this latter-day work.

General conference will soon convene at Lamoni, Iowa, and if you are notified of the expiration of your free subscriptions, and you should want it to continue until after conference that you might get the conference proceedings let me know your wants and I will have the time extended.

Hoping to hear from many, also see some letters in the ENSIGN from its readers. Hopeful for the consummation of this great latter-day work, I am yours for truth,

E. Stafford.

Independence, Mo., Lock Box 54.

CONVENTION MINUTES.

SOUTHERN WISCONSIN DISTRICT.—The joint convention of the District Sunday school and Religion convened at Madison, Wis., Feb. 15, 1913, with Superintendent and Pres. B. C. Flint in charge. Little business outside of the election of officers was transacted. Eight schools and two locals reported. The work in the district seems to be advancing. Officers chosen for the ensuing year Sunday school superintendent Ezra Dutton, Milton Jct. Wis., Asst. Supt. Geo. Burton, Lancaster, Wis., Secretary C. C. Hoague, Janesville, Wisconsin, Treasurer. Sr. Ida Sperry, Evansville, Wis., librarian; Roy Farber, Madison, Wis., Home Dept. Supt. Sylvia Dennis, Madison, Wis., Religion Pres., Roy Farber, 2132 Dunning St., Madison, Wis., Vice Pres., H. J. Archambault 816 Keuwood Ave., Beloit, Wis. Secy., Sr. Sylvia Dennis, Madison, Wis., Treas. Ezra Dutton Milton, Junction, Wis. Home dept. supt., Julia Dutton, Janesville, Wis. Supt. Gospel Literature, C. C. Hoague Jr., Janesville, Wis. Adjourned subject to call of Dist. Supt. of Sunday school and Dist. Pres. of Religion.

C. C. Hoague, Sec. S. S.
Sylvia Dennis, Sec. Religion.

FAR WEST DISTRICT.—The Sunday school and Religion convention opened at St. Joseph, Saturday, Jan. 18, at 8:45 a. m. with prayer meeting in charge of Bro. Worden and Morton. Sunday school business session was held at 10 a. m. and the following officers were elected: S. H. Simmons, supt., Chas. Morton, asst. supt., R. L. Henry, secy., G. W. Mance, treas., Emma Lewis, home dept. supt., E. E. McCormack, librarian.

At 2 p. m., Religion business session was held and officers elected as follows: J. S. Audea, president, J. Hovenga, vice-president, P. B. Pugsley, Sec., R. L. Henry, treas., Mrs. E. E. McCormack home dept. supt., Emma Lewis, librarian. At 4 p. m. a joint session was held by which the place of the next meeting was referred to a committee. Saturday even-

ing Bro. Davis of Stewartsville addressed the convention followed by a program of literary and musical numbers. Sunday services were: Sunday school in charge of local officers. Morning, afternoon and evening, talks by Bro. D. K. Krall, Hale W. Smith, and S. A. Burgess. The sessions were well attended and much benefit was derived. A peaceful spirit of love and good feeling was felt at all the meetings and we feel much encouraged at the progress of the work.

R. L. Henry, Sec. Sunday school.
P. H. Pugsley, Sec. Religion.

RESOLUTION OF CONDOLENCE.

To the conference of the Galland's Grove District of the Reorganized Church of Jesus Christ of Latter Day Saints:

Your committee appointed to draft a resolution of condolence on the death of Elder W. W. Whiting who died recently at Independence, Mo., beg leave to report as follows: Elder W. W. Whiting was baptized into Christ at Deloit, Iowa, many years ago, and was an active minister in the Galland's Grove, Iowa, District for years. He served as president of the Galland's Grove District for a considerable length of time, and was a successful laborer in the vineyard of the Lord.

Elder Whiting was a loyal husband, a loving father, a true Christian, a worthy neighbor, and a good citizen; therefore be it

Resolved, that in this matter we bow in humble reverence to the divine mandate, and hereby extend to his wife and children, and other relatives, our condolence, and commend them to the love, sympathy, care, and directing power of Almighty God, in whom they trust.

Most respectfully submitted,
Chas. E. BUTTERWORTH
F. R. SCHAEFER
COLUMBUS SCOTT

Sunday, February 9, 1913, at the close of the afternoon session, the above preamble and resolution was adopted by the unanimous vote of the conference, with a request that a copy be sent to his family, and that it be published in the *Harold and ENSIGN*.

In gospel bonds,

C. J. Hunt, President.
Mrs. C. J. Hunt, Sec.

CENTRAL ILLINOIS.—The thirty-fifth assembly of the district convened at Taylorville, Ill., Saturday, February 1, 1913 with Dist. Pres. Bro. Frank Izatt in the chair, and Bro. Walter Daykin as secretary. Statistical reports, Taylorville, 154, Pana, 61, Beardstown. 95. Officers reporting: Seventy, J. W. Paxton; Elders, Bro. Frank Izatt, Abraham Jones, Chas. H. Davis; Priests, R. L. Fulk, Edward Reynolds, Robert Holvey, William Shotton, George L. Hartsell; teachers, Walter Daykin, Robert Reynolds, J. L. Johnson; deacons, Harry Jones, Charles Longden. Bishop's agent's report showed a balance on hand of \$96.21, and Dist. Treas. report showed a balance on hand of \$10.50.

Delegates to general conference were: Bro. John Beaver, Harry Jones, J. W. Paxton, S. J. Bartlett, Robert Reynolds, R. L. Fulk. Preaching 7:30, Saturday night by Martin Bolt, assisted by Frank Izatt, at 8:00 Sunday morning, priesthood meeting in charge of Frank Izatt, and J. W. Paxton; 9:30 Sunday school in charge of district officers; preaching at 11:00 by R. L. Fulk, assisted by Fred Pritchett; at 2:30 social and sacrament service in charge of Bro. Izatt, and Fred Pritchett; preaching at 7:00 p. m. by J. W. Paxton, assisted by Bro. Madden. Next conference in Beardstown, Ill., the 2d Saturday and Sunday in June.

Walter Daykin, Sec.

MARRIAGES.

MAHLER-GILLSON.—At Rigetown, Ontario, January 13th Mr. Frederick Charles Mahler of Delaware, Ont., and Sr. Eudora May Gillson of Rigetown, Ont., Priest Hartford Crowder officiating.

ADDRESSES.

R. May, 2 Coburn Rd., Bow, London, England.

DIED.

LASLEY.—At Des Moines, Iowa, Feb. 6, 1913, of peritonitis. Miss Audentia Lasley, aged twenty-five years. Her parents live near Lamoni and the family has an honorable name. They have been friendly to the church for many years but have not obeyed the gospel. The baby of the daughter was brought to Lamoni and services held in the Saint's church, sermon by Bro. H. A. Stebbins, assisted by Bro. R. Salyards and John Smith. She was laid to rest in Rose Hill cemetery.

ORTON.—Mrs. Lenora Springer Orton was born at Southampton, Cayuga; New York, Sept. 2, 1835, died at the home of her daughter near Bascomb, Crawford county, Wisconsin. She was united in marriage to James C. Orton in the year 1857 who preceded her in death. To this union were born six children, four of whom mourn her death. She was united with the church over twenty years ago and remained all her life a faithful saint, a loving mother and friend to all. Funeral was held at the Buckheath Ridge church near Lancaster, Wis. sermon by Aug. E. Gratz as assisted by George R. Burdette.

SHERMAN.—At Independence, Mo., February 19, 1913, Mildred M., daughter of Bro. Roy and Sr. Esther Sherman, aged two weeks and four days service in charge of Welton Wood, sermon by J. C. Foss. Interment in Mound Grove.

GAULTER.—At Lamoni, Iowa, Feb. 13, 1913, of cancer Elder Lewis Gaultler aged 75 years, three months and 16 days. He was born in LaRoche, France, October 28, 1817. His parents desired that he should grow up in America, therefore in 1827 bound him out to a friend, the captain of a trading ship, who lived at Bath, Maine, when the boy was not yet ten years old. He was on the sea in summer but each winter attended school at Bath. At eighteen he became a full seaman, and later, until he quit the sea, was first mate of the ship. They did business between American

ports and the ports of England, Wales, France and the West Indies.

In 1843 at their ship, the Swanton took two loads of Latter Day Saints from Liverpool to New Orleans on their way to Nauvoo, before there were railways to take people overland. On the second trip he became so convinced by the sermons preached on ship board and by seeing the results of their faith that he was baptized after their arrival in New Orleans in February, 1844. In July, 1845, he gave up his sea life and went to Nauvoo to be with the church. There in December, 1845, he married Miss Harriet Morgan. Their Union is now broken by death after sixty-seven years of companionship. Notwithstanding the evils they saw and felt yet they knew the gospel was true and so in 1850 they went to Utah there they had trying experiences, among them the entire destruction of the crops of 1853 by grasshoppers, when the famine distressed everybody. Cattle died of starvation and some had to eat the flesh from the bones in order to live. Others came through with less suffering, although old wheat sold as high as five dollars per bushel and few could afford bread of any kind.

In 1864 they moved to Malad, Idaho, and in 1866 both believed the message of the Reorganized Church and united with it in 1870 they went to Gallatin County, Montana. There he labored in ministry work and as agent for Bishop I. L. Rogers collecting and disbursing church money. In 1882 the family came to Lamoni and remained.

Their four sons and seven daughters all reached maturity, but later there died Sr. Sarah Willer, Sr. Lizzie Sorenson, Sr. Julia Moore, Phoebe (unmarried), and Loren. The six living are Lewis, William, Alexander, Mrs. Harriet McManus, Sr. Emma Cochran and Sr. Louise Stafford. All but the latter (who lives in Oklahoma) were present at their father's death.

Bro. Gaultler made a good record for honesty, and integrity, Sr. Gaultler is past eighty-five years, but she bears up nobly under the trials she has had.

Bro. A. S. Cochran had charge of the burial, Bro. H. A. Stebbins preached the sermon as requested by Bro. Gaultler, and Bro. R. M. Elvin offered the prayer at the grave.

WALLACE.—Evan A. Wallace died at Portland, Ore., Jan. 29th aged 65 years, 11 months, and one day. He was born in Iowa, Feb. 28, 1847 and in 1868 was married to Sarah A. Jackson, and in 1873 removed to Oregon. Ten children had blessed his life, two of whom had preceded him to the higher life, while four sons and four daughters and his widow survive him. He was a good and loving husband and father; and highly respected having lived an upright life life and was ready to answer the summons of the Master.

KNAPP.—Emma Anna Statia Geno was born April 10, 1852 at St. Clair, Mich., married in 1866 to William Akey to which union were born seven children. Being left a widow she married Luther J. Flood, to this union was born one son. In 1879 she was married to Milton L. Knapp at Lesterville, Mich. one daughter blessed this union, Sr. C. W. Fritz of Lillian Neb.

Becoming dissatisfied with the church of her childhood (Catholic) she left and in 1888 united with the Methodist church and later with the Baptist seeking the light. She fully heard the restored gospel and was baptized at Fuson, Mo., by J. T. Davis. She died near Merna, Neb., February 15, 1913, leaving husband, one son, two daughters, twenty-four grand-children and one great-grand-child. Funeral in charge of Rev. Mayfield.

OLIVER.—Henry Ferguson Oliver, son of William and Laura Oliver was born July 23, 1910, blessed October, 1910, by Elder A. H. D. Edwards, died Dec. 20, 1912, aged 2 years and 5 months. Funeral service at home of parents, sermon by Elder A. H. D. Edwards. Of such is the kingdom of God.

PORTER.—Mary A. Porter was born in Ohio, March 1, 1834; came with her parents to Tipton, Iowa, when ten years of age and eight years later to Moline, Ill., where she was married to Robert Christy, Aug. 24, 1856, a few years later coming to Western Iowa near Akron. To them were born two sons, and three daughters, all of whom survive except one daughter. The husband, Robert Christy, died January 8, 1906. She lived a faithful, Christian life from childhood, uniting with the Methodist Church when fifteen years of age and later united with the Latter Day Saints, (Reorganized), in which she has been a faithful, consistent member for over fifty years. She died at the home of her daughter at Akron Dec. 28, 1912, aged 78 years and 10 months. Two brothers and one sister besides the children and a host of friends mourn their loss. Services in charge of Rev. Stuart, sermon by Bro. J. L. Parker, of Sioux City, Dec. 31, 1912.

TROOK.—Estella Trook nee Austin was born May 3, 1878, at Union, Cass Co., Nebr. The immediate cause of death was the accidental explosion of coal oil in her home at Lincoln, Nebr., in which she was fatally burned and died on the morning of January 29, 1913, at 2:30 o'clock. Sr. Trook leaves a husband and six children to mourn her departure, besides many relatives and friends. She was of lovable disposition, a devoted mother, a true companion indeed. Funeral sermon by J. R. Sulton at Union, Nebr., interment at same place.

PENDER.—Wm. S. Pender was born Dec. 23, 1861, at Muscatine, Muscatine Co., Iowa. Married Fannie Gurrwell Oct. 24, 1900. Passed away Sunday, Jan. 19, 1913, at Muscatine. Baptized about the year 1874 by John T. Davis, and was ordained an elder, and later was ordained to the office of seventy. Has been an active missionary for twenty-four years. His companion being his constant companion through all his faithful service. His mission extended from British Columbia to Mexico. Through all his years of faithful service he was a constant sufferer, but faithful at his post of duty he served his Master till the silent messenger called him to join the victors who have passed on before. His body was laid to rest in the Fanning cemetery, peacefully to await the call from the archangel to arise and join those who are Christ's at his coming. Funeral services at the saints' church, Fanning, Kas., where many of the saints and friends gathered to pay their last tribute of respect and love to our departed brother. Services and sermon by Richard Bullard.

If You Want A Home

In Independence, you can have one on easy terms. You buy a lot and I will furnish the money to build it. I have a nice list of beautiful modern houses and building lots located in beautiful Forbis Park. Small cash payment down, balance like paying rent. Write for information.

JOHN ZAHND

Office in Hedrick Bldg., Independence, Mo.



Elder John Zahnd

WANT A HOME

If so come to Mapletou, Kansas, 75 miles south of Independence, Mo. Branch of 150 Sains. Cheap land and farms with alfalfa. \$35 to \$65 per acre. 75 farms to choose from. OSAGE VALLEY LAND CO. Mapletou, Kan.

Real Bargains.

in homes in Independence—We can lend your money on good real estate at 7 per cent. Over 20 years residence here.

E. P. Burton, Real Estate Co. P. O. Box 10. By E. E. CORPHELL, Secy.-Treas. References: Bishop E. L. Kelley, First National Bank, Jackson County Bank.

RAILROAD TIME TABLES.

MISSOURI PACIFIC R. R. MAIN LINE—EAST BOUND.

12 St. Louis Special (no stop at Independence)	12 04 a m
10 K & C Joplin Mail	12 14 a m
12 Kansas City & St. Louis Local (all stops)	12 24 a m
208 Kansas City & Joplin Local Mail	10 44 a m
1 Calif. & St. Louis Special (Stops for St. Louis (passengers))	10 26 a m
18 St. Louis Mail & Express	11 30 p m
18 Sedalia Local (all stops)	6 15 p m
6 Nevada Local	7 31 p m
4 Cal. & St. Louis Express	9 50 p m

WEST BOUND.

101 Joplin & Kansas City Mail	6 13 a m
3 California Special	6 32 a m
11 St. Louis, K. C. & St. Joseph Special	7 14 a m
Nevada—Kansas City Local	8 35 a m
7 East Mail and Pass (no stop at Ind.)	9 01 a m
17 Sedalia & Kansas City Local	10 02 a m
107 Joplin—Kansas City Local Mail	3 05 p m
1 Colorado and St. Joseph Express	4 37 p m
11 St. Louis & K C Local (all stops)	6 05 p m

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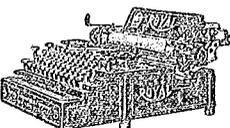
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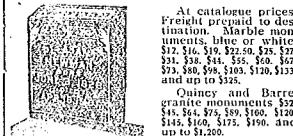
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CHARLES FRY, EDITOR
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EDITORIAL

WAYS AND MEANS OF SPREADING THE GOSPEL.

When Jesus said to his apostles "Go ye therefore and teach all nations," he declared the universal adaptability of the gospel. The prophet Isaiah long before said that "the Gentiles shall come to thy light, and kings to the brightness of thy rising." The gospel was not designed for a favored few but for all people, of every nation, and one of the obligations of the church of Jesus Christ is to work for the extension of that gospel so that its mission shall be fulfilled.

THE MINISTRY.

In establishing the church the Lord provided certain officers having various duties leading to the gathering in of such persons as might be found willing to come in upon the terms of the gospel, and of building up in knowledge and righteousness those who had been brought in. This work necessitates a continual effort being made to move out and inform others of the gospel who have not hitherto been privileged to hear it, that they might also be given opportunity of coming in and receiving the benefits which the gospel brings.

As leaders in this work the ministry are appointed having their several duties defined in the law, but the details of their work are of necessity left for them and the church to devise; nor is the work left alone in the hands of the ministry, but the whole membership have a responsibility which they cannot escape—not to go out as public representatives of the church, but to uphold the hands of those who do go out, and do supplementary work in the many ways that are convenient. It is of the supplementary work that we wish to write, and perhaps offer a helpful suggestion to those who desire to help in extending the gospel.

FINANCES.

It is apparent that no such work as that of sending out the gospel message to all the world can be done without finances. The missionaries must have means with which to pay their railway and steamship fares, clothing, and other necessities. They are often under the necessity of paying for places in which to hold services, for advertising, or even for board. Their families must be supported in their absence. To meet these needs the Lord has provided a system of tithes and offerings which if observed by the whole membership will amply supply every legitimate demand. At times missionaries have been taken from the field, or withheld from appointment, or have found it necessary on their own volition to leave the Master's work, because of a lack of funds by which they and their families could be supported. Thus every member who gives of his means for this work is helping to spread the gospel and will be justly entitled to share in the reward.

LITERATURE.

One of the means which the church has adopted of sending the gospel news to the world is that of literature, including periodicals, books, and tracts. But the ability of the publishing houses to reach the people directly is limited, and the greater part

of the work of distributing the publications—especially the tracts—must lie with the membership who are located in the various cities, towns, hamlets, and rural districts, in close touch with the multitudes who have not yet learned of the fullness of the gospel.

The promiscuous distribution of tracts brings but slight results, and to be effectual tracts must be distributed carefully and wisely, adapting them to the particular beliefs or desires of the ones receiving them. This necessitates acquaintance in some degree. One sister seeks the acquaintance of strangers whom she meets when conditions are favorable, and tastefully offers some gospel truth, and if she finds a responsive interest, usually secures the name and address of her new found friend, and later sends her some tracts or church papers. In some such cases she has heard from the recipients with favorable results. Other members are sending the ENSIGN to their outside friends for varying periods of time. Others who take the church papers hand them to their neighbors after reading or send them to distant friends, and many persons have been made acquainted with the gospel in this way some of whom have come into the church. Others make loans or gifts of some of the books put out by the church. All of these things need to be done with judgment and tact.

PERSONAL WORK.

Many branches have been raised up through the efforts of some one member or family who have started the work by talking with their neighbors, or starting a Sunday school, or a home class. One family moved into a town and shortly after started a Sunday school in their house, which grew, resulting in many being baptized and a branch of the church being organized there. A sister not far from Independence prepared herself for usefulness by study and prayer, and then spent a portion of her time almost every day whether fair or stormy, in visiting the homes of people within her reach, though she never pressed her visit where she was not desired. So active and earnest were her efforts that she says in many cases she was directed by the Spirit at what homes to call. As a result of her efforts which were followed by those of the elders, nearly forty have been baptized and a flourishing branch organized in that community.

Not every one perhaps can work in exactly the same manner that this sister did, but every one can, and should, do something in his own way according to his own talents and abilities, using wisdom and charity, and seeking divine guidance. An essential requirement in all such work is an upright character which manifests a worthy example for those whom we wish to lead to Christ. These things all help in reaching "every creature" with the gospel.

The editor would be pleased to hear from those who have been successful in spreading the truth, and be glad to pass the suggestions along that others might be helped.

WORK BEGAN ON NEW CHURCH.

Active work was begun Monday on the site to be occupied by the new Latter Day Saints church on east McPherson St. Several teams are engaged in hauling rock for the foundation of the edifice, which will be of brick.

The work will be pushed as rapidly as possible and it won't be many months until they are worshipping in the new building.—Knobnoster Gem.

What right has a man to ask Jesus to forgive him, when his heart is still burning with hatred or festering with grudges against a fellow creature? Confession, to be of avail, must let go of its hold on the sin confessed.—T. L. COYLER.

The sense of duty smooths our path through life. We become that which we make ourselves. We strive against inclinations to do wrong, we strive for the inclination to do right, and little by little we become that for which we strive. Every day's effort makes the struggle easier.

HISTORICAL SKETCHES.

DIVINE AUTHORITY BESTOWED.

As no man can legally represent another except by the authorization of that other, so no man can legally represent God unless he is authorized of God. Men may of themselves do many good things in behalf of their fellow men but the line must be drawn against acting in any official capacity for any man, such as performing business transactions in his name or making promises which he has not specifically authorized to be done; and in like manner men may do many things for God in building up the good, but no work can justly be done nor any promises made for this life or for eternity in his name without specific authorization.

This principle is clearly set forth in the Bible. Passing over the many evidences of the Old Testament, the whole work of the New Testament is found to have been based upon that principle. The first prophet John the Baptist was "sent of God," and Jesus also was sent of the Father. Christ himself chose those whom he would have to represent him, and said to his apostles "Ye have not chosen me but I have chosen you, and ordained you." John 15:16. Again he said, "As my Father hath sent me, even so send I you." John 20:21. None will question the authority of Jesus Christ to represent his Father in a legal way, and the ministers of Christ being sent with the same authority are qualified also to represent him in harmony with the law governing.

While the right to act was transmitted from man to man through the ordinance of laying on hands, and known as ordination, yet the call to office was made by the Lord in person while he was upon earth, and by the revelation of the Holy Ghost after his ascension. In Acts 13:1-3 is shown the way the Lord chose to perpetuate his ministry. They were called by the Holy Ghost, but were set apart or ordained by the laying on of hands of men who were already authorized to act for God.

While the Catholic and some Protestant churches hold that the authority of God has been transmitted through an unbroken line of ordinations from the apostles to the present, the Reorganized church holds that such authority long since ceased through transgression, and should an unbroken line of ordinations be admitted, such ordinations having for centuries been performed without a call from God, could not confer the right to act for God, for as already shown this right could only be had by a call from God, and an ordination by the laying on of hands. The direct revelation of the Holy Ghost has long been denied and also lost, hence there could be no call to this authority until God should again reveal himself.

In previous sketches we have seen how God has revealed himself in this last dispensation, and by such revelation it was again established that God is, that he is the same unchangeable God. Having reaffirmed the gospel of the Bible in the giving of the Book of Mormon, the basis was thus laid for the official work which was to follow and which would require the authority to act for God, and to represent Jesus Christ.

Oliver Cowdery and Joseph Smith relate that having learned in the Scriptures of the ordinance of baptism for the remission of sins, and desiring to be obedient, yet not knowing how to proceed, sought the Lord in prayer, and while calling upon the Lord according to the statement of the latter "A messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'" This was May 15, 1829. Church History Vol. 1, p. 34.

The account continues: "The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the

keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us."

Oliver Cowdery writes of this wonderful event: "On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance. . . . As in the blaze of day, yet more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature, his voice, though mild, pierced to the center, and his words 'I am thy fellow servant,' dispelled every fear. We listened—we gazed—we admired." "Twas a message from the voice of the angel from glory—'twas a message from the Most High and as we heard, we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty." "We received under his hand the holy priesthood, as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this priesthood and this authority.'"

In this instance, of necessity, both the call and ordination came directly from heaven, since none were to be found upon earth holding the authority to officially act for God in ordaining these men or anyone else. This authority was the same as held by John the Baptist and under which he officiated as the fore-runner of Christ. He baptized with water unto repentance and taught the preparatory gospel of faith, repentance, and baptism of water, but declared himself inferior to Christ who should come after him and who should baptize with the Holy Ghost and with fire. With this same authority these men were permitted to baptize and proceed with the work of the gospel to the same extent that John the Baptist had.

This claim to divine authority through anglic ordination may seem strange to some who have grown up under the belief that angels no longer minister to men. But the recent sketch on "Angel Ministration," shows the Scriptural reasonableness and necessity for such ministration, and that angels were to come in the last days in connection with the restoration of the gospel in its primitive purity and power. The event which is here related is consistent when considered in connection with other events and the conditions of the world, and it is in harmony with the prophetic statements of the Bible. The results too have shown the wisdom of the event.

The probability of these two young men having "manufactured" this story as a part of an extensive and deeply laid plot to deceive is slight indeed. No motive can be found for such a plot. With all other religious reformers the question of authority was the least considered in their work, and there is nothing to show that it had been thought of by these two until they received information from the lips of the angel by whom they were ordained.

This ordination came previous to any official act, and under it they were authorized to speak in the name of Christ in declaring the gospel of faith, repentance, and baptism by water for the remission of sins, and to perform the ordinance of baptism, and ordain others by divine direction to the same authority. Joseph Smith further writes of the angel, "He commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized, I baptized him first, and afterward he baptized me." Thus was commenced the work which prepared the way for the next great event—The organization of the church.

THE EDITOR YIELDS A POINT.

Bro. Alvin Knisley offers a criticism in "perfect, good, jolly nature," on the editor's position in the *Round Table* discussion of Cain, and which we receive in the same way. He says:

"God is responsible for the following statement in Section 36, and paragraph 4, of the Doctrine and Covenants:

'And the Lord said unto Enoch, Behold my abode forever; and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had no place among them.'

Moral: 'We should be careful not to arrive at conclusions without proper evidence.'

The editor finds the same Scriptural statement in Gen. 7:23, of the inspired version, thus settling the question as to the color of the seed of Cain. However the editorial statements that the Scriptures do not say what was the mark placed upon

Cain, and that the blackness which came over the people, of Cainan as mentioned in Gen. 7:10 did not refer to Cain or his posterity, and that the "mark" placed upon Cain was a blessing rather than a punishment, are unchanged. We may infer some things but it is unsafe to hold inferences as facts. We yield the point that the "seed of Cain were black," having overlooked the passage pointed out by our brother.

We are in receipt of a "Loose Leaf Filler" sent us by Bro. A. M. Chase, our energetic missionary in Salt Lake City. Though hand-made it is almost equal to print in neatness and legibility and contains 124 pages including an index. Many quotations of historical and doctrinal value, showing the differences between the Reorganized Church and the Utah Church, are included, with copies of Utah Church documents which we have not seen elsewhere such as—a recommendation and permit to take a plural wife, etc.

INDEPENDENCE ITEMS.

The severe weather of last week has been broken and today's (4th) balmy air gives assurance that spring is not far off. As this is the day on which the new president is inaugurated, the fair weather is no doubt appreciated especially in Washington, where Woodrow Wilson makes the oath which qualifies him as president of the United States, to succeed William H. Taft. May the administration be as fair as the day.

Elder M. H. Bond of the stake presidency gave an excellent discourse on Sunday morning in which he mentioned some experiences by which he was led from darkness into the light of the gospel. The sacramental service at 2:30 had a large attendance, and an excellent feeling prevailed except at the latter part of the meeting when the good feeling was marred somewhat by the introduction of some discussion of questions which have no proper place in the prayer service. Controversial matters should never be introduced in a prayer meeting, and if the saints in their testimonies would avoid referring to the faults of others, or seeking to place rules or restrictions upon the conduct of others, they would avoid spoiling many good prayer meetings. The evening sermon was by Elder George Jenkins.

Elder G. E. Harrington went to Lexington to preach the funeral of Arthur Beard who was accidentally killed, and also occupied the evening hour there. Other appointments of which we have learned are John Zahnd at Grandview, John W. Rushton at Central in the evening, W. A. Smith at Walnut Park in the morning and Charles Fry in the evening, J. F. Curtis at South Side, J. C. Foss at Quindaro Branch.

Elder Curtis is holding a series of meetings at the South Side church this week with good interest. Bro. Alva Chrestensen has returned from his mission field in Oklahoma where he has been laboring among the Indians. He reports progress of the gospel among them.

Elder E. A. Blakesley, counselor to Bishop Kelley arrived Monday from Galien, Mich., to officiate in a bishop's court and perform other matters belonging to the presiding bishopric of the church.

Bro. Leonard Harrington who has been studying medicine at Vienna, Austria, has recently gone to Munich, Germany, where he will complete his studies. He says he appreciates the Ensign in the far away land.

The monthly business meeting of the Independence Branch met on Monday evening with the stake presidency—G. E. Harrington, M. H. Bond, and W. H. Garrett, presiding, and Sr. Louise Geisich secretary. The business transacted was mostly of a routine character.

CENTRAL CHURCH, KANSAS CITY, MO.

(Too late for last week.)

We are still doing business at the same old stand. Some times we think we're up and sometimes down. Taking the branch as a whole looking at it from the standpoint of the writer, there is no great advancement being made. Progress is slow. We have a number of efficient workers that are doing service, and then again we have a lot of capable workers that are workless.

Just now the Religio seems to be making the best showing in some ways, the average attendance having almost doubled in the past two months. A live up-to-date Religio will materially help branch work. Attendance at preaching service is also considerably better on the average, the attendance for Sunday, Feb. 16th being the largest since the special meetings last spring. Bishop Kelley was with us in the morning and Bro. Daniel MacGregor in the evening. The choir has been rendering excellent service in the way of special efforts which is having good effect. Bro. Hoxie of Philadelphia, with his violin was with us last evening. No comment is necessary here.

Quarterly business meeting the 3d instant selected delegates to the stake conference at Independence, March 8-9. The statistical report showed the membership now 376, a gain of one over the last report. It was voted to hold cottage prayer meetings instead of re-establishing the Wednesday evening prayer meeting. It was thought in this way that many could be helped that cannot, or at least do not attend such a service at the church. The success of the plan remains to be seen. We are sure the principle is right.

It has been thought best to postpone the annual spring meeting until sometime next fall. Sr. Nancy Beagle died during the month. There has been and still is considerable sickness among the saints, although nothing of a very serious nature.

The Ladies' Aid is reported to be alive and doing a good work, with plenty of opportunities for rendering good service.

The teachers' normal work is taking on some new life, and this is encouraging. Here is seed sown that will bear

fruit later on if not now. Pastor Tanner has charge of this work, and he understands the business from A to Z. In this department of the work, the Religio is not one whit behind the Sunday school, Sr. D. H. Blair, conducting a general drill from the Religio normal work.

Sunday school is somewhat handicapped just at the present time owing to the fact that our Superintendent Bro. Parsons, has removed to Independence, and the continued illness of his father preventing his regular attendance.

February 24.

H. S.

ST. JOSEPH, MO., SECOND BRANCH.

Our district conference of February 22d and 23d, was one to be long remembered as there was a very large representation from all over the district. There was a large amount of business that came before the conference which was disposed of in its own order. Our district president, B. J. Dice opened up the conference with an appropriate talk and decided well in all the difficult matters which were sometimes perplexing but his study of the rules of order made him efficient throughout the day. The evening speaker was Elder Swen Swenson assisted by Elder Chas. P. Paul. The attendance was exceedingly large—Sunday school was one to be long remembered with several birthday offerings but the largest one was the Washington birthday offering everybody seemed to honor the birth of the father of our country.

Sunday morning Elder Chas. E. Harpe of Lamoni was the speaker at eleven.

Prayer meeting at 2:30 was in charge of Elders V. M. Goodrich and A. W. Head; the seating capacity was exhausted and two or three dozen chairs had to be brought in to the service; then the steps of the pulpit served for seats for many children. There were three prophecies given which were needed and the meeting was a grand spiritual feast for those present.

The evening hour was occupied by Elder F. B. Farr, assisted by Elder L. F. Ferguson. The audience was not quite so large as there was preaching at the 1st and 3d branches.

Elder J. S. Roth began his series of meetings here Monday Feb. 24th and is having large crowds every night with from 15 to 30 and 40, and not less than 85 to 1005 Sunday evening, March 2d of those not of the faith. The Elder has a very convincing way in winning the hearts and minds of those who belong to other churches and those who are not members of any church.

We began our meetings after all the other churches in South St. Joe had had their revival meetings but since Bro. Roth started his meetings we notice the same churches are again adorned with the stretched signs across their buildings, which reads thus—Gospel Meetings Every Night Come and hear the Singing. We have more outsiders than any three put together and larger crowds than any two with their big meetings. We think we will baptize from 4 to 6 for the first week's labor of Bro. Roth.

The Religio is held Sunday afternoons at 4 o'clock on account of giving way to not break into Bro. Roth's meetings Friday evenings.

Our choir is composed of ten to twelve voices and piano and 8 stringed instruments. It is quite interesting to hear this string band as it is composed of very small children under the musical direction of Bro. Philo L. Rogers.

Bro. Chas. R. Bootman was ordained priest at the conference.

The wedding of Bro. Charles P. Paul and Sr. Lola Blanche Atkins was at first a quiet affair but the news spread far ahead of newspaper reports and proved to keep the telephones and operators quite busy for several hours here in the city and in Dekalb Co.

A. A. RICHARDSON.

March 2, 1913.

ST. JOSEPH, FIRST BRANCH.

The reports coming from the sunny South through our esteemed Bro. H. D. Ennis, of blossoming roses, strawberries gleaming lusciously red on the vines—ten pound cabbages, on the market and everything else correspondingly summy—sound like fairy tales to us, who are at present, inhabiting a snow and ice-cradled region with a frigid atmosphere surrounding us.

However we are rejoicing in the knowledge that this cannot last always, and presently breezes will blow birds will sing and flowers will bloom for us, and we will forget the winter of our discontent."

As a church we have been active in many ways of late. In addition to sermons by our pastor, we have been favored by a number of other speakers, and you know variety is always entertaining.

Bro. Fred B. Farr of Cameron and John Davis of Stewartville, held a series of meetings at the brick church last week, which were fairly well attended considering the cold and stormy weather and which we hope will be productive of good.

We understand Bro. Davis will hold meetings at Wyatt Park Mission during the coming week.

On Saturday and Sunday the 22d and 23d, occurred the regular district conference, at the Second Branch, South St. Joseph. At the Sunday afternoon prayer and testimony meeting so great was the throng that it was impossible to seat all and numbers filled the vestibule and ante rooms, many standing all during the services. It reminded us of the hymn

"Give us room that we may dwell"
Zion's children cry aloud.

See their numbers how they swell,
How they gather like a cloud."

Thank God for the harvesters and the harvest. At the beginning of the meeting four earnest serious looking young men were ordained and set apart to the following offices—one elder and three priests. Two of these were members of the first branch—Bro. Roy R. Fifer, elder and Bro. Paul Pugsley, priest.

How it rejoices our hearts to see noble young men like these coming to the front in the work of the Lord. May the good Father supply the spiritual help necessary to the carrying on of their work we humbly pray. God's Holy

Spirit was with us in abundance at this meeting, to the cheering and comforting of the saints. Little Charline Margaret Goodrich, was blessed by Bro. A. W. Head, her father assisting.

Truly our Sunday school seems to be permeated, by an atmosphere of vivid life. We were astonished at the number present on the morning of the 2nd which was unusually cold. The interest in the school is increasing. New members coming every Sunday. New and interesting features are introduced every Sunday. Our school is one to be proud of. The graded quarterlies are well received and seem to be well studied.

Our beautiful new table purchased by the school is in every way perfectly adapted to the needs of Branch Religio and school and is also a handsome ornament to the room.

The Religio is experiencing a delightful wave of sociability and hospitality, an evidence of congeniality and good comradeship beautiful to see. The attendance is fine, interest in the lessons—evident, and the happiness of the young folks, (none of them over 80) in their innocent pleasures is such cheering to see. The Valentine social on the 14th was a decided success.

On the 21st the members were surprised by some of their number, by a Washington Birthday party. Patriotic decorations made gay the room, patriotic songs and readings entertained, and refreshments consisting of hatched shaped cakes and cherry punch were served.

On the next Friday, Sr. Ruby Jackson surprised the members with a nice little treat, and at the close of the last meeting, Bro. and Sr. Roy Weamer took the Religious home with them in a body and entertained them royally. Long live the spirit of sociability and good fellowship and above all long live the interest in God's work that is at present displayed by the young people.

This branch is going to turn out a number of "earnest workers for the Master." Praise be to him. The prayer union, has been meeting at the homes of the shut ins this winter and the meetings have been spiritual and comforting to a great degree, both to visitors and visited.

A number are looking forward with pleasant anticipation to attending general conference.

REPORTER.

HOLDEN, MO.

The new year has brought many blessings to the Holden Branch. The middle of January, Bro. J. F. Curtis dropped in and spoke for us on Sunday, which resulted in a two week's effort, Bro. Wm. Lewis coming in on Wednesday to assist, best interest was manifested from the first, good attendance of saints and outsiders. On the 26th thirteen precense souls was led into the water by Bro. Curtis.

Feb. 16th President J. W. Layton was permitted to lead four more through the door into the kingdom.

By the direction of the Lord and the vote of the branch seven of the brothers have been ordained to the Aaronic priesthood, and one recommended to the stake conference for the office of elder.

The wedding bells ringing, as a branch we have lost one of our most faithful workers, Sister Berda Lovell, who will make her home near Lamoni with Bro. Roy Chandler, the captured.

Bro. Lewis' services in the branch will not soon be forgotten, he left us meditating on his wise fatherly counsel and advice, his testimonies were grand, about 30 blessings were given while here, assisted by his daughter Ruth.

We were shocked when the news came that Bro. D. D. Babcock had passed away at the Kingston Home in Independence, where he had gone some 5 weeks before to spend the remainder of his days, the remains were brought here for interment.

Jan. 24th Bro. Curtis enroute home from his recent debate, stopped and held three more interesting meetings baptizing eight more, making an addition of twenty-five to this branch this year, Bro. Curtis' labors are much appreciated among us.

R. O. Self and C. Conley opened up meetings at the Fairview school house, good interest.

Sunday school and Religio are doing fine work, Saints are awaking to their blessings and privileges, and the work looks bright before us.

A. A. S.

SAINT LOUIS, MO.

The morning of Feb. 23, the young people's prayer service was reported as having been exceptionally good, and Bro. H. C. Burgess the Sunday school supt., urged that all who could possibly do so attend, and receive the blessings such services afford. We have been favored the past two Sundays with good talks to the school by Bro. Chas. Tanner our assistant supt. and Sr. G. Evans our treasurer. Sr. Evans was formerly Sybilja Burgess.

The Religio is doing nicely; good interest in lessons, and fine programs. The Mite Society had charge of the program the evening of Feb. 21st in honor of their 37th anniversary also Washington's birthday. The evening was a very pleasant one indeed. A pleasing feature was the ladies' songs as they were stated around a quilt in a quilting frame. Refreshments were served at the close of the program.

Bro. G. S. Trowbridge delivered a splendid discourse the morning of Feb. 23d, his theme being "We cannot serve God and mammon."

Bro. Archibald occupied the evening hour. his theme being organization and organization.

Our sacrament service was presided over by Bro. Archibald and Filibot assisted by Bro. Reeves and Trowbridge. A peaceful spirit reigned, the admonition of which seemed to be, "Unity"

Bro. S. A. Burgess delivered the evening discourse, March 24th his subject being, Brotherly Love.

The district conference will convene in St. Charles, Mo., March 15th and 16th.

Elizabeth Patterson.

2739 Greer Ave.

CORRESPONDENCE

MONTE VISTA, Colo., Feb. 3.

Dear Ensign—The saints here are alive and doing what they can for the advancement of the work, but as they have no house of worship we have had to do the best we could, holding forth at Sr. Schall's house when we were here, and from house to house we warned the people of the restored gospel. On February 7th we baptized one lady, and on the 2d we baptized two more making nine in all at this place, and there are others believing our message, and we hope will be with us before long. Thus far I have baptized twenty-three precious souls into the kingdom of the Lord, and hope to be able to continue in the good work, and do all I can for the salvation of my fellowmen.

In gospel bonds,
J. F. Petre.

HILLMAN, Northern Mich., Feb. 7.

Dear Ensign—A few lines to let you hear from this part of the vineyard. I came here just before conference last fall. Bro. Alvin Ellis and myself held some meetings in a hall at Hillman, and also went out five miles to a school house. I met some with whom I had been raised until about twenty-five years old, then were separated over thirty years. I began to tell the gospel to them and they soon became interested. I baptized eight at that place, Bro. Ellis two, making ten here now; I baptized two on Sunday, the second, and Wednesday evening, the fifth, joined together Sr. Ruth Crowford and Owen Wood in matrimony, at their mother's house.

The work is moving along nicely in the Northern District though sometimes it has been stormy and cold. I have been here this time ten days. I go away on Monday to another part of the field of labor. I also have had the pleasure of baptizing three of my sister's children—two girls and a boy. They had grown up and were married and had families; so the good work moves along. Best wishes to all.

Your brother in gospel bonds,
A. E. Burr.

WEST FORK, Ind., Feb. 6.

Editor Ensign—Some time ago I wrote a short letter to you but only an extract of it was published so this time I will just write the extracts.

Jan. 7th Bro. Chas. A. Nolan and the writer came to Birdseye and found the little band of Saints and their little Sunday school in a prosperous condition. We began meetings at the old L. D. S. fort, Oak Hill school house, Bro. Halb came Jan. 19th and on account of rainy weather he stayed and helped us in our meeting.

We had good attendance and fairly good interest and order until Sunday night, Jan. 26th, a bullet, supposed to be fired from a 22 caliber rifle, came through a north window passed about two feet in front of the speaker and went through the opposite window. Bits of glass were scattered over the desk and on the preacher's Bible.

Three nights later five or six rocks came through the window and rolled over the floor near the desk where the speaker stood. By this time a number of the people were afraid and the attendance was small so we closed February 2nd.

The saints here are honoring the law and trying to find out who the guilty parties are and have them dealt with according to law.

This neighborhood like some others is not as good as it should be, but there are a number of people who may come into the church sometime if the gospel work will be continued. We hope that the missionaries who may be sent to Southern Indiana the ensuing conference year will look after the needs of this part of the field next summer and hold more meetings there and at several places round about.

We began a meeting at West Fork yesterday. Bro. Moler came in a little before meeting time and helped us start the meeting. Bro. Nolan and Moler will continue the meeting and I will labor with Bro. Halb a short time before going home to Hutton Valley, Mo.

In gospel bonds,
Fred Moser, Jr.

LEOMINSTER, Mass.

Dear Ensign—I want to thank the dear sisters that wrote kind letters of cheer to me and my husband. He has been confined to the house for some time with nervous heart trouble and I have been a helpless shut-in for years so dear ones you can see what kindness means to us. We not only are poor but have many other cares and troubles. As long as I could do right fancy work we got along, but the past two years I have been unable to knit but little. I still have a number of pairs of baby booties at 35c I would be grateful for orders to get things I need badly. Husband works when he can and is very kind to me but the days are long and weary.

Your sister in Jesus,
Mrs. Roy Cowles.

343 LANCASTER ST.

MADISON, Wis.

Editor Ensign—Since returning from a trip through the west I have thought that a description of it might interest your readers.

My husband and I left the North Western Depot at Madison, Wis., on April 9, 1912, at 10:30 o'clock for St. Paul, Minnesota, reaching there without seeing much of the country, on Wednesday morning at 7:30, April 10th. We had breakfast, then a trolley ride to Minneapolis, returning in time to get tickets and sleeper for Spokane, Wash., on the Great Northern line.

We started on our trip with well filled lunch basket. Our car was a tourist sleeper, with a cook stove in vestibule, which many used for cooking and making coffee.

Our first two days was over a very desolate country, made more desolate by the flood-waters of the Missouri and smaller rivers. We saw many cabins on little knolls surrounded with water. Some were deserted, others with perhaps horses, cows, pigs and chickens huddled on a half acre. Once in awhile we could see people, mostly men and very few women and children. This impressed me more than anything else I saw while I was gone, except the large cities.

Just before sundown we had our first glimpse of the mountains. Before this our car of homesekers chattered, read, or dozed the time away. But no more books were looked at. The scenery was grand and beautiful. We were awe-struck at the deep chasms and long, high bridges; the swiftly flowing rivers, or small streams tumbling down the mountain sides making miniature falls. The vegetation and the people both seemed to change.

On Friday morning we reached Spokane and changed cars for Redmond, a little town in Central Oregon. We saw plenty of mountain scenery here and finally crossed the Columbia River. We changed cars again at a cluster of houses called Fall Bridge, where we stopped until Saturday at 12:30 in the afternoon. As far as the eye could see, nothing but sand met our view.

Leaving this town the railroad followed a river most of the way, which cut through a very deep canon, which once in awhile spread out showing farms or ranches and living things. Some places the walls of the canon were very steep and hundreds of feet high; so narrow in places there was just room for the track. One place we passed through four long tunnels in twenty minutes. Everything was very wild as this road was less than a year old.

We passed over high bridges where we could look down seventy or eighty feet and see the timbers sway and move with the motion of the train as it crawled over them. We could see construction gangs and rough men with rolls of bedding on their back, for this new country could not always supply them sleeping bunks or beds. The scenery was more wonderful than any we had yet seen. We reached Redmond at six o'clock in a snow and sleet storm although everywhere vegetation was green. We remained in Redmond three months, visiting our daughter and enjoying the mountains. We could see many peaks of the Cascade Range, the highest ones being Mt. Jefferson and Mt. Hood; also the Three Sisters.

The vegetation was sage brush, bunch grass and juniper trees, with strange flowers of many varieties. We enjoyed our visit and trip very much, but I soon tired of the mountains always being there, and the rivers never flowing quietly but rushing along over stones, down steep inclines and never stopping. And soon the strange gray look of the sage and juniper made me wish for level Wisconsin with her quiet lakes and green vegetation.

We left Redmond, June 16th, for Portland over the same road as far as Spokane. From there we passed through farming and grazing country, finally seeing timber again. We spent two days in Portland sight-seeing in auto and trolley cars. Its newness made it different from our eastern cities. We spent one evening at The Oakes, a beautiful park with all kinds of amusements; and here we began to see Chinese in plenty.

Tuesday morning we left for San Francisco and a sight of the old Pacific. As we rode all night we didn't see much scenery but we passed through Sacramento. It was wonderful to see the line of cars run the ferry boat and float across the bay to the city. Here we spent nearly two days sight-seeing. Most of the time we were at the beach and Cliff House, going in the evening with a crowd and a guide through Chinatown; down flights of stairs to cellars, up long flights to tenements. Chinese were everywhere. Some scowling darkly as if resenting our intrusion; others were jolly and ready to talk. One house was filled with relics of the earthquake and fire. The city still shows ravages of both, but most of it has been rebuilt.

We left San Francisco at sundown for Salt Lake City over the mountains. Just at daylight we awoke to find it snowing hard and the ground covered. For miles we went through long snow sheds and then much fir and pine timber could be seen.

The next morning we awoke to find our train just starting across Great Salt Lake. The wind was still but there seemed to be a dead swell on the lake, the waters looking like oil. It was beautiful, with the sun just coming up turning the waters to the colors of the rainbow.

We spent one day seeing Salt Lake City and the temple. At noon we went to the tabernacle with a guide and heard the great organ recital. We saw many curious sights. Old adobe houses that must have been built by the first settlers, were still standing.

Tired and footsore we were glad to start on the last of our trip. From here on we saw the most wonderful scenery in our long ride through Grand Canon. I am not able to describe it in the least. We were three hours on an observation car riding over the hanging bridge, between walls three thousand feet on one side and fifteen hundred on the other where we could see miners at work.

Finally we reached Kansas City where we spent the night, but were too tired for sight-seeing, and too dusty and smoky as we had come where they used coal instead of oil in the engines, which by the way, it took three to pull the train over the mountains.

We arrived home at noon, June 30th, and found everything well and our friends apparently glad to see us return.

Mrs. H. D. Stevens.

2128 Dunning St.

The ability to enter an opportunity does not come with the opportunity, but has preceded it, and is waiting for it. Here is the difference between the faithful and the faithless. The one is ever acquiring new ability for the coming opportunity. The other is looking for the opportunity, without any heed to preparation for it. This is the difference between Daniel and the other students and members of the faculty, and the King's counselors. When the door opened, when the opportunity came, Daniel entered, and the others had to stay out.—Ex.

SERMONS AND ARTICLES

A LIVING CHURCH.

Sermon delivered at the Stone Church, Independence, Mo., Sunday Morning, Feb. 17, 1913, by Elder Geo. Jenkins. REPORTED BY SR. BELLE R. JAMES.

I can truthfully say that I am glad to be with you, though not as your speaker. It is not my purpose to entertain you, but to break unto you the bread of life, realizing the fact that there are those in our midst that are far better acquainted with the things of God and that which God has revealed for our salvation, so that it seems to us that it would have been better for us to have been a hearer, one of those to be taught rather than to attempt to teach. We shall endeavor to present to you some of those things that seem to be so reasonable to us, something it seems that all mankind should know and understand.

I take as a basis for that which I wish to present, Genesis 2d chapter, 7th verse. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. In connection with this, the 20th chapter of John, 22d verse. "And when he had said this, he breathed on them, and saith unto them: receive ye the Holy Ghost." While the first part of our text is in the fore part of the Old Testament, and the latter part in the New, we have quite a bit of territory lying between the two; but we hope to blend the two together, so that we can see the relationship in the two lives thus given—one of the man that is formed from the dust of the ground, and the other the one that was formed from those individuals whom God had created, who by following the Master, had been gathered and organized into a body which he called the body of Christ or the church. As with the first creation so with the second, or the formation of the living body, the church. There had to be a Designer and a Creator of both and each was created in such a manner as to render it capable of fulfilling the purposes which the Creator designed.

We do not believe that God made this dust from which he formed man, or this world, out of nothing, but from existing material. He called together the particles that constitute this earth, and put into operation the law which brought these elements together; thus making the earth for this specific purpose, that he might have a place where those spirits that he had formed before this time, might come and receive a body. From these assembled elements he formed the human body—created man, but we are given to understand that after man had been molded from the dust, there was no life at all in him, no more than any other lump of clay. But God breathed into his nostrils the breath of life—and we might say right here this breath of life was understood by Solomon to be the spirit, as shown by his statement referring to death: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." (Ecc. 12:7), evidencing to us that the man who was made from the dust will go back to its elements from whence it came, and the spirit upon leaving that form would go back to God who gave it. This separation of body and spirit called death came by reason of the transgression of God's law; thus for a limited time, seemingly, thwarting the plan and the purposes of God in making this earth, the eternal home of man.

Hence we find that this man is called Adam—I was going to say, and I believe I will put it that way—that he was the only animal that God created having a spirit with that degree of intelligence as to be able to reason. No other creature did God create and place within it that intelligence which you could reason with, to which you give light and receive light in return. And I want to urge this thought because it has its application in the later creation referred to in the latter part of our text. God never placed that same spirit in any other animal except man, and for proof, you may go with me to any corner of the globe and there take an animal, a monkey if you like, take also a child, each of them one day old, and if you like to give the monkey double the amount of teaching that you do the babe, continuing day by day, but so far as the little animal is concerned, you can never raise it in the scale of intelligence to the point where you can reason with it; or any other animal. You cannot do it; but on the other hand the babe will develop in its mental powers and in time be capable of reasoning with you. So we see that there is a difference in the two. No matter how

far up the scale of attainments the child is brought you can lift it higher, but the other you cannot. You may teach the other to do some tricks, but you never can impart to it that intelligence that you can to the child.

Now in all of his creation God never breathed into anything the same spirit of life like he breathed into man, and hence Solomon has said, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" The one is always being elevated and growing higher under the right culture, while the other will go back. Now, then, as you notice, man is the only one in which the spirit of intelligence was placed.

The second text, that of John 20:22, "And when he had so said, he breathed on them, and saith unto them, receive ye the Holy Ghost." In this instance the second man, the church, which the Apostle Paul in his letter to the Ephesians first chapter and twenty-third verse says in his body, that is Christ's; so that from the existing material of human beings which God had formed, Jesus came and organized the spiritual body, or church. The first was made of the elements, and was called Adam, and in preparation for the second, God selects a man whose name was John and sends him to preach the gospel of a higher life, and to baptize, and bring together the individual parts for the formation of the spiritual body, the church, and as the Bible says here, his preaching was to prepare this people. He preached to them faith, repentance, and baptism for the remission of sins that they might be prepared; and I want to say here that it is an utter impossibility to prepare this material in any other way.

Just look at Adam. God has a specific rule here by which the material might be brought together that the world might be made, that from that he could thus form this first man. No other way, perhaps of doing this. If you think so, go out into the world and try it. Make the form of a man, and in it put eyes, and ears and nose and arms and limbs, and mouth, and breathe into it the breath of life if you can. Of course it cannot be done. So we hold that it was just as much impossible in the second instance for man to prepare a body or church into which the Holy Ghost can be breathed.

Hence, then, we see the necessity of God sending John for this work, that he might prepare a people, that this spirit might enter into. So then, as in the first instance, if you can go and make a mud man and breathe into it the spirit of life and make it a living soul, then you might go and bring together a congregation of people without the voice of God and without God's direction, and give the Holy Ghost. It will be just as easy for you to do the one as the other. But we find it cannot be done.

In the second instance Jesus told them that "it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." So we discover that when Jesus was forming his church he breathed upon them that they might receive the Holy Ghost which is the life and light of the body, in a similar manner as God breathed upon Adam that he might receive life.

Now you will notice that there were organs within the first creation, it being a complete organization. I have many times wondered, with what little study I have done along the line of trying to understand man, "Oh man, understandest thou thyself?" In studying anatomy and physiology we find that every muscle and every nerve, every capillary and every vein, with every other part, works harmoniously together, all being necessary in order for the human body to fulfill the design of the Creator, and when any part is weakened or destroyed, the effectiveness of the body is impaired to a certain degree, the whole body suffers. So we find that within the church the Lord has placed those parts or officers called apostles, prophets, elders, priests, teachers, deacons, and others I might name, each officer having his proper place and work in that body.

Take the organ of sight; you cannot see out of the ear; nor hear by the eye; God so decreed that the eye had its specific work to do, and also the ear and one part cannot take the place of another. So within the church-man, that there was a specific work for each officer to do, and the work assigned to the apostle could not be done by the deacon or by the elder; every officer is necessary, and hence the necessity of the body of Christ retaining its identity, with every part intact in order that that body in its organic form might accomplish all that God designed in its formation. Take

away the eyes; destroy the hearing; can it be possible that a man will reach a high degree of efficiency? Without the organ of sight or hearing he could not without help maintain himself. Then if he cannot, it argues that this second man—the church cannot perform its work, and maintain life, with one or more of the vital parts removed. The church cannot get along without the apostle, the prophet, or the priest, and nothing can be supplied in their places any more than you can substitute something to take the place of an eye which has been removed.

So in forming that church, we go back to where Jesus took his departure, that the breath of life, or the Holy Spirit did come into the church. We see that demonstrated on the day of Pentecost. When the Holy Spirit did come upon that body and it gave that body life. I want to say further that it gave life to every particle of that body just the same as in the first instance; that there was life throughout the entire being; that God had breathed into the nostrils the breath of life. So then, in this man-church that God had formed, placing this spirit in them, that it gave life so that it moved in a way to accomplish the work that God designed it should.

I want to call your attention to another thought right here, and that is, that when God sent his Holy Spirit, the Holy Ghost into this man-church that he had formed, there was no other church under the sun that had that Spirit, or that he placed that spirit within. There were other organizations, other bodies that had been formed by man. There was the body called the Pharisees Church, the Sadducees, and the Essenes, but neither Jesus Christ nor God ever breathed into them the Holy Ghost. No more than in the first instance when he made Adam and the other animals that surrounded him. In Adam only did he give that spirit of life; and so in the formation of this second man, the church, in that church, the Nazarene church, in that church and that alone, separate and apart from all others did he send the Holy Ghost.

Now what was the office work of that Spirit? When Adam received the breath of life he became a living soul. It gave him intelligence; he could comprehend; he could see; he could understand; he could talk; he could hear and reason and you could reason with him and he could reason with you. When the church received the breath of life—the Holy Ghost, it became a living body, the tabernacle in which Christ dwelt through the Spirit as stated by Paul in Eph. 2:22, and through that living body Christ spoke to men, and so long as it retained its life he would continue to speak.

We read in Paul's first epistle to the Corinthians 12:8, "For to one is given by the Spirit the word of wisdom." Yes, the wisdom of God that came by that Holy Spirit, the Holy Ghost. "To another knowledge," and to this one that received the understanding or the Spirit of knowledge, that individual's knowledge was thus increased, because he was now in a position in which he could receive from God and as he received from God light and understanding, he could impart it to others. There were other ways in which the Spirit manifested itself showing that life was in the body.

The purpose of the church was the development and salvation of the souls of man. Man could not have been saved without it. It was necessary to have it, and so we read in the Acts of the Apostles: "And the Lord added to the church daily such as should be saved."—Acts 2:47. If they could have been saved without the church, there would have been no necessity in organizing it; and as we see it was necessary for their salvation, so he organized it just as it should have been organized in order to accomplish that work.

This Spirit that came to the church, which was the Holy Ghost, was to lead and guide into all truth, and the Savior has left upon record this statement, that he that worshipped God must worship him in Spirit and in truth. Men may worship in sincerity but not have a bit of truth, and they may have the truth without worshipping in Spirit, so we see the necessity of this Spirit coming when it does come and it leads into all truth, then we can intelligently worship the great Creator that has called upon us to give our life-work and service to him.

If that church is in existence now will it not perform the same kind of labor and work that it did when it was first formed? Take Adam, he was to till the soil. We see men working along that line yet. We see the stone-mason, the brick-layer, the carpenter, we see men performing the same work today that he did in the beginning of the world. Then, how about the church? We go back to the

days of the organization of the church. It started to bring about the salvation of man, began to work along that line; and we see the apostles having a specific work to do. We see that the elders had a specific work to do, and likewise the bishops and others. So we see it is necessary today for the same kind of work to go on; and when we see the workman today carrying his tools along the street, we can tell what kind of a workman he is by the tools he carries. If he has carpenter tools, we think he is a carpenter going out to build a house; so it is with the doctor, lawyer, stone-mason. He may not be so good as some, but we know he is working at that trade. Hence we find within the church, though it may not be accomplishing as fast today what you and I desire that it should, but we are aware of the fact that it is coming up to the standard of perfection that God has designed, yet in this organization the officers Christ placed in the church are still there, with all the manifestations of life through the Spirit, and the work is going on for the salvation of men.

So in this church the Spirit is at work in order for the perfecting of the saints of God. We take the life in this body, the blood. It has its office work to do; for instance there is an injury upon this finger: the blood immediately goes to work to restore and heal that; and we want to say right here that every law that God has given is a law of life. He never has given a law of death. We see that immediately when there is a repair needed, not only in the body, but in the trees of the forest, and all forms of life, that God's law is a law of life and tends that way and will work to restore injured parts and keep the organization perfect.

God has placed the Spirit within the church to preserve it and heal it of any defects that might come upon it, just like the bark upon the tree; knock it off, and it isn't but a little while until the law of life will rebark that sapling. Knock it off a second time and again the law of life will set to work and rebark it. Why? It is God's work, designed to preserve and save life; and so it is with this Spirit that God has sent to this church or body of Christ of which he is the head. That Spirit is to preserve life, eternal life, and as it works within our members it will accomplish that; and while it is given in order to perpetuate life, we find that each particle of this body must perform its part of the work in order that this may be done. The officers placed in the church are all necessary. A priest going according to the law to perform his duty from house to house, praying with and teaching the saints is preserving life within them. The elder also and the teacher and deacon, working according to their respective duties as defined in the law will heal injuries and bring about perfection.

John says: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." How can the blood of this brother here coursing through his veins heal the bruise upon my finger? No. It must be the blood within my body. So it is the Spirit of God, that the blood of Jesus—not the blood that trickled down on Calvary's cross, but that Spirit of life which the Holy Ghost coming to you and to your speaker in our every day life will throw out such a flood of life to the individual or member that has become sick by reason of those powers coming against him in opposition to the law of God, has caused him to do something that is wrong. By that spirit of love, meekness and kindness that we exhibit towards him, we are thus sending to him the life-giving properties that Jesus Christ designed we should through our mission work and our performance of that part of the work within the body of Christ; we are sending help and encouragement to our brother which when it reaches him, will cause him to retrace his footsteps and come to Christ.

Brothers and sisters, you never can reach that plane of spirituality by making men and women stepping stones upon which you step and lift yourself up; but by placing them higher than yourself, they will reach out and take you by the hand and help you up. This is that spirit of love working, which is the Holy Ghost sent down from the Father of life.

"But," says one, "I see good traits and good character in all people." We do, Yes, we see that, and we have just now coming to our mind this quotation, "Come out of her, my people, that ye be not partakers of her evil deeds, for her sins have reached unto heaven." Evidencing to us that there are good people there, but God wants to bring them in where they can reach greater perfection and accomplish greater and grander things

than it is possible to reach or accomplish without it.

So then it is necessary that we have that spirit, there is a law which governs us as members. For instance, there is blood coursing through my body, and in order for this arm to contain the blood, the arm must be connected with the body. So it is with the individual that wants to work under the influence of God's law and the divine Spirit and receive the efficacy that comes through it. He must be attached to that body through which it is given. Then when he is connected with that body the Spirit which is the life of the body will reach the individual member and he is made alive and kept alive. Thus we see the same kind of character demonstrated in the life of that individual as it was in Christ.

The church then, organized by divine direction after the original pattern, works to the end that God might be glorified, and that we attain to the highest possible attainments in this life. Hence, then, I say, the necessity of extending the hand of love which will elevate our brother, which will do him good. And I want to state here, the individual that receives the most, he is the individual that gives the most. It is in giving that we receive, and in holding back it is taken from us. For the Savior said, "If that light which is in you become darkness, behold, how great is that darkness." We find that it is necessary that that Spirit is with us, and when it is, we will be walking as the Master taught: and how beautiful it is to look upon the life of Christ! In every move of life it was to help men, to raise them higher and to be a benefit unto them. So then again, can we afford to live in any other way, only letting our ambition be that we are going to elevate humanity, we are going to lift him up and do him good?

I have often thought, dear saints and friends, that we come far short of this one thing, that we seek every opportunity of helping to bless everybody? It seems that the tendency is to help self; loving self all the time. Leave self out of it; taking Jesus as the example. Leaving the rule "All of self and none of thee," and turning over the page and saying, "None of self and all of thee," seems to me should be our mission in life, which would bring joy, peace and comfort to those whom we associate with; and I want to say that in my life work, the joy and comfort that has come to me has been when I have tried to assist and help others, and make others comfortable and make them joyous and happy. Peace has come to me when I have given peace; and anguish has come to me when I have caused sorrow. We ought to learn the important lesson that we are to give, be always on the side of giving, that we may bless God; and I am glad to state, kind friends, that in my missionary work in the last 21 years or more that in the world where I have gone and have given peace and comfort and solace, it has brought peace and comfort to me; and I want to state still further, that we have the best people on the earth, so far as that is concerned to aid and assist and bring joy and peace and comfort. I have tried being in the world; I know what it is to be there; so that which will do us good on the other side will be the seeds of kindness, of good deeds that we have sown here.

There is a rule that you can apply in every action of life, and Paul said "That which you sow you shall also reap." No man ever went out and sowed wheat and then gathered corn; but if we are going to reap that which we sow, dear friends, the reaping time is on the other side. It is the sowing time now. I hear the young men saying, "But I must sow my wild oats." I say "Go and sow them, but you will reap them in tares if you do." My advice would be look at what the harvest is going to be and then sow. Count the cost and see whether you can afford it or not, or whether it will profit you. And in many instances when I have sat down and counted the cost, I have thought No, it will not do, I will sow the good seed. A boy of 12 years sat in my congregation one morning when I said, "When you came into the church, the angel in heaven with a golden pen wrote your name on a white page without a blot. Is it that way today? What are you doing? Are your good deeds overbalancing the bad ones? How many more good deeds did you do yesterday than bad ones? Monday morning the boy came to me and said, "My bad deeds yesterday over-ran the good ones. I am going to change." He wrote down the times he thought he did wrong and those times he did right and the bad over-balanced the good. He says, I must change; I want the good deeds to over-balance the bad ones. I don't want it to be all bad ones."

And I was glad that I left such an impression upon the youth, of that kind.

If we could only begin now the record and see how many more good deeds we could do than those evil deeds, it would be far better for us and it will please us better when we come to the time when we must bid farewell to the scenes of this life and have to look God in the face and answer to him for the conduct of our life here.

So may God help us today, friends, that we see to it, that that life, that Spirit, the Holy Ghost which has come to us, shall not be driven from us and taken away, but that we retain it, and in retaining it, it will thus cause our body to do those things that will honor and glorify God. Thank you.

BIBLE TRANSLATIONS.

BY ELDER T. C. KELLEY.

For years there have fallen upon the heads of Latter Day Saints generally and Joseph Smith particularly, very severe and sometimes very unkind criticisms, because Joseph translated and the saints accept the inspired translation of the "Holy Scriptures."

Through pulpit and press our enemies have sought to make the people believe that we did not believe in the Bible at all, because we did not accept the King James Translation as being absolutely perfect. Very frequently they have sought to make capital out of the statement in the epitome of faith, which says: "We believe that in the Bible is contained the word of God so far as it is translated correctly."

This, they argue, leaves Joseph free to make any alteration in the text which might be deemed necessary to sustain his own ideas.

The Book of Mormon says that "many plain and precious things," were taken from the book,—the record of the Jews—the Bible. (Page 36, last edition.)

Because of this, too, the saints have been accused of opposing and even fighting the Bible.

Of course, the accusation is untrue, and the criticism groundless, but if it were true as our unfair critics would have it, we are still a long ways behind the Baptists in "attacking" the Bible as witness the following:

OLD TEXTS REREAD.

BY THE INTERPRETER

It was remarked once by a famous interpreter that the most men read their Bibles "like cows that stand in the thick grass and trample the finest flowers and herbs." Certainly a closer scrutiny discloses new beauties, reveals new meanings and often takes away old longstanding difficulties of belief.

In connection with Israel's flight out of Egypt, for example, there is a difficult passage where a more careful reading removes the misconception. It is the oft-quoted text regarding the "spoiled" jewelry of old Egypt. "And the children of Israel did according to the word of Moses, and they borrowed of the Egyptians jewels of gold, and raiment" (Exodus 12:35).

For the correction of this iniquitous translation, it is sufficient simply to point to the fact that the word strangely rendered borrowed here is the same as that properly translated in Psalm 2:8 ASK. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Substitute the word "borrow," and the reading is as ridiculous in this case as the King James reading of Exodus 12:35 is vicious.

Think of the son being told to borrow of the Father. What he did was to ask, make demand, lay claim, on the basis of what were his just deserts; and precisely this is what the long-enslaved but now conspicuously owned and honored Israelites did with their Egyptian oppressors. Considering what was rightly theirs and yet had long been withheld, with God's good hand upon them, they asked or made demand for such legitimate gifts and accustomed presents as would be them on their way; and they got them, their late masters fairly pressing the bonus on them at the last, to hasten their steps.

—Young People, Vol. 33, No 1, Page 4. Published by The American Baptist Publication Society, Philadelphia.

"Interpreter" calls this an "iniquitous translation." If so, a serious charge lies at the door of the translators of the King James version of the Bible. If they have done "iniquitous work in this instance, may they not have done the same in divers other instances?

Baptists, as well as others, find much fault with Latter Day Saints for making the claim that the King James, as also all other translations, were marred by imperfections, and that the Inspired translation is less liable to criticism than any other. But I have yet to hear of any Latter Day Saint charging that the translators of the authorized version, were guilty of "iniquitous" conduct, in their work of translating the Bible.

With much harshness, Baptists and others, have criticised, Section 64, par. 6. Doctrine and Covenants; some of them calling it "the stealing revelation," because it teaches that in order to provide for his Saints, the Lord may "take when

he please, and pay as seemeth him good: Wherefore, as ye are agents, and ye are on the Lord's errand; and whatsoever ye do according to the will of the Lord, is the Lord's business," etc.

This has been tortured into a permission to steal, or rob, or "spoil" the Gentiles by the saints. But this is plainly a misconstruction of the language, for the plain requirement is, that whatever is done must be done "according to the will of the Lord."

This Baptist interpreter reasons that it would have been iniquitous for the Israelites to have "borrowed" from the Egyptians, and denounces the King James version, as an "iniquitous" one, because as it stands, the language compels us to believe that wrong doing on the part of God's people was condoned if not encouraged.

But the Doctrine and Covenants teaches that whatever they did must be "according to the will of the Lord," and yet this is construed or rather misconstrued so as to encourage thieving or robbery.

There may be some merit in this Baptist interpretation of Exodus 12:35, but those who make it and those who accept it, ought to be consistent enough to employ the same rules of interpretation to both the Bible and Doctrine and Covenants. Failure to do so, subjects them to the charge of prejudice and bigotry, and also advertises their disregard of the golden rule.

Deer Park Wash., Jan. 6, 1913.

HOW A SISTER HELPED TO SPREAD THE GOSPEL.

Dear Ensign—Having been requested by your editor to write some of my experiences while trying to warn others of this gospel that we love dearer than our lives. I will tell you of one call that I made about one year ago, which is still bringing good results.

About three miles from our home there was an Advent woman holding Bible studies, and as I had been invited to attend her meetings, I made it a subject of prayer but was not impressed to attend until three weeks later, when the Spirit told me to go. I found there about eight women each with her Bible—there were four different denominations represented." The lesson for the hour was found in Rev. 12 chapter which she explained as we as a church understand it, and she gave us to understand that the Seventh day Advent was the church and the only church accepted by Christ.

I made no argument until her hour was up and she had closed her meeting, then I said if you would like to stay for a short time I would like to compare the Seventh day Advent and the L. D. S. church with the one we have been studying about, the one that was clothed with the sun and had a crown of twelve stars. They were all willing to listen. So in order to be the church accepted of Christ of course there would be no difference existing between the two. So we began with the organization of the church, and ask if her church had twelve apostles, which she had to admit had none, the same with prophets, patriarchs, priests, seventies teachers, etc., we found no resemblance whatever with the one established by Christ, but that they were all found in the L. D. S.

We then took in comparison the doctrine of the church and found the creed lacking, she made light of the laying on of hands for the reception of the Holy Spirit, also for blessing of children although it was read to her very plainly from the Bible of which she said in the beginning that she believed every word. She also denied the consciousness of the spirit between death and the resurrection. I referred them to the rich man and Lazarus. She said that was only a parable, but I said, Jesus said there was a certain rich man, but we could find other proof. We then read 1st Peter 3:18-20, where Christ after his crucifixion preached to those spirits that were disobedient in the days of Noah, while the ark was being built, we also read from 1 Peter 4:5-6 for, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit, showing plainly that the spirit was conscious, and that it could hear, repent, and reform, in the spirit world.

All understood it but the two Advent women. Their leader said our teaching was all of the devil. I said "if it is you can read it from your Bible as well as mine for they have the same teaching.

Well the two Advent women left and the others all stayed until lamp light and listened to the beautiful message the angel brought, and upon invitation I met with them every week at another house

and more added to our meetings. This broke up the former meeting and she had to start in a different locality.

The result of our meetings were two ladies baptized in about three months, after our first meeting, both of which we have reason to be proud, for the ability they possess that enable them to be a great help in this work. Last Sunday we had the pleasure of witnessing the baptism of their two sons one a young man with notable character. In his confirmation he was told that he had a great work to do and the time was near when he would be ordained to the priesthood. The other was a bright boy of 11 years. There are a number of others that will follow soon.

This is the result of a little sacrifice, and the blessing of God's Holy Spirit without which very little good would be accomplished. Great results follow the distribution of good literature and the explaining of the gospel when we go out trusting in God for direction and I have learned that we do not have to leave the work of warning our neighbor wholly to the priesthood, but God will bless the sisters also.

Are we willing to make the sacrifice in order that this work may spread and that those that are in darkness may be made to see the light.

Your sister in the gospel

Phoebe Tucker.

Kansas City, Kas.

ANOTHER RELIC GOES.

The only log house in Nauvoo that was built by the Mormons, that has been standing in late years, has been torn down. The picture shown herewith is a good photograph of it.



The house was standing on August Lange's property on Young street. This house was occupied during Mormon days by Mr. Corey, private secretary of Joseph Smith. It was one of many similar log houses built by the Mormons. When the Mormons first came to Nauvoo most of the houses built were log houses and shacks—temporary quarters to house the many people who came here. Most of these have now disappeared. Quite a number of the more substantial houses built later are still standing.—*The Nauvoo Independent.*

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, EDITOR,
1416 W. Walnut St., Independence, Mo.

THE INTEREST FOR MOTHERS IN MONTESSORI PLAY MATERIALS.

BY JENNIE B. MERRILL, PH. D.
CONCLUDED.

Dr. Montessori claims that we are not only neglecting the full training of the senses, but that we make children domineering and disobedient by waiting on them so much as we do; she claims that we wait upon them, doing many unnecessary things for them because we are "in a hurry." We cannot wait for the little one!

What would become of us, she asks, if we fell into the midst of a population of jugglers, or of lightning-change impersonators? What should we do if, as we continued to act in our usual way, we saw ourselves assailed by these sleight-of-hand performers, hustled into our clothes, fed so rapidly that we could scarcely swallow, if everything we tried to do was snatched from our hands and completed in a twinkling, and we ourselves reduced to impotence and to a humiliating inertia.

Not knowing how else to express our confusion, we would defend ourselves from these madmen with blows and yells; and they having only the best will in the world to serve us, would call us haughty, rebellious, incapable of doing anything. We would say to those people, "come into our country and you will see the splendid civilization we have established, you will see our wonderful achievements." These jugglers would admire us infinitely, hardly able to believe their eyes, as they observed our world, so full of beauty and attraction, so well regulated, so peaceful, so kindly, but all so much *stouter* than theirs.

"Something of this sort," says the good doctor, "occurs between children and adults."

Dr. Montessori is intensely practical. She claims that we feed children and button their clothing for them much longer than necessary, and in so doing rob them of their personal rights of independence—even though we do it in kindness. We rob them of their rights to exercise their senses and their muscles in practical ways. She does not

wish us to teach them to do these things, much less compel them, but instead has offered to us suggestions that will enable the child to teach himself. She believes in auto- or self-education with as little actual teaching or intervention as possible. She has in short turned the tables upon us adults, and says to us, "Hands off!"

It is quite true that it may not be possible, or at least convenient, for the child of three to dress himself wholly if breakfast or dinner or the train is waiting. We must not be unreasonable, but later in the day he may practice buttoning or lacing upon a little "loom," especially made for him, until his fingers are strengthened for more rapid movements. Dr. Montessori has in use twelve of these little looms, with flaps of different qualities of muslin, leather and cloth, with different sizes and kinds of buttons and with laces and ribbons to tie. It is all so simple and natural! The children love to work with these looms. They will concentrate upon one such loom for a half hour or even longer. It is as a toy to them. There is no hurry about it, and their fingers gradually become accustomed to the intricate movements necessary in lacing, in handling a button-book, or in tying a bow.

How many struggles and tears would be saved if more time could be given for the little ones to participate in such practical ways in the daily home tasks of buttoning up?

To the child who always loves to imitate his elders, it is no unpleasant task because no adult is hovering near, saying "No—no, that is wrong—take it out," etc. Dr. Montessori says, "Do not correct—let the child find the way. We learn by mistakes." If there are several children the younger ones will learn from the older ones.

Let the child skip buttons, or skip holes in lacing on the looms. If he asks to be shown, show him, but say little or possibly nothing. A child cannot listen and observe too.

We want to train children to concentrate, and we proceed by talking, or perhaps even by scolding, and by so doing we divide and dissipate attention. Let them concentrate upon the work while we keep in the background.

If you have no loom, why not take a little shoe, stuff it with paper to give it shape and let the child work upon it as long as he is content to do so? Even the feel of the tool in his hand is something for a first experience. Do not chide if that is all he gains. If he puts the book through a button-hole without securing it around the button, do not exclaim or try to show the next step—he will take another step next time or next or next, if left to himself. Do not hurry the child; do not teach him; he is trying an experiment in self-instruction. Let us watch it from a distant corner and learn how patient a little child can be, and how he enjoys making the simple, practical movements which he has watched mother and nurse making daily for many months. This is why he can teach himself. He has learned all he can by watching and seeing; he must get the "feel" in his hands and muscles.

Be patient with me while I repeat, "It is an important part of the method to let the child work alone—to keep your hands off." You are not to try to exercise the child's imagination by calling the buttons anything but buttons, nor the holes anything but holes. If you do not talk, you will not be tempted to do this. It is not the time during a practical exercise to divide the attention of a child between the real and the imaginary.

There are those who claim that Dr. Montessori neglects the imagination. We know also that there are those who claim that there is too much "make-believe" in the kindergarten. At present we suggest education in this particular. Let the child concentrate his attention as he wills to do upon his little task. Do not interrupt. Do not distract. Do not intervene. Observe, unnoticed, if you have time. It is fascinating to watch a little child learning to work with his hands, learning to be useful to himself and others, learning to use his own brain.

GLEANINGS FROM OUR CORRESPONDENTS.

Sr. Florence B. Hopkins, Naylor, Mo.—Do any of the saints know of a little girl that needs a home? If so I would love to hear from them; would like her to be seven or eight years old.

N. H. Shaffer, Cappon Alberta, Gentleman:—Several years ago I bought a few small books or leaflets and I am so well pleased that I read some of them five to eight times—Creed Making, Book of Mormon, Reasons Why, and several others, and they are all rich. I want to see what you have, and if you will send me the ENSIGN I can then see what you have. I should also like to know of any saints here in central Alberta. I am no church member but I love to read such as you have. I live in twp. 24, Range 5.

Mrs. S. George, Pasco, Wash.—May I ask a favor of someone to write an article on Christian Science. There are many of them living here, and I have made every effort to enlighten them and ask help in this line.

Bro. F. T. Dobbie, Needville, Neb.—I came here a year ago last November and last spring, my son went blind and I felt it to be my duty to stay till he got better. He is some better but can't drive a team yet. We ask the saints to pray for him.

Elizabeth A. Ellis, Livingstone, Wis., Feb. 11.—It is with pleasure that I write these lines to you. I love to read the many letters and prophecies as I believe this is the church of Christ, and the way he taught when on earth, and if we do what is right God will bless us and help us to meet him in celestial glory. My husband departed the 27th of August and Bro. O. B. Wildermuth preached his funeral, and he has got a good name here; the people thought it was fine. May God's blessing fall on all who read this is my prayer.

Mrs. J. L. Gwynn, East Greenwich, R. I., R. F. D. No. 1, Feb. 14.—Dear ENSIGN enclosed find \$1.00 remittance thanking you for sending it. I would like to know something about Pearl of Great Price "what is our attitude towards it."

The other day my husband's employer had lets to say about Joseph Smith, and the books, impostor, etc. I told him I did not know anything about the book, but humbly bore my testimony to the truth of what I did know about the work, and sent him a few Ensigns commencing with the church history. I wish I could afford to give him a year's subscription; he is one of the best men I know of. I get discouraged once in a while but I find opposition always does me good. An elder will find a welcome at my home.

Mrs. M. F. Lowry, McHue, Ark., Feb. 12.—I have been a member of the church for a long time. And this is my first time to write. I was baptized by Bro. F. L. Sawley, Feb. 25, 1904. I am now away from parents and in a strange place. I would like to know if there are any saints living near this place, or Batesville, Ark., which is our nearest railroad town it being about seven miles.

My husband does not belong to the church. But takes the Ensign and reads very much. I hope he may in time unite with the church. I am the eldest child of Mr. and Mrs. Columbus Lowry of Mt. Vernon, Ill. I hope we may be where we can go to church and live among saints.

Mrs. Eva Thompson, Helm, Miss.—I have read the precious page of the Ensign and will try to write a few words I hardly know how begin but we must not expect to receive without giving as I have received much spiritual good from reading the letters that appear from week to week but I cannot give as interesting an experience as some can—my only aim in life is to please my heavenly Master. I was baptized the eighth of last December by Bro. J. W. Dubose I have never regretted the step I took although I have many temptations. My husband has never heard the gospel. If there are any saints in this country I do not know it, I am a long ways from my parents with my husband and little son. I do hope my husband will live to hear the gospel and believe and be saved. If any of the elders ever pass through this country they will be welcome at my home. I ask the prayers of all the saints.

Beulah Bledso, Washington, Ok., Feb. 21. I thought I would write as I never saw anything from this part of the vineyard. I am just a little girl, aged 14 and it has not been long since we were made to understand the gospel: it was but last summer when papa, mamma and myself were baptized into the kingdom by elder R. M. Maloney. We haven't any church here as there are but nine of the saints here. If any of the elders see this and are passing through this part of the country we would be glad to have them stop and hold a meeting for us. I will close by asking the prayers of all saints.

Ella Hawkins, McKinzie, Ala., Feb. 20.—I have been greatly cheered in reading our church paper, so much till I thought I would write. I trust this may at least help someone who may be struggling along as I am to gain eternal life. I am thankful for the many blessings I have received in this life for I do know I have received many good blessings since I have been in the church. I desire to press onward and let my light shine that it may cheer someone, discharging every duty so that I may enjoy more of God's Holy Spirit. I ask an interest in the prayers of all the saints.

Mrs. Jessie Love, Mansfield, Wash.—Since reading the letters in the Ensign thought it my duty to write a few lines as I have never seen anything from this part of the west. The gospel has never been preached in this part of the country. The people in general are quite prejudiced.

The fall of 1911 was the first time in seven years that I had had the privilege of meeting with the saints, was while visiting relatives in and near Pittsburg, Kans.

While there I was baptized into the fold by Bro. Geo. Edwards. I ask an interest in the prayers of the saints, as I am one among the isolated ones.

Willard E. Green, S. Boardman, Mich., Feb. 17.—My heart is in the work and I long to see Zion redeemed and the United Order of Enoch placed in a condition to help the poor of the church. While this is God's plan to bring about equality I can not see why the saints can not see it and trust him and do their duty and not follow after the world.

If Zion is ever redeemed it will be done in the Lord's way, not man's. Some seem to think and say "we can do nothing to help," and fold their arms. They do not seem to think that times count and wait for the dollars to come, and so the Lord's work stands still. Let us wake up and help to redeem the land that was promised by the Lord.

I for one would like to dwell in Zion when the saints are gathered and be with our Lord and Redeemer.

WOODBINE, IOWA, Feb. 8.

Editor Ensign:—I thought that I would write to your sacred pages and let you know that we are alive in the work of the Lord. We have been blessed this year in telling the glorious gospel story. Closed a series of four weeks meetings last night at this place. Baptized seventeen precious souls into the kingdom of God at this place and others are near the door. This makes thirty-eight that I have baptized this year so far. We feel happy in the gospel work, and I pray that God will bless his children and that the honest in heart will be gathered into the fold.

Your brother,
W. A. Smith.

SALT LAKE CITY, Utah, Feb. 24.

Editor Ensign:—I am enclosing, under separate cover, a copy of my "Loose leaf filler," of "Note Book," they are

ready for mailing, and those who wish them can now be accommodated. You will see that it is made up, mainly, of excerpts from standard Mormon works, without argument, leaving every one free to make his own argument. Price for "Filler," 50 cents.

Our Utah District conference has just passed, being held here the 22nd and 23rd. A full delegation to our general conventions and conference was chosen, and will, we trust, be on hand to represent the cause.

Bro. J. C. Christensen, J. E. Vanderwood, M. F. Gowell, C. S. Chase, and the writer were the general missionaries present. As our secretary will, probably, send you a full account of this we will not burden you further on that score.

The work in this district moves but slowly, yet we think there are indications for an onward movement along the line. Good reports came from the work in Ogden, and we are hopeful of a better day for the branch there.

Weather here is good for the season, and we are hopeful that, in spite of the fact that Mr. Ground Hog saw his shadow, if he awoke on the fateful day, our winter has mostly passed into the yesterday.

Sr. Salome Albertson, who has been suffering with a very severe attack of the spinal meningitis, is convalescing nicely, for which we give thanks to our heavenly Father. Others of our sick are generally improving.

Sincerely and busily in the cause,
A. M. Chase.

BRISTOL, Ill., Feb. 24.

Dear Ensign:—I wish to thank all the dear saints (through your columns) who have written letters of inquiry so full of love and sympathy concerning my husband during his severe sickness, and pray God to bless each one abundantly. I would gladly have written each one but could not as my hands and heart have been full for eleven weeks. We also feel grateful for the many earnest prayers that have been offered in his behalf, and feel glad to say he is slowly improving, though not able to sit up long at a time, nor get up and down alone. We are hopeful in God's own due time he will be able to work for the Master. Still asking an interest in the prayers of God's loving saints,
I remain yours in gospel bonds,

Mrs. W. A. McDowell.

TILDEN, Neb., Feb. 20.

I would like to ask the saints through your columns to pray earnestly for my dear afflicted mother. Mrs. Nettie Roatcap that she may gain the use of her limbs and be able to walk again once more. Pray also for my husband so he will be softened and obey the truth and be a saint of God and help me to teach our little boys the way of eternal life. I need the prayers of my dear brothers and sisters in Christ too. I am so weak and helpless in the faith.

Your sister in Jesus Christ
Mrs. Grace Austin.

-CORRECTIONS.

Several typographical errors occurred in our last issue though fortunately they were discovered before more than a small part of the edition was printed. We give the correction for the benefit of those who received the incorrect papers.

Auxiliary department page 6, the editorial following the selected article should precede it.

In the obituary of Sr. Audentia Lasley, the statement "the baby of the daughter was brought to Lamoni" should read "the body of the daughter," etc. Also obituary of Bro. Lewis Gaultier should give his age as 95 instead of 75.

MISCELLANEOUS

CONFERENCE NOTICES.

ST. LOUIS DISTRICT.—Conference will convene at St. Charles, Mo., Saturday, March 15, 1913, at 6 p. m. General routine business and election of delegates to general conference. Those attending conference will be met at the St. Charles bridge by committee who will escort them to place of meeting. Provide your basket lunch as per the previous conference.

R. Archibald, Dist. Pres.
C. J. Remington, Dist. Sec.

LO, THE HONEST INDIAN.

Tulsa, Ok., Feb. 17.—The proverbial reputation of a full blood Indian for standing by his word was exemplified in the county court here today. Tom Hickory, an old Creek, had agreed to sell a valuable piece of land to a friend for \$8,000. The United States Indian agency interfered, appraising the land at \$16,000.

"I no want \$16,000, I want \$8,000—Indian keep his word." Hickory told the court today when the government asked to have the sale set aside. The case is still pending.—K. C. Journal.

ADDITIONAL ELDERS WHO HAVE MADE DUE FINANCIAL REPORT TO THE BISHOP TOTHIS DATE MARCH 1ST, FOR THE YEAR 1912.

G E Burt, C A Butterworth, Chas. Cousins, A M Chase, W H Chandler, Charles Chase, F J Chatburn, Chas. Fry, P M Hanson, Wm. Johnson, J H N Jones, E Keeler, J H Lake, George Lewis, W A McDowell, R O Mann, F G Pitt, F M Sheehy, T J Sheppard.

TWO DAY MEETINGS.

To be held in the following branches: presided over by the following ministry on the dates as fixed by the committee appointed by conference.

Alma Branch, April 19, 20, in charge of Samuel H. Simmona. Edgerton Junction Branch, April 19, 20, in charge of Chas. P. Faul and B. J. Dice. Delano Branch, April 19, 20, in charge of D. E. Powell and C. F. Householder. Pleasant Grove Branch, May 24, 25, in charge of G. W. Mauzey and Love Archibald. Stewartsville Branch, April 19, 20, in charge of G. W. Best and W. W. Scott. Oak Dale Branch, April 26, 27, in charge of A. A. Richardson and Benj. Constance; Kingston Branch, May 17, 18, in charge of J. T. Ford and J. S. Aides.

Second St. Joseph Branch, April 26, 27, in charge of I. N. Roberts and Jerome E. Middleton. De Kalb Branch, April 26, 27, in charge of A. St. Lewis and Elias Hinderk. German Stewartsville Branch, March 29, 30, in charge of N. V. Sheldon and Roy Fifer. Third St. Joseph Branch, May 3, 4, in charge of T. T. Hinderks and Paul Pugsley. Wyatt Park Mission, May 10, 11, in charge of W. P. Pickering and D. C. Wilke.

Cameron Branch, May 17, 18, in charge of V. M. Goodrich and T. H. Hinderks. Far West Branch, May 24, 25, in charge of A. W. Head and S. J. Hines. Trenton Branch, May 24, 25, in charge of D. E. Powell and Chas. P. Faul. Spickard Branch, May 24, 25, in charge of B. J. Dice, Boxford, (Mission) May 17, 18, in charge of C. F. Householder and Henry Johnson. Kingston Branch, May 17, 18, in charge of J. T. Ford and J. S. Aides.

Any of the above ministers not able to go are expected to furnish a substitute.

Committee appointed by Far West District Conference, St. Joseph, Mo., Feb. 22, 1913:
B. J. Dice, D. E. Powell, Chas. P. Faul.

CONFERENCE MINUTES

DES MOINES DISTRICT.—Conference met at Runnells, Iowa, Feb. 1, 2, 1913, the district president and assistant minister in charge presiding. The sessions were all harmonious and peaceful, the Spirit of the Lord being present throughout. Statistical reports were read from branches as follows: Des Moines 434, gain 41; Fraser 40, no change; Rhodes 69, gain 2; Boone 112, gain 18; Des Moines Valley 118, loss 7; Oskaloosa 59, gain 2. Packard, Concord, and Clear Creek, branches not reporting.

Ministerial reports were read from Patriarch C. E. Butterworth; Seventies, J. F. Mintun, S. M. Reiste; High Priest M. M. Turpin; Elders, O. Salisbury, J. E. Laughlin, Fred Wells, C. Malcor, C. B. Brown, Henry Pratt, E. O. Clark; Priests, Frank Walters, W. T. Maitland, Thomas Lewis, C. M. Richeson, Charles Nirk, Henry Castings, John Park; Teachers, Wm. McBirnie, George Longdon, Frank Miller; Deacons, Fred Chandler, Joseph Young. Total number of sermons reported 403; though not all the reports contained number of sermons preached; and 47 baptisms. The following resolutions were passed:

"Resolved, that hereafter no one shall be ordained in this district, to the office of teacher or deacon without the knowledge and consent of the district president or district conference."

"Resolved, that no one shall be ordained to the office of elder or priest in this district, without the knowledge and consent of the missionary in charge or his assistant, and the district president, or by the district conference."

Adjourned to meet in Des Moines in June at call of presidency.

E. O. Clark, Sec.

2500 Logan Ave., Des Moines, Iowa.

MARRIAGES.

PAUL ATKINS.—At the home of Elder A. A. Richardson, South St. Joseph, Mo., on Monday, Feb. 24th, Bro. Charles P. Faul and Sr. Lola Blanche Atkins both of Stewartsville, Mo., Elder A. A. Richardson officiating. They will make their home at Stewartsville.

DIED.

ORTON.—Mrs James C. Orton died at Boscobel, Wis., Feb. 24. She was born Sept. 2, 1835 at Sempronius, Cayuga Co., N. Y., her maiden name being Lenora Springer. She walked a Christian life from youth and the latter part of her life she spent in the Reorganized Church of Jesus Christ of Latter Day Saints. Her life was full of sacrifice, self-denial and loving service, and for many years of patient suffering. Services conducted by Rev. August Gratz.

KING JAMES BIBLES

- No.1, cat. No. H 125X.—Cambridge Teacher's edition, flexible, overlapping, opens flat, French Morocco, silk sewed, red under gold edges, references, Biblical encyclopedia, concordance, maps, etc. Thin India paper, book only 1/4 of an inch thick. Pages 440 1/2 inches. Weighs only 14 ounces, will slip in a man's coat pocket Milton type. A bargain. Postpaid \$2.60
 - No.2, cat. No. J 45.—French seal, flexible, opens flat, overlapping, self-pronouncing, red under gold edges, illustrated, nonparial type. Size 5x7 1/2 x 11 \$1.50
 - No.3, cat. No. H 15.—French Morocco, flexible, overlapping, red under gold edges. Size 3x5 1/2 x 11 \$1.50
 - No.4, cat. No. S 125.—Here is a great bargain. The Bagstar Bible. Large type (longprimer) self-pronouncing full page illustrations, helps, concordance, maps, questions and answers, etc., French seal, divinity circuit red under gold edges. Size 5x8 1/2 \$2.50
 - No.5, cat. No. S 126.—Same as No. 4, with button clasp \$2.70
 - No.6, cat. No. S 130.—Same as No. 4, leather lined \$2.90
- In ordering, simply give the number wanted, as No. 1or No. 2, and so on.

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Independence, Mo.

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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

A FRIEND OF GOD.

"And Abraham was called the Friend of God.—James 2:23.

To be acknowledged as a friend of a great man is a distinction to be prized, and men frequently point with delight to their school day association with other men who have risen to power and honor among men; but Abraham was a friend of God—a distinction that can not be surpassed by any earthly honor.

Friendship is the attachment and affection arising from mutual esteem and good will; or, as Plato says: "Friendship is, strictly speaking, reciprocal benevolence, which inclines each party to be as solicitous for the welfare of the other as for his own. This equality of affection is created and preserved by a similarity of disposition and manners." Thus friendship can only exist in a degree proportionate with the similarity of character and purpose of the friends, and persons without mutual interests do not become friends. It is said there can be "no friendship in the ungrateful man, the multiloquous man, or the coward. The first cannot prize the favors; the second cannot keep thy counsel; the third dares not vindicate thy honor."

True friendship seems to be a state that can exist only between persons of true and upright character, and while strong attachments exist between men who are corrupt, it usually requires but the appearance of adverse circumstances to break such attachments, as is evident by the numerous accomplices in crime who turn "state's evidence" against their associates, when the penalty of the law confronts them. True friendship is strengthened by adversity and trial.

ABRAHAM'S FRIENDSHIP.

Abraham became the friend of God by becoming like God in character so that they mutually esteemed each other; they honored each other, and sought to do that which pleased each other. The Lord said of him: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 26:5), and being a friend of God the Lord wrought great things for him. The Lord led him out of his native country which was then in decay and brought him to a new land. By special interposition he gave him a son in his old age. He made covenant with him that he would make his posterity great and through them bless all nations, and that he would give him the land of Canaan for an everlasting possession. He delivered him from dangers, and prospered him greatly.

OTHERS MAY BECOME FRIENDS OF GOD.

The Lord does not respect one person more than another only as the one may be more worthy of respect. Men who walk in sin being diverse in character from God can not be his friends, and he can not give them the same honor as his friends. Jesus says: "If any man will serve me, him will my Father honor." Jn. 12:26, and Paul says that God will give "glory, honor, and peace, to every man that worketh good." Rom. 2:10. Friendship implies mutuality, and the man who walks in sin and darkness has little or nothing in common with God who is the embodiment of light and truth. They can not be friends.

HOW MEN BECOME FRIENDS OF GOD.

Abraham became the friend of God by obeying

his voice, and keeping his commandments and statutes, and Jesus says: "Ye are my friends if ye do whatsoever I command you." (Jn. 15:14). Friendship with God is a closer relationship even than that of a son, for one must be a son or daughter in order to grow into the relationship of a friend. The disciples were first called servants, but Christ said to them: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." A child does not, and can not enter into the confidences of his father, but as he grows to manhood his father takes him into his employ and he learns the business, and finally is taken into partnership. As a partner, or business friend, he is entitled to know all things pertaining to the business. Thus acquaintance, with knowledge of mutual interests, and unity of effort, are the things which make friendship perfect.

If one would be a friend of God he must become acquainted with God, and gain a knowledge of the things of mutual concern, and unite his effort with that of God to attain the desired end. Knowledge without unity of effort will work disaster, and so will active work performed without knowledge. To be the friend of God one must understand him, and work altogether in harmony with his will, for the man who is reckless is not in a condition to receive the things which God would reveal to a friend. Since likeness of character is essential to friendship the man who desires to be a friend of God must bring his character to conform to that of God. Sin of every kind bars friendship, as James says: "The friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God." (4:4).

ARE WE FRIENDS OF GOD?

It is possible to think we are keeping all the commandments when we are not, or we may be servants without having reached the point of friendship. The proof of friendship in Abraham was that he had communion with God, and God revealed to him all things of mutual concern which were necessary in carrying out their common purposes. It was the same with the apostles, as Jesus said: "All things that I have heard of my Father I have made known unto you." They had common knowledge of things pertaining to their work, by which they were able to work in unity with God.

Every man who truly seeks to work with God, if it be in no other work than the saving of his own soul, is entitled to the knowledge which is essential in accomplishing that work. There must be mutual recognition and acknowledgement between him and God; there must be communion.

In proportion to one's likings for the things of the world is his friendship toward God lacking; "Ye cannot serve God and mammon," but if he despises the things of the world, and loves the things which are of God, having communion with him by which he receives a knowledge of the things of God, then he holds the friendship which Abraham and the apostles had. In this no man needs to deceive himself.

The Lord may acknowledge us as children though in some things we are disobedient, but he can acknowledge us as friends only when we by keeping all his commandments become like him in character, and his desires are our desires, his work our work, and his law our law.

Two states, Illinois and Colorado, have in force mothers' compensation laws, under which mothers without support other than by their own labor may receive allowances for the support of their children. A number of other states are considering the advisability of making such provision. It is recognized that many children who have to be left by their mothers who go out to work for their support, turn out to be bad because of lack of home training, many of which the states have to support later on as criminals, and that it is far better to offer the support at a time when the children need a mother's care and can be so trained that they will become honorable citizens. It is much better to work for the prevention of evil conditions that to have to deal with them after they are matured.

HISTORICAL SKETCHES.

THE CHURCH OF JESUS CHRIST ORGANIZED.

By the spring of 1830 the Book of Mormon had been published by which was given in connection with the Bible a basis of faith and doctrine, the Aaronic priesthood had been given under which men were authorized to teach that doctrine and administer in the ordinances of baptism and the laying on of hands for the conferring of that priesthood upon others agreeably to the will of the Lord, a number had been baptized, and revelations had been given which were at the same time prophetic and instructive, directing the leaders how to proceed in their work. The time was becoming ripe for this body of baptized believers to be organized after the pattern which Christ gave as recorded in the New Testament. But in order to perform this work one more qualification was necessary, viz.: possession of the higher priesthood which had been previously promised.

THE MELCHISEDEK PRIESTHOOD GIVEN.

The history states: "We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz.: that provided we continued faithful, we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Savior's promise: 'Ask, and you shall receive, seek, and you shall find, knock, and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time: we were however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been, and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers."—Joseph Smith in Church History, Vol. 1, p. 60.

The date on which the above command was given is not definitely stated, but a revelation had been received giving instructions how to organize the church and pointing out the day when it should be done, and agreeably to the instructions those baptized met at the house of Mr. Whitmer at Fayette, Seneca County, New York, on the sixth day of April, 1830, for the purpose of organizing, there being six members present.

THE CHURCH ORGANIZED.

Having opened the meeting by solemn prayer to our heavenly Father, we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the 'Church of Jesus Christ of Latter Day Saints,' after which he ordained me also to the office of an elder of said church. We then took bread and blessed it, and brake it with them, also wine, blessed it and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly." p. 76.

Thus on the same day were fulfilled the commandments to organize and ordain to the Melchisedec priesthood. This manner of ordination may seem strange to some, but the priesthood which they already held would in the emergency by special command of God qualify them to so ordain each

other. At least the ordination was performed in exact harmony with the instructions which they had received, and the immediate bestowal of the Holy Ghost upon those upon whom they laid their hands under the authority of this ordination gives evidence of the approval of God, and the actual reception of the power belonging to that priesthood. The perpetuation of these powers and blessings in the church is further evidence that the accounts given of these things by the first elders are true, for under the authority of this priesthood many have received the gift of the Holy Ghost with various gifts of the Spirit, such as faith, wisdom, knowledge, miracles, prophecy, tongues, etc., as enumerated in 1 Cor. 12:8-10.

The pattern previously given for the organization of the church included, a president of the high priesthood, twelve apostles, high councilors, high priests, bishops, elders, priests, teachers, and deacons. It provided for local branches and conferences, and defined the manner of baptism, confirmation, administering the sacrament, and ordination. If, as some suppose, Joseph Smith and Oliver Cowdery were working a fraud, their self-confidence in being able to carry out so extensive a plan must have been immeasurable. Human institutions form their principles and organizations according to apparent needs and prospective possibilities based upon human foresight, but here is an institution provided for which is so extensive in organization and so replete in its accepted principles and methods, that we can hardly conceive of it being the product of the human mind unaided by divinity, and all this before the organization had been formed, and before the material was in prospect for such formation. It requires an unreasonable belief in the wisdom of man to believe that Joseph Smith of himself, or anyone else, formulated this plan and gave it to the world. It is easier to believe that what he told in such a simple straightforward way, relative to receiving direction from God, is true.

Of necessity the development of the organization in fact must be gradual, and though the church began with but six members, the number grew, new officers were called and ordained to fill the various offices, but so far as we have been able to learn some of the quorums provided for have never to this day had a full quota of officers. The officers have been ordained however, as they have been called and needed, and the system brought forward by the inexperienced young man—Joseph Smith has been found, after eighty years of practical operation, to be without fault or defect. As the church has grown and the working principles laid down before its organization have been tested, not one has been discarded, and no office has been found unnecessary.

The church thus organized according to the command of God has been preserved through varying vicissitudes to the present, and though many have fallen away through transgression the faithful have fully proven the truth of Christ's promise that the signs should follow them that believe, by which the divinity of the work has been confirmed.

Having complained to the office of failing to receive the ENSIGN a sister later writes apologetically saying the trouble was due to a careless mail carrier who dropped it upon the road where it was buried in the mud. She says it was finally resurrected, again fulfilling the prophecy "Truth shall spring out of the earth." In behalf of the ENSIGN we express appreciation of the compliment.

Mission services are being held from March 9th to March 16th at the saints' church, Brooklyn, N. Y. Bro. Walter W. Smith pastor at Philadelphia is the speaker.

Bro. W. M. Aylor informs us that since Feb. 1st clergy credentials are acknowledged by the railways from points in Oklahoma and the South to as far north as Kansas City, or possibly through Kansas to St. Joseph. Brethren coming to general conference from the South would do well to enquire upon this point before purchasing tickets.

A new class will be formed this Spring in the nurses training course at the Independence Sanitarium, and the institution is ready to receive a number of new students for this course. Those desiring admission should write to the Independence Sanitarium, Independence, Mo., for application blanks and information.

INDEPENDENCE ITEMS.

The Independence Stake conference was held here last Saturday and Sunday with a good representation from the various branches in the stake. The usual routine of business was transacted, the minutes of which will be reported in due time. The Sunday services were well attended and enjoyed by all. Elder J. A. Tanner of Kansas City preaching an excellent discourse in the morning, and Elder W. M. Aylor speaking to an unusually large congregation in the evening. The Sunday school was full of life and interest. The afternoon was devoted to a prayer service which was good, the gift of prophecy being manifested, and a number of excellent testimonies being given.

Bro. I. N. White of the Twelve has been gradually improving from what once seemed to be broken health, and has been able to attend a number of services of late. He hopes to be able to again take up the work of the ministry and we trust and pray that this hope may be realized. His life has been devoted to the service of God and he is still willing to continue his labors according to the strength given.

Special services will be held at the Walnut Park Mission, Independence, commencing next Sunday with Patriarch Ammon White as the speaker, and Elder Arthur Gillen continuing through the week or longer. An orchestra will assist the singers in a special song service preceding each meeting.

After a lapse of some weeks covering the severe winter weather, open air meetings have been begun upon the streets of Kansas City by Bro. C. E. Guinand. Last Sunday he had a gathering of between two and three hundred on Market Square where he held them for two and a half hours, preaching and answering questions. Considerable interest was shown.

The Independence Stake is one of the subsidiary organizations within the church, covering a territory of ten counties, seven of which are in Missouri and three in Kansas. At the present time it has 19 organized branches, and about 8 missions where regular services are held, enrolling altogether a membership of 5308. Of this number 528 hold some office in the priesthood, or approximately one in ten. The presidency consists of three high priests, and a high council composed of twelve high priests have supreme judiciary powers within the stake, though appeals may be taken from this court to the high council of the church. They also have other powers which in practice have not been clearly defined. A bishop has charge of the finances and temporal affairs of the church and reports his accounts to the stake conferences and also to the presiding bishop of the church. A secretary and recorder keeps the records of the stake. Other members of the priesthood are not officers of the stake, but those laboring in the stake do so in harmony with the rules governing. The local congregations called "branches" are independent in all matters which are purely local, while the stake is also independent of the church in matters which concern only the stake.

A bronze key by which Joseph and Hyrum Smith were locked in the jail at Carthage, Ill., at the time they were murdered, June 27, 1844, has been brought from Rock Island, Ill., by the hand of Bro. Joseph Arber for presentation to President Joseph Smith, son of Joseph Smith the Prophet. This key came into the possession of Mr. W. E. Davis a carpenter, now living at Rock Island, Ill., in 1870, when he was employed to remodel the old jail at Carthage. New locks were placed upon the doors and this key was left in his hands. Mr. Davis, now in advanced years, is a son of T. J. Davis who was an elder in the church in an early day. The key is a relic of the times of severe persecution against the church, and which we hope are forever past.

The Religio Good Literature Committee of the Independence Local has arranged for a time saving week for the Independence Branch, beginning last Sunday. The plan is to have each member devote one half hour each day to do some work for the spread of the gospel to those who have not been previously reached by it. The half hour may be spent in visiting and talking with friends or strangers, writing letters, distributing literature, and such other work as will send the gospel to those in need. The committee has provided ten thousand tracts which may be obtained by the members of the branch for use in this effort. The committee is to be commended for their diligence, and are worthy the support of every member in this noble cause. A week of diligence in this direction should be a precedent by which the work of each week should be done. The regular prayer service next Sunday afternoon will be devoted to testimonies of results and will be known as "Result Meeting."

LANSDOWNE BRANCH, ILL.

Since our last report the Lansdowne saints and their friends have enjoyed a great treat. We have had with us Bro. Rushton and each evening brought us a feast of good things, spiritual and intellectual. The interest and attendance was good. We held our sacrament service at 2:30 p. m. in order to have preaching both morning and evening. Bro. Rushton presided and a good spirit prevailed.

The Religio enjoyed a pleasant time Valentine's evening. The lesson was given in sections by three different people and was very interesting. A few moments were then spent listening to readings and musical selections after which divided hearts were passed and the gentlemen or boy which ever it might be, ate pie with the lady holding the missing portions of his heart. The evening was a most successful and enjoyable one.

The aid society is planning a measuring social to be held at the home of Sr. Young, Thursday evening, and the Religio officers are working on their Easter program.

Stella E. Thoman, Correspondent.

Feb. 25, 1913.

LAMONI, IOWA.

The semi-annual conference of Lamoni stake was held here on Saturday and Sunday, March 1st and 2d with Bro. J. W. Wight, John Smith, J. F. Garver and R. S. Salyards presiding. Besides the routine order there was not much business transacted. The Hiteman Branch asked for the ordination of Bro. David J. Williams and the Evergreen Branch asked the ordination of Bro. W. E. Shakespear, both to office

of elder. This being approved both by the High council and the conference they were ordained on Sunday afternoon by Bro. F. A. Smith and J. W. Wight. Bro. Smith speaker for Bro. Williams and Bro. Wight for Bro. Shakespear. One hundred and twenty were named as delegates to the April conference. There was preaching during the session by Bro. E. B. Morgan, J. R. Lambert and M. Turpen.

On Friday, February 28, was held the joint sessions of the Sunday school and Religio associations of the stake. Bro. A. L. Keen and C. L. Carpenter presiding. Routine business was done and each body selected its own delegates to the annual conventions. Also the Stake Sunday school association continued, Bro. A. L. Keen as superintendent and the Religio selected Bro. D. J. Williams as president for the coming year.

Considering the snow storm and the severe cold just at the time of conference there was quite a fair attendance from branches outside Lamoni.

Bro. J. R. Lambert and R. M. Elvin officiated at weddings recently but existing rules do not permit mention of items in these notes.

Another death that of an aged pilgrim, Sr. Mary K. Bell, who died March 5, at the age of 83 years, 3 months and 1 day. She was born near Cincinnati, Ohio, in 1824, and married Sheba Bell in 1842. In 1846 they moved to Bartholomew County, Indiana, where they heard the restored gospel in 1850 and were baptized by Elder David Klapp. They followed none of the factions but moved to Minnesota in 1858 and lived there the most of the time until 1898 when they came to Lamoni. Bro. Bell died here in 1908. All of their nine children survive them. Six sons and three daughters, and six were present at their mother's funeral. Services at the residence, sermon by Bro. H. A. Stebbins, assisted by Bro. A. S. Cochran.

The four sermons in town yesterday were by Bro. Joseph Roberts and Oscar Anderson of the stake bishopric at the church, and by Bro. J. A. Gunsolley and R. V. Hopkins at the two saint's homes in the evening.

Bro. John Smith filled the appointments at Bloomington church. Bro. Leonard Holloway at Evergreen and Bro. Edward Harp and Gus Bergman at Andover.

Alfred.

March 10.

THIRD ST. JOSEPH BRANCH.

Saturday evening, Feb. 15th, was election of branch officers. Elder H. B. Toddickson was chosen as our president and he is amply qualified for the position which was proved to us in bygone years, when he worked so faithfully and untiringly in the little house known as the "Aspey Mission," later "Zion's Hope Mission," and under his care a greater number of our members embraced the gospel. Other officers were: Bro. Wm. Clay presiding priest, Bro. Eugene Vaughn teacher, Bro. T. B. Hale deacon, Bro. R. H. Omans chorister and Sr. Ora Jones organist.

Feb. 19th the morning service was devoted to ten minute talks by the branch officers, and the prayer service at 4:45 was especially encouraging, and an exhortation from the Lord for greater faithfulness and diligence was received, with the promise that his work here should prosper.

Sunday, Feb. 23d, our attendance was small owing to the conference at the Second Branch. However two excellent sermons were delivered by visiting elders, containing encouragement and instruction, Bro. John Davis at 11 a. m., and Elder V. N. Sheldon at 7:30 p. m.

Bro. Clarence Pickering, a very spiritual minded young man, was ordained to the office of priest at the conference, and a good work is expected of him.

Our Religio, under the guidance of Sr. Jones, who has served us so long and is ever on the alert to help the erring one with her gentle influence, is steadily increasing. A new project is uppermost in the minds of the Religians at present, that is, one and all are anxious to contribute their help to make a new piano, which has been bought, our very own at an early date.

Chorister R. H. Omans has been very faithful in coming such a long distance every Monday evening during the winter weather, and now with the added assistance of a new instrument, we expect to have remarkable results in our singing, for that is such an essential part of the services.

Grace Mason.

SAN FRANCISCO AND OAKLAND.

Bro. J. A. Saxe the pastor reports an excellent sacramental service in the city branch with a goodly degree of spirituality. Elder J. A. Anthony preached the evening sermon. The service in Oakland was well attended and occupied the full time—the evening sermon being preached by Bro. E. J. Clark acting priest of the branch.

Bro. G. J. Waller preached the morning sermon in the city on the 23d, followed in the evening by Priest Emery S. Parks in his first effort since ordination. Bro. Waller preached in the evening in Oakland with good spirit. He started on the 26th on an eastern trip.

The conventions and conference of the district at Chico passed off without a single jar. Bro. Earl Opsal was elected vice president of the Religio-organization, all other officers remain the same, of district and Sunday school.

At three o'clock on Sunday the church edifice was dedicated, being well filled with saints and strangers who appreciated the service. The sermon was by Elder F. M. Sheehy, the prayer by Elder J. M. Terry. The singing by the trained junior choir was unique and pleasing.

Sermons during conference were by Elders H. J. Davison, C. E. Crumley, F. M. Sheehy, and the writer. The saints of Chico are worthy of praise for the kind and efficient way they cared for the thirty or more delegates. The work they received an impetus that will carry it forward. Bro. J. D. Stead and H. J. Davison remained to hold a few additional services. The next conference will be held at the Irvington reunion to be held Aug. 15-23 inclusive.

We met Bro. and Sr. A. H. Anderson of Mission, Ill., who are enroute home from Southern California. We remember with pleasure our stay with Bro. Anderson during a

conference, when we were laboring in Chicago, with his well related family altar.

Bro. and Sr. W. Morrison will take a business trip to Arizona in the interest of the Mascot Copper mine in which he is interested.

We are arranging for our annual protracted meeting to be held soon.

Bro. F. M. Sheehy started east on the 4th expecting to stop at Santa Fe in the interest of the archeological work—there being there a museum of recent finds. Bro. Sheehy carries with him the highest regards and confidence of this part of his mission, and it is the unanimous wish, though unexpressed in conference resolutions, that he be returned to this mission.

J. M. Terry.

1202 14th St., Oakland, Calif., March 6.

CORRESPONDENCE

POCAHELLO, Idaho, Feb. 6.

Editor Ensign:—This writing finds us at the hospitable home of Bro. and Sr. J. M. Daniels of this place—we call Mr. Daniel's brother although he is not nominally a member of the church, and it is to be hoped that in the near future he will be with us indeed and in truth. We received a phone message on Monday last requesting us to come to this city since the town was being worked by a revivalist of the Missionary Baptist church, and that it might be an excellent opportunity to present the true gospel. Reaching here Tuesday evening was met at the train by Sr. Daniels and went over to the revival service, being a little late so only got a part of the sermon, at the close of the service was introduced to the Missionary revivalist a Mr. Minegar, who appears to be a very nice man,—he was invited to come and spend the afternoon with us the day following which he consented to do, to have an interview with us along gospel lines.

The next morning we went to the newspaper offices viz. The Tribune which is a daily, and the Chronicle which is a tri-weekly and got very favorable representation in both of them, and called at the Y. M. C. A. and met the man in charge of a Mr. Richardson, left an epitome of faith with him and disabused his mind of some things that he held as being the fruits of Latter Day Saint theology and practice.

Among the chief of which was our position on marriage etc., and showed him that Joseph Smith was the strongest opposer of polygamy the world had ever produced, that his teaching from first to last was uncompromisingly against such transgressions.

At the appointed time the Rev. Mr. Minegar came and we sat down for a pleasant afternoon's conference together in the presence of the family, the spirit of brotherly love prevailed and as we passed along the line we gave him an idea of our ethical ideals and aspirations, and that Jesus Christ and not Joseph Smith was the author and finisher of our faith, and that the works of Joseph Smith only enabled us to have greater faith in God, and in his Son, Jesus Christ. We showed what the Book of Mormon claimed to be and really is, how it confirmed the Bible truth, and became another witness to both Jew and Gentile that Jesus is the Christ. We went further and showed how the Book of Mormon condemned polygamy and kindred evils, and that it is the strongest witness we have to combat the evils of polygamy with.

Our interview was very pleasant and we left a lasting impression for good upon him and he said "I'll tell the pastor here you are all right." We provided him with some literature, and in the evening attended his service again and met the pastor, who gave us a very hearty handshake, and said "I'm glad to meet you brother, I read your article in the Tribune, and can heartily indorse it, it is sound doctrine, anything that tends to uplift the race is good."

And to our mind it is better to pursue this method of gaining the good will of the people and teach them in the spirit of love, than to antagonize them and thus create a greater prejudice on their part, and hence cut off every avenue we have of reaching them.

We expect to hold some cottage meetings at the home of Bro. and Sr. Daniels while here, and stimulate and revive the few saints here as well as give the work a fair representation by our newspaper work. Printer's ink is the most profitable thing we can use, and I feel our coming here has been profitable, in that it has made clear to some at least the real beauty of the gospel, and have maintained the good name of the church of Christ, and thus opened an avenue for further service and a possibility of doing a greater amount of good to mankind.

Our work at Ogden is increasing and we are hopeful of the outcome.

Hopefully,

J. E. Vanderwood.

CHICAGO, Ill., Feb. 18.

Dear Ensign:—It has been a long time since we wrote anything for your precious pages. We indeed enjoy reading the good news from the different parts of the Lord's vineyard. We are still interested in the salvation of souls, and rejoice to hear how the gospel wins its way. We cannot report any great work done but we can report that there has been a steady advancement which means substantial growth. We are still looking to higher ground and shall indeed rejoice when we shall have conquered all things.

We felt when appointed to labor here that it would be impossible for us to shoulder the responsibility but determined to do all we could to advance the interests of the work. The missionary work in a city of this kind is a difficult problem, and all any one can do is earnestly seek the guidance of the Master whose servants we are and then go to work to do as impressed. There has been a number of baptisms in the past summer and winter. An experience that I think will be well worth while writing for and all to sit up and take notice to see how much good can be accomplished in this city.

A Bro. and Sr. Wm. Dennis of Ashland, Wis., realizing what a wonderful work they had espoused, felt it their duty to tell others about it. In accord with this desire they wrote to some former friends in this city, a Mr. and Mrs. J. E. Collins. Tracts were sent and visits made. Mrs. Collins

took up the study of the gospel in earnest and was convinced it was better than that which she had. But with Mr. Collins it was different; he opposed it but it did no good for he could not reject the work and be honest with himself, so at last he gave up, and investigated for himself, and was convinced it was God's work. Mrs. Collins was in very poor health, we were called to administer and she received help, but was not able to be baptized with her husband, she being baptized three weeks later, it being the second time she had been out of the house in fourteen months. Although it was very cold she suffered no harm and has been able to come to meetings ever since and they are both rejoicing in the hope of the gospel.

The members of the priesthood are putting forth an effort to do their duty, and we are indeed thankful for the noble support that we have received from them.

The three branches, the First Chicago Branch, the Central Branch, and the West Pullman Branch are ably presided over by Elders James F. Keir, Henry P. N. Keir and Robert N. Burwell respectively, with efficient corps of officers sustaining them. We have found so many kind hearted saints and they nobly looked after our needs in a temporal way,

Praying for the advancement of the work and the redemption, I am your brother,

David E. Dowker.

6610 S. Paulina st.

DONALSON, Ky., Feb. 22.

Bishop E. L. Kelley, Independence, Mo.

Dear Sir:—Enclosed you will please find \$5.00 which I send as tithes or offering. I am one of the isolated ones. We never hear preaching unless an elder chanced to come this way. The first to preach the gospel in this part of the country was Elder C. L. Snow about the year 1906 and since then Elders R. L. McClain, T. C. Kelly, J. T. Davis, H. E. Moler, F. Moser, have been here and held some meetings for us. We hope they will come again for the people here surely need the gospel.

I send this money with a free good will and a prayerful heart and only wish it was ten times as much. I pray it may go to help some missionary or his family, or some worthy poor. I wish I had more to send but this is all I can send now, though I hope I can send more soon. Trusting the Lord will bless me with more to send,

Your sister in the gospel,

Mrs. E. C. Skaggs.

COPENHAGEN, Denmark, Feb. 21, 1913.

Editor Ensign:—The following is part of a communication from A. Kippe of Grasslichterfelde, Berlin, Germany, and will no doubt be appreciated by all interested in the spread of truth, I hence forward same to the ENSIGN readers. The brother says:

"I had occasion to visit a Mormon congregation at Einsbeck and preached to them twice at the request of Bro. Greene, heretofore an elder of the Utah church. They wanted to hear a "Josephite" and learn the difference between the two churches. I had fine liberty, the Lord was with me thus that already the next day I baptized four precious souls, among them their Elder Greene, Bro. Christian Eggers 75 years old stepped into the water with a leg painful with eczema. When he came out the pain was gone, and within a few days eczema healed, he had suffered for ten years. Two days afterward I baptized again five souls. About seven more feel converted and will be baptized next spring when I shall come over there again. I have been an elder for five years and not before baptized anybody, and now at once nine souls, and such a strong testimony of our Lord acknowledging my work in the old brother's healed leg, and a special satisfaction to me it was, that a Utah elder was my first baptized one!

At Hanover City, Brunswick, Hamburg etc., a good work could be done among the members of the Utah church. Bro. Greene is well acquainted there. At Hanover City many members feel dissatisfied with the Utah church, have rented a little hall at their own expense and wanted me to preach to them also, but I am very sorry I have not the means to go there. The Utah elders feel all enraged against me, saying our president is a spiritual etc."

The brethren in this field are all engaged doing what they can under the condition that confronts us, but the foregoing is the most encouraging news that has reached me lately.

Sr. Hansen and I expect to sail from here March 6, for New York on our homeward journey hoping to meet many of your readers at the General Conference at Lamoni.

In gospel bonds,

H. N. Hansen.

PLAINFIELD, Ind., March 6.

Editor Ensign:—In Southern Indiana we have been having such weather as to greatly hinder our work of preaching the gospel. Rain, snow, and mud, with freezing and thawing alternately, keep the roads in such shape that traveling is a very arduous unpleasant task. Just now we are in a section "where the mud does not trouble us much, but the bad March weather continues. This kind of weather, hindering us so much in our work, increases our longing to see our home in Holden, Missouri.

We have worked altogether in the country this winter, and have "roughed it" somewhat, but have thereby been made acquainted with the fact that our power of endurance is not what it was twenty-two years ago. We now soon fatigue when it comes to walking.

Bro. Jacob Hall, Fred Moser, Jr. and Chas. Nolan have done good work during the winter. Bro. Moser and Nolan have worked together most of the time, and I find their efforts have been well received and appreciated by both Saints and friends. I hear good words for them wherever they have been. That they possess the qualities of courage and zeal that are required, along with other qualifications, to make good missionaries, was evidenced by their experience near Bilsley, where one of them was shot at while preaching, and a few nights later a volley of rocks thrown through a window into their congregation. Neither of them flinched, nor manifested any desire to quit the place until it became apparent that their work there was done.

I am now with Bro. and Sr. Wm. Harbtreit trying to

hold a few meetings at the school house. This is one of the old waste places of the Southern Indiana District. Most of the saints have either died or moved away. The immigration of saints to Missouri has seriously crippled a number of branches in this district, and the district itself thereby affected. The few remaining are left to do the best they can, or perish. Some are holding on nobly, others get discouraged and easily give up. If those going to Missouri better their condition, and better assist in building up the work of the Lord, all well and good. But otherwise—might have been better to stand by the work here which they professed to have so much love for.

News of good interest attending the efforts of the brethren in Tennessee is reported.

The missionaries have begun to think about general conference, and how to get there.

H. E. Moler.

JOPLIN, Mo., Feb. 21.

Editor Ensign:—The Joplin saints are rejoicing. We have been having such excellent prayer meetings; all seeming to have enjoyed God's Spirit. It is very encouraging to see this happy band of saints united as one family. It is not to be wondered at that God's Spirit is with them. I am happy in the thought that the saints everywhere are awakening to the importance of cultivating a love which will cause them to overlook the faults and also see the good in our fellow creatures.

We have gained one of the most splendid victories through the Curtis-Carlton debate that I ever saw. There has been a great deal of good accomplished. Then the protracted meetings which followed were attended with such interest. Bro. Curtis was indeed loath to leave.

It may be of interest to the Kansas City and Independence saints to hear that my brother-in-law, Mr. Jack Seaford, was baptized last night by Bro. J. F. Curtis.

The saints of this branch held a fast for him a few weeks ago. We kept praying and have certainly met with the desired results. So we are happy to think that we are able to serve a God who hears and answers prayers. Bro. Curtis has baptized eleven since the debate and we were sorry to see him leave.

Yours in the one faith,

Caro B. Catlin.

MENTOR, O., March 3, 1913.

Dear Ensign:—I am writing this letter praying that it will enter into many homes and tell them of the good work Bro. Joseph Luff is doing. We thought it would be the only thing we could do to show our appreciation for the kindness and interest shown us by him. Our daughter is six years old and had a tapeworm for four years. Eight different doctors had treated her without success. They starved her and gave her such strong medicines that she would be sick for weeks after, and we thought we would lose her. We had given up all hope of ever getting the trouble removed until through the efforts and kindness of Bro. Joseph Luff and Bro. E. L. Kelley, we were able to take her to Bro. Luff's home, where he treated her, and in three hours, without her fasting, he removed a tape worm forty-five feet long, and the child was not sick one minute, and she is gaining every day, and we pray that God will bless and strengthen Bro. Joseph Luff in the good work that he is doing.

Yours in gospel bonds

Robt. E. Bainer, Sr. Dessie C. Bainer.

MAGAZINE NUMBER OF THE HERALD.

DEVOTED TO THE WORK OF JOSEPH SMITH, THE MARTYR.

On April 2, the Herald will issue a Magazine Number of extraordinary interest. We give below a list of special articles, subject to change providing lack of space shall crowd any of them out.

Editorial Department.

1. "The line of attack and Defense; religious Ideas introduced by Joseph Smith." This is a review of methods of attack upon our work, and our line of defense, and a statement of eight important religious ideas advocated by Joseph Smith. Illustrated with interesting views, including one of the forest where the first vision occurred, another of the room where the second vision was received, and numerous others of interest.

2. "Autograph Letters of Joseph Smith to his wife Emma." Facsimiles of two intensely interesting letters. The first written from Carthage Jail just a few hours before his death, probably the last words that he penned. The other written in chains from the jail in Richmond in 1838. These letters wrench the heart, while they give a true insight into the life of this man.

3. "Character sketches of Joseph Smith." Taken from reading by leading phrenologists, and from writings of personal friends and observers not members of the church.

Original Articles.

4. "The Tragedy at Carthage," by W. E. LaRue. Extract reprinted from our Historical Series, illustrated.

5. "Among Our Poets." Poems by some of our well known writers of verse, including, "The Tomb of the Martyrs," by Eleanor Waldorf Kearney.

6. "Joseph Smith; his reaffirmation of the Eternal Verities," by Charles E. Crumley. Illustrated.

7. "Joseph Smith; his attitude toward property, its distribution and uses," by Bishop Joseph Roberts. Illustrated.

8. "Joseph Smith; his prophecies," by F. M. Cooper. Illustrated.

9. "Joseph Smith; his influence on Modern Religious Thought," by Mark H. Siegfried. Illustrated.

The cover design is in colors. On the second page of the cover is reproduced a song composed by David H. Smith, with music by Audentia Anderson, "The Unknown Grave," referring to the fact that for many years the location of the tomb of the Martyrs was known only to the immediate family.

This will be one of the most interesting Magazine Numbers that we have ever published. Extra copies will be on sale during Conference, or can be ordered by mail from the Herald Publishing House, Lamoni, Iowa, for five cents each, 50 cents per dozen.

SERMONS AND ARTICLES

THE FAITH AND PRACTICE OF THE REORGANIZED CHURCH.

ELDER H. O. SMITH.

Editor's note.—This paper was read by Bro. Smith before the Ministerial Association of Fall River, Mass. Of the occasion he writes: "I certainly never had a finer experience in my life and the cordiality with which my paper was received was very gratifying to me. It speaks very highly for the Christian Spirit manifested by the ministers of Fall River. All seemed to be satisfied with the information I had given, and did not for a moment question the truthfulness of it, or show any of the animosity that is usually shown towards us."

We are glad to have the privilege of passing it on to our readers.

I presume if a text were needed upon which to base my paper this-morning that I would find the following from Paul's address before Felix very appropriate: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets". Like Paul, too, as he stood before Agrippa, I can say that I count myself happy to be given the privilege of giving the reason for my hope.

I am not unaware of the fact that the church of which I am a minister is looked upon as a kind of a nondescript among churches, and that few understand our position. In this also we are not out of harmony with the church of which Paul was a minister, for it is said of that church; "We desire to hear of thee what thou thinkest: for as concerning this sect we know that everywhere it is spoken against."

Some of the evils of which we are accused can be readily accounted for, others cannot. I presume that we cannot blame the people for associating us with the people in the West. That is we cannot blame them in one way, and in another way we do. It is susceptible of proof that we have nothing in common with them except those things which are held in common by all Christian churches, and we blame any man for condemning us unheard. In this day of haste and bustle, and in the multiplicity of churches, it would take a life time, possibly, to look into the merits of all, but if one has not the time to examine, one should not condemn.

I am told by your committee on programs that I am to go back to the beginning of my church and give its doctrine and practice. That we may be able to fully understand some of the things connected with its rise and progress, it might be well for me to give a little of its history.

The Church of Jesus Christ of Latter Day Saints was organized on the sixth day of April, 1830, in Western New York, by a man by the name of Joseph Smith, and as I am not dealing with this man personally, I shall leave a discussion of his character out of this paper, and deal directly with the doctrine of the church he has left behind.

For fourteen years, or until 1844, when its organizer was killed, the church flourished, and something like one hundred and fifty thousand members were brought into it. On the death of its founder there were several men who, ambitious for place and power, tried to get the leadership. Brigham Young was one of the most successful of all of these ambitious men. He led away about ten thousand, and established the organization known as the Mormon Church of Utah. Others had more or less of a following, and several factions sprung up. All of these factions, to some extent, departed from the original faith. The fact that men of their selves arose and taught things contrary to the original doctrine is not sufficient reason for condemning the original church. Paul warned the church of old that such would be the case after his departure, and it was so.

There were hundreds, yes, thousands, of members scattered all over the country who looked with disfavor upon these ambitious leaders, and when they came to examine the doctrines they taught, rejected their pretensions for leadership. Some of these members were banded together in what we call branches or congregations. They believed that a leader would come from the family of their former leader, and they waited. In 1851 and 1852, they began to come together and organize that they might better keep the scattered fragments together. This organization was called,

and is called today: "The Reorganized Church of Jesus Christ of Latter Day Saints." This organization looks upon all other organizations affected at the death of Joseph Smith, as departures from the faith, it, only, remaining faithful to the original doctrines of the church. Of course, as would be natural, the others look upon this Reorganization in the same light. This controversy has found its way into the courts in several instances and the decision has always gone in favor of the Reorganization, and its right to the possession of the property held by the original church has been recognized in every instance. I quote from the decision of Judge L. S. Sherman, Judge of the Court of Common Pleas, Lake County, Ohio, February 23, 1880, in whose court the Reorganization entered suit to recover from the Utah church the property formerly held by the original church, and known as the Kirtland Temple. The following is the decision:

"That the said Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original church, and has branches located in Illinois, Ohio, and other states."

"That the church in Utah, the Defendant, of which John Taylor is President, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of Celestial Marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of the said original church."

"And the Court do further find that Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and Successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and properties."

In the famous Temple Lot Suit, tried before Judge Phillips of Kansas City the same decision was rendered. Judge Phillips says:

"Beyond all cavil, if human testimony is to place any matter forever at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith its founder was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no secession, no 'parting of the ways' in any matter fundamental, or affecting its oneness."

Then, speaking of the breaking up of the church, and the forming of the various factions, he says of that portion of which Brigham Young became the leader:

"There can be no question of the fact that Brigham Young's assumed presidency was a bold and bald usurpation. . . . Brigham Young's assumption of this office (under the claim of something like a transfiguration) was itself a departure from the law of the church."

This he says of Brigham Young's assumption that his church was a continuation of the original church, and goes on in his decision to show that he and his followers departed from the faith by introducing polygamy, and other corrupt and criminal doctrines which were no part of the original faith.

The people in general have made the mistake in accepting Brigham Young's statement as true, and for that reason they have believed that the Latter Day Saint Church has taught, and practiced polygamy from the beginning, but this claim is proven false by the following portion of Judge Phillip's decision.

"Claim is made by the Utah church that this doctrine is predicated of a revelation made to Joseph Smith in July 1843. No such revelation was ever made public during the life time of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. This was never done."

You will remember that Judge Phillips prefaces his decision with, "Beyond all cavil, if human testimony is to place any matter forever at rest," these things of which he speaks are set at rest. You will readily perceive, then, that to look to Utah Mormonism as a correct representation of the doctrine and practice of the Latter Day Saint church is not doing justice to the people who hold to the original faith of that church, and yet everywhere we find the people believing that we are the same, and refusing to believe otherwise.

I will now take up the doctrine of the church and as briefly as I can present them to you for your consideration, with just a brief statement of the reasons why we believe as we do.

1st.—We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. Comment upon this doctrine is not necessary, perhaps, as all Christian churches hold this in common, I believe. All that is needful to say is that we believe that the Holy Ghost brings with it all of the gifts and blessings that anciently through

his influence came to men. This will appear as we proceed.

2nd.—We believe that men will be punished for their own sins, and not for Adam's transgression. That is, we believe that Christ through the sacrifice he made placed us back in an innocent condition before God, just as though the sin of Adam had never been committed. Or, in other words, by the sacrifice which he made for us on the cross he placed us in at-one-ment with God, and made it possible for us to continue that at-one-ment by doing as Christ did, that is doing all things that please him.

3rd.—We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel. These laws and ordinances of the gospel we believe to be: faith, repentance, baptism by immersion for the remission of sins, Laying on of hands for the gift of the Holy Ghost. We believe in the resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again, until the thousand years are expired. We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good or evil they shall have done.

Of the principle of Faith it is not necessary for me to say anything, perhaps, as that doctrine is held in common with all churches, but we do not believe that faith alone will save us, but our faith must be coupled with our works. We must not only believe that God is, but we must believe that he is a rewarder of those who diligently seek him, and it is through this diligent effort that we are saved, and faith is simply the impelling force that causes us to seek God and good.

Our idea of repentance is that true repentance consists in an abandonment of sin as well as sorrow for sin. In fact sorrow for sin is not of any value to us unless it is of sufficient poignancy to cause us to abandon the sin, and hence one of the statements found in our books is as follows: "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remembereth them no more. By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them," From this we conclude that sins are forgiven when they are given up—abandoned.

Of the doctrine of Baptism and its object it is necessary for me to say but little. We believe that it is necessary to salvation. When I speak of salvation I understand it to be a relative term, just as I believe that hell is a relative term. If our position is correct, that men are rewarded or punished according to the degree of good or evil they shall have done, then there are degrees of salvation as well as degrees of punishment. I presume that no one will deny that Christ taught baptism. If he taught it, there must be some efficacy in it. To say that there was and is no virtue in it would be to charge Christ with folly. If there is virtue in it, the man who obeys the command is entitled to a higher degree of salvation than the man who does not. It is not difficult to find the virtue in it, however, if we stop and analyze its relation to other commands of the Master. We all believe that faith in Christ will save us, and I presume that all will agree that our salvation depends upon the degree of faith we possess. That being true, if I want to create the fullest faith in Christ, I must teach all that he taught. I must follow the command he gave to his disciples and teach the observance of all that he taught. If I, in any way, discredit a single doctrine he taught, I am not teaching the full and complete faith in Christ that would entitle one to a full and complete salvation. If I discredit one doctrine he taught, I, practically, discredit all that he taught, if I take the liberty to reject a principle he taught, I am opening the way for others to reject any principle they may think is not necessary for them to obey. Centuries before Christ came into the world in the form of flesh the world was informed of his mission by prophecy. In one of those prophecies I find the following:

"I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:18, 19.

Remembering this, I cannot, as a minister for this Wondrous Man, and standing in his stead before the people, throw discredit on a single thing he taught. Laying all controversies aside, then, it is obvious that there is but one safe way to obtain the fullest salvation, and that is by living by every word that comes from the mouth of God and Christ.

This is our only plea for implicitly following the doctrine mentioned.

The laying on of hands for the reception of the Holy Ghost was practiced by the Apostles of Christ, and hence we conclude was essential to its reception. The same argument for the necessity of baptism holds good in this ordinance, hence we place this in our system of doctrine and practice.

Of the doctrine of the resurrection I will not say anything. There may be some differences between the doctrine as held by us and others, but we will let that pass, with the simple statement of belief. We can look into that later if it is desired.

The doctrine of Eternal Judgment. It is upon this doctrine that we hold views which are radically different from some others. As I have already said, we believe that there are degrees of reward and degrees of punishment. We believe that these degrees are referred to by Paul when he says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars." This makes three general divisions in the apportionment of the rewards and punishments. One, the highest, is typified by the brightness the sun, the next by the moon, and the lowest by the stars. This last glory, however, seems to have different conditions within itself, as Paul continues, "For one star differeth from another star in glory."

At another time Paul said he knew a man who had been taken up into the third heaven. A third heaven compels us to believe that there were the first and second heavens. Heaven, we believe, is not a place only, but a condition into which men may enter, and hence these three heavens represented three conditions of men in the spirit world, the same as the three glories mentioned by Paul in the other quotation.

We hold different views, possibly, on the question of the object of punishment as inflicted by God. We believe that punishment is retributive, that is according to the sin, and also corrective. Punishment being corrective, the individual punished will be reeemed from that punishment as soon as he is willing to be corrected. We do not believe that God's mercy ceases to be operative when life in the flesh ceases, but it is as eternal as the soul of man, and that no matter when the soul makes up his mind that he wants God, God is ready to receive him.

Personally I believe that this is what is referred to by Christ when he said to Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." No soul will be consigned to hell without hope of redemption therefrom. I believe that the poet Whittier was inspired by this thought when he penned the poem called the "Two Angels," two stanzas of which read:

"There Pity, shuddering, wept; but love with faith too strong for fear,
Took heart from God's almightiness and smiled a smile of cheer.
And lo! that tear of Pity quenched the flame whereon it fell,
And with the sunshine of that smile hope entered into hell."

His poem "The Ministers's Daughter," also reflects the same thought. So great is God's love that the gates of hell cannot keep the soul that needs him and wants him.

We differ, perhaps, in the idea as to of what our punishment consists. I presume that most of the ministers here have given up the idea of a literal hell of fire and brimstone, as radical changes have been made along that line in the reconstructing of creeds in late years, and perhaps there will not be so much difference now as in the early years of the church I represent. From the beginning we have believed that our punishment will consist in a consciousness of what we have lost by our disobedience. Salvation means a fitness to dwell with God. If we fail to acquire that fitness and are thrust out from his presence, we can never cease to regret that we failed to get into harmony with him.

The eternity of punishment will perhaps consist in this, we can never attain to what we might have attained to, had we given ourselves to God in this life when we had the opportunity, and we will never cease to regret that we did not start sooner in our progress upward, but we will be happy in the thought that all opportunity is not denied us, but that we can to a certain degree atone for our negligence. To those who have never had the opportunity in this life the gospel will come with all its power in the life to come.

We believe that a man must be called of God, and ordained by the laying on of hands of those in

authority, to entitle him to preach the gospel and administer in the ordinances thereof.

We presume that we are not different from others in this, but we may differ in regard to how one should be called of God. We believe that this call should be a direct revelation from God. Paul says, "No man taketh this honor unto himself, but he that is called of God as was Aaron." Heb. 5:4. It is not a call to oneself only, but it must come through a chosen instrument through which God reveals himself to the church. This involves a doctrine which will be considered a little further along—present revelation.

We believe in the same kind of organization that existed in the Primitive church: viz., Apostles, prophets, pastors, evangelists, etc.

Paul said, "God has set some in the church," and then enumerates some or all of those I have mentioned here. We believe that this means that these offices were established in the church by God, and the church, to be perpetuated, must, if fully organized, have these offices filled by men whom God calls to fill the positions named.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of Scripture is not full, but God, by his Spirit, will continue to reveal his word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel; viz.—The gift of Faith, discerning of spirits, prophecy, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love and so forth.

This commits us to the position that God is imminent in the church. We are not unique in the position that the Bible contains the word of God so far as it is translated correctly, for each church has its idea as to the correctness of the translation known as the Authorized Version, and there are none, I believe, who think that it is without its errors, hence when I say that we in common with other churches, have what we call a new translation of the Bible, you ought not to be horrified at it. We do not really claim that it is a translation but a correction of the Authorized Version. This correction we claim was made through this principle of belief that God is imminent in the church, and he directed in its production. In this we are unique no doubt. We are willing, however, to place this book upon its merits. It is not a production for the purpose of introducing a new doctrine, or to sustain some peculiar ideas of its translator. It makes no changes where vital principles of the doctrine of Christ are involved, and one who was not thoroughly versed in the Bible might read it and not discover that he was not reading the Authorized Version. For this reason our ministry use the Authorized Version in all the preaching services whether at home or abroad, calling attention to the other only where palpable errors are noticed, and in study, where greater light is needed in some passage. Lest I prove tedious I will not call attention, by comparison, to the two versions, but will leave that to some future time, should you become interested in the question enough to demand it. Or, if you desire to make the examination yourselves, the book can be purchased for one dollar in cloth, or one dollar and a quarter in full leather. It might prove interesting even if you were not willing to accede to its claim to being divinely produced.

Our belief in present revelation is another thing that makes us unique among churches. Believing in this doctrine, where other churches present to the world a discipline made by man, we present one made, as we believe, by God. This discipline stands on an equal basis with the Bible in the government of the church. Nothing enters into it that in any way conflicts with that which God has already revealed, however, but there must be, according to the rule of the church, the utmost harmony between that which God has revealed and that which he may reveal, for God will not contradict himself. On the same basis we accept the book called the Book of Mormon. Accepting them, not as a new revelation of God's will to man, but as two more witnesses for God, corroborating that which he has before revealed in the Bible. This gives us three witnesses for God, he thus, complying with his own instruction, that, "in the mouth of two or three witnesses shall every word be established."

Next comes a statement of belief that has been made necessary because of the odium cast upon us by the departure of the people in the west from the principles as taught by the early church, and their declaration of belief in the doctrine of polygamy. This has been necessary to make a clear distinction

between that church and ourselves. The sentiment of the first paragraph, however, was published as early as 1835 in our books in an article on marriage, but the latter part or paragraph is inserted for the purpose of drawing the line distinctly between those who hold to the doctrine of polygamy and those who do not.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock for either man or woman, except in cases where the contract of marriage is broken by death or transgression. We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed make men and women better in the domestic circle, and better citizens of town, county, and state; and, consequently, better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth"; and that such worship does not require a violation of the constitutional law of the land.

Our organization consists of a general organization which directs the general affairs of the church, controls the missionary force, and has general oversight of the whole church, or the church as a whole. Under this government we have district organizations composed of various sized territories according to membership, and these district organizations are composed of local congregations. All of these lesser organizations are self-governing. They make their own rules and laws to govern them, but in all things must conform to the general constitution of the church. So the church may be said to be a confederation of local churches, and each local church has the right to send delegates to the general assemblies of the church, and everything is done by common consent, or vote of the people.

The general organization consists of three men at the head called the Presidency. These men have control over the missionary force of the church as well as the local force, through a set of twelve men called apostles. These men either work directly or through another set of men called Seventy. These Seventy are divided into seven bodies of seventy men each, or four hundred and ninety men. The Twelve and the Seventy are supposed to travel constantly, doing missionary work, and looking after the general welfare of the work and church, at home and abroad.

Then there are Bishops who are in charge of the finances of the church, and High Priests, Elders, Priests, Teachers and Deacons, who have charge of local organizations. In addition to this there is what is known as the Order of Evangelists. These men are supposed to hold revivals among the membership, primarily, and among others, when opportunity offers, or necessity demands it.

Our opposition to polygamy comes from not only an innate horror of its effects, but because our sacred books mention it as especially displeasing to God. One of the commandments given to the church as early as February 1831, says:

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repeats not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out.

Again in the following month there came to the church a similar statement. It says:

"I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh.

The Book of Mormon says:

"Wherefore, my brethren, hear me and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.

Three other places does this book inveigh against the abomination of polygamy, and the Reorganization, recognizing that those who would trample on God's laws would also trample on the laws of the land, began early to look with suspicion upon the pretensions of Brigham Young and his followers. Naturally they were the sufferers in the introduction of these abominations, for they knew that they would be classed with those who were steeped in this iniquity. So, in 1863 they established a mission in Utah to protest against the evils practiced there and to endeavor so far as possible to turn the people from the wrong. They found that their fears were well grounded. They found that the people out there were not only treating the laws of God with contempt, but they were trampling on the most sacred privileges of citizenship in the Republic. Consequently we took early measures to bring these things before

Congress, and recommend legislation to put a stop to these abuses. On April 12, 1876, a memorial was sent to Congress pointing out the abuses and asking that such measures be taken that would in future bring about a better condition of things.

I mention these things to show that the organization of which I am member, and representative, preceded other religious organizations, not only in the field of religious endeavor to show these people the error of their ways, but preceded other bodies in recommending legislative enactments that would blot out this foul stain on the nation. This has caused many of the newspapers of the day to draw the distinction between us and the church in Utah. The people composing this organization were fully alive to the dangers lurking there, and not only did they begin in 1876, but they have continued to advocate national intervention looking to the blotting out of polygamy. The movement that is now agitating the State of Massachusetts and other states, asking for a constitutional amendment, was early regarded by the Reorganization as the only solution to the question. Eleven years ago this coming April, this body of religious workers met in general conference in Lamoni, Iowa, their headquarters. During that conference, on April 17th, the following resolution with its preambles was presented, and unanimously adopted.

"Whereas, it is currently reported that polygamy is still practiced in Utah and adjacent States and Territories, in defiance of the laws of God and the laws of the land; and,

"Whereas, the laws enacted by State legislation seem to be inadequate to prevent or prohibit the practice of polygamy without the intervention of Federal enactment; therefore be it

"Resolved, That we, the Reorganized Church of Jesus Christ of Latter Day Saints, in General Conference assembled, favor the enactment of an amendment to the Constitution of the United States prohibiting the practice of polygamy in all the States and Territories under the jurisdiction of the Republic."

As I said, this was unanimously adopted, and a copy was ordered sent to all of the Representatives from Iowa in Congress, with a request to present the same to that body.

What I say in regard to this matter is true of nearly all, if not quite all, of the reforms introduced in the last century, religiously or otherwise. It has only been in recent years, in fact within the memory of men who are listening to this paper, that any one has had the temerity to advocate the doctrine of probation after death. That is, I mean any one in the popular churches of today, but this church of which I am a representative, placed that doctrine in its discipline, or formula of faith in the very beginning of its existence nearly a century ago.

This church made the law of tithing, the paying of the tenth of one's increase, its financial law, and has lived to see other churches advocating it as the divinely appointed way of raising revenue for church purposes.

It declared its belief in the promise given by Christ that "these signs shall follow them that believe" in the very beginning of its career, and has watched with interest the increase in this belief in various forms since that time. It is true that few have come to the exact, or literal interpretation of that promise, but the principle back of it is the foundation of the great Christian Science movement as well as others.

Believing all things written by prophets, it advocated the gathering of the Jews back to the land of Palestine, and was ridiculed for its faith in those promises, but today it is acknowledged as an assured fact, and hundreds are pointing to it as another evidence of fulfilled prophecy.

It took its stand very early in its career for the cause of temperance, and anticipated by many years the crusade against tobacco in any form. I will quote to you a paragraph from one of the revelations upon this subject given as early as 1833.

"Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold this should be wine; yea, pure wine of the grape of the vine of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill."

This was accepted by them as a direct communication upon the subject from God, and this accounts for the fact that the Latter Day Saints are always at the front in any movement looking to the suppression of these evils, and you never

find a drunkard among them, and very few tobacco users.

In 1907 Missouri voted upon the question of constitutional amendment. The temperance people wanted the good old State to 'show' the rest of the States that it could take the lead in a national reform in such matters, and had all Christian denominations voted as solidly for it as did the Latter Day Saints, Missouri would now be a prohibition State. Of the attitude of the Latter Day Saints upon this question the *Missouri Issue*, a paper published in St. Louis, in its issue of December 13, 1907, says:

"In Independence the results were not so satisfactory. Many old residents remembering the experience of years ago when the city was nominally dry for four years, but in reality very wet, and not realizing the vast change in public sentiment that has taken place in ten years, seemed to fear that should the town go 'dry' the old conditions would appear again. Hence they voted for the licensed saloons. Church members were far from being unanimous on the question. The Latter Day Saints, who are very numerous in the city, threw their undivided support in behalf of prohibition and so won great respect, but the same course was not followed by the rest of the church going people."

Perhaps the Latter Day Saints did not lead other people in their fealty to the government, but they took occasion very early to state their views on the question and to declare a separation of church and State. Quoting from one of their revelations given as early as 1831, I find the following:

"Let no man think that he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counselleth or sitteth upon the judgment seat. Let no man break the laws of the land; for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which you have received from my hand are the laws of the church, and in this light ye shall hold forth."

Quite a contrast this with the arrogant utterance of Brigham Young and others after they had gone to Utah, when they declared as follows:

"Our ecclesiastical government is the government of heaven, and incorporates all governments in earth and hell. It is the fountain, the mainspring, the source of all light, power and governments that ever did, or ever will exist. It circumscribes the governments of this world."—Brigham Young.

"The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. Any people undertaking to govern themselves by laws of their own making and by officers of their own appointment are in direct rebellion against the kingdom of God.—Orson Pratt.

As I said, we may not be in advance of others in our fealty to the government, but we were in advance of others in declaring our belief in the sacredness of the Constitution of the country. In one of the early revelations, given in December, 1833, I find the following:

"It is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

This declares the Constitution of the United States to be God given—inspired, and every true Latter Day Saint is bound to its support. In another revelation this support of the Constitution is enjoined upon them. It reads as follows:

"And now, verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these cometh of evil. I, the Lord God, maketh you free; therefore ye are free indeed; and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

It is the carrying out of such sentiments as these which has caused the press of the Middle West to eulogize us as being above the ordinary in our fealty to the government, and leaders in reform movements. The Independence Daily *Sentinel* of April 7, 1888, had the following to say of the people who assembled there for a general conference:

"It is no longer excusable to charge upon the Reorganized Church sympathy with the polygamists. They regret the Salt Lake dogma with loathing and disgust, and teach and keep the marriage relation as sacredly as other Protestant people.

"The sobriety of the Mormon people of this community and their testimony against all forms of dissipation does them great honor and ought to silence the tongue of ignorant criticism."

Iowa stands first in the number of its citizens who are Latter Day Saints, and the *Globe* of Coun-

cil Bluffs has this to say of them in its issue of October 13, 1892.

"At Logan tomorrow the Latter Day Saints will decide upon the next place of meeting for the next year. About fifteen thousand people attended the meeting at Logan, and it will be seen that the city that secures the meeting captures a big prize. Council Bluffs will make an effort to have the next meeting held here. . . . The people of Council Bluffs will gladly welcome them and the *Globe* speaks for them a generous and kind treatment in the event of their coming. The Latter Day Saints can rest assured that if they honor Council Bluffs by holding their next annual reunion here, and it is an honor to the city to be the scene of the meeting of such a body of respectable citizens, they will be given the best of treatment."

And the Missouri Valley *News* a paper published at Missouri Valley about ten miles from the place where this reunion was held said this:

"Many are the agencies that together are shaping the future of the great civilization now centering in this Garden Valley of the world, Silent and unnoticed are the forces moving into position for the final fulfillment of our destiny as a nation. . . . By disintegration the Latter Day Saints found themselves separated from the polygamous Mormons and left to develop into a moral civilizing force in the fertile valleys where Mormonism first found foothold, while the evil portion went on to its rapid rise to power and even more rapid fall to pieces. . . . These Latter Day Saints in camp in our country for their annual harvest of souls, point with pride to their open creed as evidence of their true Christian spirit and the world cannot but say: 'Ye have done well, abide with us.' Their devotions are genuine. Their moral lives of the best. Their presses are messengers bearing good tidings. Their loyalty leads them to place the national colors over their holy altars. It is well. . . . Tried by these signs the Latter Day Saints are worthy of a welcome as one of the forces that will at all times hold high the starry banner, honor the powers that in creating it gave them a home where freedom of conscience is the keystone of all liberty, of all Christianity, and of all civilization."

But why present more? It is suggested that having, like poor dog Tray, been caught in bad company that we change our name, so that people will not associate us with the people of the West. Is it not better for us to try and live down the scandal attached to the name of Latter Day Saint, and through upright conduct make the name a synonym for good instead of evil?

The present head of the Reorganized Church when he came to his majority, found not only the church which his father organized, besmirched by the foul doctrines taught in its name, but he found the name of his father besmirched and befouled by having attributed to him the teaching of these infamous doctrines, and he made a vow that he would clear that name from the shroud of filth that had been cast upon it. Where he is known and his church is known he has succeeded, as these testimonies already given and the following will show. Speaking of President Joseph Smith, the history of Decatur County, Iowa, where he lived for many years, says:

"His youth was passed amid trials, sorrows and afflictions that would have embittered one of less noble character against the world. His life has been saddened by the events of those years, but his manhood has not deteriorated, and it may be that the persecution of his family, which did not end with the death of his father, has had much to do with the forming of his character. No semblance of intolerance has place there. The same liberty of action and thought he exercises himself, he freely accords to all. . . . In religion, loyal to the faith of his father, he recognizes in every worker of good, a brother. As a citizen no man outranks him in fealty to the government. As a man his character of honor and integrity stands unquestioned. . . . He has with others labored diligently, . . . has seen the church over which he presides grow from a handful, obscure and unpopular, into a body of persistent workers of many thousands of honest, honorable men, known and loved of their neighbors, and loyal to their country."

Mr. Smith lived for many years in Plano, Ill., where the headquarters of the church were for the first years of its existence. In 1831 he left there and removed to Lamoni, Iowa. On his departure from his former home his town paper, *The Kendall County Record* has this to say:

"Mr. Smith leaves Plano, but carries the good will of Plano's citizens with him. He has lived here for the past fifteen years, and has always borne the reputation of a good citizen. Always to be found on the side of right, he maintained his position to the end, and goes to his future home with sad farewells and good wishes of his many friends."

This is the natural outgrowth of the religion taught by the Latter Day Saints. That which is known in the world by the name of Mormonism is a fungous excrescence, a barnacle which we would gladly see scraped from the bottom of the religious and political ship.

We court investigation of our claims. We believe that they will stand the closest scrutiny. We only ask that prejudice be laid aside and a careful, candid examination be made, and we believe that you will come to the same conclusion that honest investigators have come to in the past.

I presume that the question of Mormonism never had a more thorough investigation than it

had during what is known as the Smoot trial, and the conclusion in regard to the origin of polygamy and its kindred doctrines was that these evil doctrines were palmed off upon the people as the product of Joseph Smith, by Brigham Young, when he, himself, was the real author. Of this, United States Senator, Julius C. Burrows, chairman of the committee of investigation says:

"In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the Martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. . . . Such the mythical story palmed off on a deluded people."—*Congressional Record*, Dec. 13, 1906.

Of the difference between the Reorganization and the people of Utah this same senator says, in another part of the same speech:

"The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon church, scattering its adherents in divers directions and for the time being seemed to prestage the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, son of the Prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon Church, and its adherents—numbering some fifty thousand, peaceable, patriotic, and law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be, and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment house or secret order—worship in the open like other church organizations, unquestioned and unmolested."

On the 17th of the same month the *Congressional Record* contains a speech by Hon. Fred T. Dubois, Senator from Idaho in which he makes the following statement:

"It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan (Mr. Burrows) treated upon it the other day—that there is a branch of the Mormons, called the "Josephites," who ought to be separated clearly in the minds of all Senators from the Brighamite Mormons. The Josephites claim that they are custodians of the church as it was founded. They claim that Brigham Young has interjected doctrines into the church which the Mormons did not accept in the beginning. At any rate, however that may be, the Josephite Mormons, with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects."

These sentiments come from men who have thoroughly investigated the matter of which they speak, and it should be considered as carrying great weight in forming an opinion upon the subject.

The nickname Mormon, Mormonism, and so forth, was given to the early believers in the Book of Mormon, but it is just as absurd to call us Mormons, as to call believers in the Bible, Bibles. We as a people do not recognize the name as a proper one by which we should be called, but the world persists in so designating us. The stigma attaching to the name is very odious to us, however, and the name of Mormon is very offensive to a member of the Reorganization.

Some people think that it is not worth while to investigate the claims of the Latter Day Saints. They pass it by as a joke, as something that is beneath the notice of a thinking man, it is not worth while to give it a second sober thought, and look upon those who have cast in their lot with the movement as a deluded set, and yet those who have carefully examined, have seen in the movement begun by Joseph Smith nearly a century ago something of which they have prophesied great things, or at least great possibilities. The Hon. Josiah Quincy visited Joseph Smith just shortly before his death and of the man and his work he says:

"It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith the Mormon Prophet*. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatic and impostor are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of religion exerted and still exerts through him into relief before us, not as a rogue to be crimated,

but as a phenomenon to be explained. . . . Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death."—*Figures of the Past*, page 376.

No system of religion has ever had to pass through a more scathing ordeal than that through which the religion of the Latter Day Saint has passed. Against it on one side has been arraigned the forces of other Christian churches combined. The fight against it, I believe, in most instances, has been an honest fight against what they conceived to be a wrong,—an error, but it has not been entirely free from prejudice, and we will hail the day when that prejudice is done away, and honest, fair investigation takes its place, when the cry "Can any good thing come out of Nazareth?" shall cease and a man and his religion will be examined on merit.

On the other hand it has passed through one of the most death-dealing ordeals in the great apostasy under the leadership of Brigham Young which threatened at one time to destroy the faith entirely, and had it not been founded on something better than most of its enemies are willing to admit it would have gone down under the calamity that came upon it at that time. Never did the words of Peter have a more literal fulfillment when he said:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

It has survived all this, and flourishes; not with a rapid growth but with a steady, even advance that nothing can check. It is not popular, and I am glad it is not, for, when not popular, men come to it not for the sake of pleasing their fellowman, but because of its intrinsic worth,—the love of truth.

I would not have it popular until that time shall come when Truth is popular; and when it shall be as stated by the Master, recorded in Luke 16:16, "Since that time the kingdom of God is preached and every man who seeketh truth presseth into it." I quote it as found in our new translation.

To me the theme is inspiring, and I know not where to stop, but as briefly as I can I present to you this outline of the history, doctrine, and practice of our church, hoping that you may be sufficiently interested to investigate further. Some of the doctrines presented may seem to you absurd, but to me they are vital, and not only to me but to thousands of others are they like a lamp upon the feet and a light on the path. Upon them we as a people are depending for a guide here in this life, and upon them hangs our hope of eternal life in the world to come.

DEPARTMENT OF
Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, EDITOR,
1416 W. Walnut St., Independence, Mo.

HEARTS OF GOLD.

The law of association and fellowship has for its final apotheosis the realization of that which may be found only in the promises of God as indicated in His word,—such as for instance, that found in Rev. 21:1-4, the third verse of which we quote: "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The thoughts to which I may give utterance are suggested to me by the reception through the mails of a post card photo of a group of women workers whose familiar forms and faces vividly remind us of the real meaning that attaches to the phrase, "the communion of saints;" and of the never to be forgotten times of social and spiritual uplift, and the meetings, and conferences, and "reunions" that seasoned so much of the Pentecostal Spirit and power.

"Dennisport" and "Cape Cod" sand dunes,—and scant sea blown vegetation may not have many charms for people born and reared upon the rich soil of the western prairies; but to the writer, who has, by the grace of God found "the bread of life" so freely distributed to souls that "hunger and thirst after righteousness" in the "Old Bay State," whose shores are swept by the Atlantic Ocean, is not ever prove a green and fertile spot where the choicest and purest affections are implanted and nourished into the life which is filled with the fullness of God's provision;—the life supernal, the glory and bliss unending.

"Hearts of Gold!"—Tried in the fires of temptation, and of affliction, denial of earthly pleasure or profit; if enforced it may be, perhaps, by the grace of God and consent of the sufferer for the purging or eliminating processes of God, that only the gold may remain. Who knows, but God? Who may most reasonably assume, but those who have "tasted of the sweets of self denial" and are in the heat of the conflict, "the fight of faith" in the struggle for the supreme good? "Who better than these, are qualified to say, in what "eternal riches" consist?

"Father, I will, that those whom thou hast given me,

may be with me where I am." "Having loved them, ho loved them until the end"—of his earth life, and thus expressed his desire for continuance of fellowship in the great beyond.

We may never meet again this side of the tomb, these "Hearts of Gold;" we may never join with them again in repetition of the memory blessed "reunions" with the "Cape Cod folks;" but we shall never forget, we never can forget, the old and early friends and associations of our New England life, and we trust, and believe, our character for permanency with which these Godly men and women in our association have furnished us.

Life has no significance apart from personality; and "personality" has its attached dangers, as well as its blessings.

The companionship and "communion of saints!"—real saints; are companions and fellow travelers in the road that leads only to God;—to the everlasting and permanent good.

Hearts corrupted by fleshly and carnal desire or indulgence; by worldly and unprofitable association,—by getting over the line, and into the ranks of those who are "lovers of pleasure, more than lovers of God;"—to whom the attraction of the service of God in his house upon the Sabbath day;—the hour of private devotion, or public service has lost its charm, or has failed to attract, or to hold them to the safe life;—these are the hearts atrophied, diseased,—spiritually abnormal, or out of harmonious working with the designs of God.

In closing, I wish to pay tribute to the lives of these "Cape Cod" sisters—whose pictures are now before me,—as I have known them in the past, and believe them yet to be.

In these forms and faces taken evidently at the Massachusetts reunion, I see but little evidence of superficial pride, or worldly mindedness;—no silks, or satin brocade, no diamonds, or "picture hats." There "outward adornments" consisting not "of braided hair, or gold, or pearls, or costly array," but of evidences to us of the unimpaired brilliancy of the gems that from the inward, and secret recesses of the soul, still shine out through their countenances from these "Hearts of Gold."

M. H. B.

MISCELLANEOUS

CONFERENCE NOTICES.

The conference at St. Charles, Mo., will hold its sessions in the St. Charles court house, between Washington and Jefferson streets. The priests meeting will be held Saturday evening in Huniag's Hall, our regular meeting place.
V. DeCoster.

WHAT WOULD THEY SAY NOW?

"Balloons and locomotives are all the ton in the East. If it were possible to steer the airy monitor, all passengers and the mail would soon be conveyed by 'space-boats' now vulgarly called balloons. As to locomotives, the 'John Little' of Philadelphia, ran 97 miles in 150 minutes, a few days since. Whew!"—*New York Messenger*, 1845.

TO THE THIRD SEVENTY.

Dear Brethren:—Will you please send your report to me soon, using the same blank furnished by the Twelve. I do not have the addresses of all the quorum. Let us all respond to this reminder.

Yours in service,
R. W. Farrell.

29 Jaques St., Winter Hill, Mass.

WOMAN'S AUXILIARY.

It has been arranged, nothing preventing, to hold the business session of the Woman's Auxiliary on Tuesday morning, April 8th, beginning at 9 o'clock. It is hoped the sisters will make a special effort to be present. We believe the work of this Auxiliary is of sufficient importance to demand the attention of every sister in the church.

The evening session of the Auxiliary has been appointed for Thursday evening, April 10th.

Advisory Board of W. A. for S. S.

RAILROAD RATES TO GENERAL CONFERENCE.

Informal notice has been given that the Burlington Route has granted a rate of two cents per mile in each direction from points in the State of Missouri only to Lamoni, Iowa, to the April general conventions and general conference.

Dates of sale on going trips limited to April 1-7 inclusive. Final return limit, April 21.

Tariffs giving particulars to agents will not be issued until about March 15-20. Probably it will be necessary to obtain certificates with going tickets, to secure reduction on return trip. Make inquiry of agents for same; the undersigned will publish further items if received in time. Those coming from Missouri and those crossing the State in transit should take note of the reduction.

Trains Nos. 111 and 112 on the Chariton Branch, running between Chariton, Iowa, and St. Joseph and Kansas City, Missouri, will run direct to Lamoni April 1-7 inclusive, also on other dates at the close of conference.

Parties traveling together from Chicago, St. Louis, Kansas City, etc., should make arrangements with local agents for special car service.

R. S. Salyards,
Church Secretary.

Lamoni, Iowa, March 6, 1913.

NOTICES.

Since my letter in ENSIGN of the Curtis-Carlin debate I have had so many calls for the twenty verses read by Bro. Curtis at the close of said debate, I have decided to have 500 more printed so I can supply the demand of all who may wish them at five cents a copy or six for twenty-five cents by mail, by addressing Henry Sparling, R. 10, Springfield, Mo.

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1 Cal. & St. Louis Special (Stops for St. Louis (passengers))	10 36 a m
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12 Sedalia Local (all stops)	6 15 p m
12 Nevada Local	5 30 p m
1 Cal. & St. Louis Express	5 50 p m

WEST BOUND.

101 Joplin & Kansas City Mail	6 13 a m
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- Kansas City, Mo., Fourth Church, North-third St. and Grand Ave. L. A. Fowler, president, 3749 Park Ave.
- St. Joseph, Mo., V. M. Goodrich, pastor, 81D Tenth St.
- St. Joseph, Mo., Second Church, Ohio and Prior Avenue. J. L. Bear, Jr., president, 211 Harvard St.
- St. Joseph, Mo., Third Church, Third and Hickory Sts. W. P. Pickering, president, 2004 S. Fourth Street.
- St. Louis, Mo., Glascoe Ave. and Dickson St. R. Archibald, president.
- Chicago, Ill., Central, Victoria and Billon streets. T. J. Elliott, president.
- Springfield, Mo., Dale St. and Collett Ave. J. W. Quinn, pastor, 1955 N. Boonville St.
- Trenton, Mo., Cutlip's Hall, Opera House block, on Water St. J. D. Perry, president.
- Toledo, Ohio, Hall at 3055 Summit Ave. W. S. Hettrick, pastor, 1709 Detroit Ave.
- Minneapolis, Minn., Fifth and Queen Avenues, North. Charles Lundeen, president, 427 Knox Ave., North.
- Salt Lake City, Utah, 772 East Fourth South Street.
- Providence, R. I., Bellevue Ave. off Cranston.
- Omaha, Neb., Twenty-fourth and Ohio Sts. Paul N. Craig, city missionary, 1214 Lincoln St. M. A. Peterson, president, 117 N. 20th St.
- 207 Ann St.
- Lynch, Neb., A. O. U. W. Hall, Tenth and N. T. Chapman, president, 7th St.
- Colorado Springs, Colo., 513 N. Prospect St. E. J. Clarke, pastor.
- Columbus, Ohio, G. A. R. Hall, north side of Hudson St. High Street car, get off at Hudson St. E. Matthews, president, 125 Sherman Avenue.
- Cleveland, Ohio, Wade Park Ave. and Seventh Street. S. J. Smith, president, 64th St.
- Bozeman, Mont., 23 N. Seventh Ave. L. E. Hills, pastor.
- Sanction, Pa., (West side), Iovite Hall, 126 S. Main Ave. A. E. Stone, president, 1451 Academy Street.
- Pittsburgh, Pa., Tonopah and Reinty Avenues, Beechview. L. F. P. Curry, president, 2144 Fair Ave.
- Philadelphia, Pa., Howard and Ontario Sts. Walter W. Smith, pastor, 11 W. 11th St.
- Seattle, Wash., Killebourn St. and First Ave.
- Frederick, W. Holman, pastor, 423 E. Bagley Avenue.
- Spokane, Wash., Third and Smith Sts., Union Park. Oscar Case, pastor, E. 278 North Fourth Avenue.
- Wheeling, W. Va., 420 Jacob St. O. J. Terry, president, 411 Chelpline Street.

ZION'S ENSIGN

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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

"WHY JUDGE YE NOT WHAT IS RIGHT?"

In the above words the Savior reproved the Jews of his day because they did not properly see and consider the evidences relative to his kingdom. He said to them, "When ye see a cloud rise out of the west, straightway ye say, there cometh a shower; and so it is. And when ye see the south wind blow, ye say, there will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth, and how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?"—Luke 12:54-57.

The work of God is never without proper and sufficient evidences to satisfy every soul who is willing to examine them and accept them for what they really are, and those evidences are of such an abundant variety that any man, no matter what may be his disposition and needs, will find in them such as will meet his legitimate demands. In support of their work, Jesus and the apostles often had occasion to refer to "It is written," and all the principal events of the work of God in that age had been previously revealed to the prophets and recorded by them in the Scriptures, so that the fulfillment of these prophecies furnished a strong line of evidence which none could justly reject.

PROPHECY FULFILLED TODAY.

The same prophets who told of the events of Christ's first coming and the work to be done in that day, also told of his second coming and of the work that should precede it in the last days. In the establishment and perpetuation of this work it is found that every principal event has been foreshadowed by the ancient prophets thus furnishing a line of evidence which could not be used in support of anything else than the work of God. These prophecies include such events as the revelation of God, the coming of angels, the coming of the Book of Mormon, the raising up of a prophet, the organization of the church, the gathering of the saints, the persecutions, the apostasy under Brigham Young, the preservation of the work, and others.

The time when such prophecies should have their fulfillment is pointed out relatively with other events which would transpire in the world such as the restoration of Palestine to a fertile condition and the gathering of the Jews to that land, which have had, or are having, their fulfillment. These events were not under the control of the men who participated in them, but have come through the developments of God's purposes by the working of his divine hand.

HARMONY WITH TRUTH.

Apart from the prophetic evidences by which the divinity of the latter day work can be established; there are the evidences which appear from a comparison with the Bible of those records which the church accepts as inspired, viz., the Book of Mormon, and the revelations. While even the Christian world is following doctrines that are out of harmony with the teachings of the Bible the teachings of these records show a wondrous harmony with those taught in the Bible, which forms another line of evidence tending to establish the divinity of the work in which these records have a place.

ARCHAEOLOGY.

The Book of Mormon being a historical record of two ancient nations who lived upon the American continent tells considerable of their travels and civilization. The researches of the archaeologists in various parts of the land have brought forth multiplied evidences of the truth of that book as a history. True some apparent conflicts have appeared at times but later researches have resulted in favor of the Book of Mormon, as for instance, that book says that the ancient inhabitants possessed the horse as one of their domestic animals, but scientists held that the horse was unknown in America until brought by the Spaniards. Twenty years after the publication of the book fossil remains of the horse were found, since which time over thirty species of the horse have been brought to light. In the field of archaeology there is an abundance of material which furnishes an array of evidence strongly in support of the Book of Mormon and the truth which it contains.

THE HOLY SPIRIT.

Some may not have the ability or opportunity to enter into a thorough research of prophecy, doctrinal truth, archaeology, or other evidences requiring time, hard work, and to some extent learning, but there is a line of evidence which is open to all who are willing to put themselves in a condition to receive. That evidence is made available through the command and promise made by Christ, "Ask, and ye shall receive," and confirmed by James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (1:5). One of the revelations to the church says, "The Spirit lighteth every man through the world that hearkeneth to the voice of the Spirit," and the Book of Mormon speaking of the things contained therein says, "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." (Moroni 10). God has ever been the defender of his own work, and in all past ages the Holy Ghost has borne witness to the truth. It is the same today. The true seeker after truth is not dependent alone upon the natural evidences, nor upon the testimonies of his fellowmen, but God through his Spirit has provided a means by which every soul who has need and truly seeks for the truth with a proper motive, may receive assurance and satisfaction.

OTHER EVIDENCES.

In addition to these there are the confirmatory signs which Jesus said should follow the believer. As Christ's ministry of old went out into the world performing their work, it is said, the Lord worked with them confirming the word with signs following. The same signs have been with this church in fulfillment of the command and promise given soon after its organization in 1830, "Therefore, go ye into all the world . . . and as I said unto mine apostles, even so I say unto you . . . that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe." Doctrine and Covenants 83:10. These signs are not given for purposes of demonstration or experiment, but to meet the needs and emergencies of the believers, and that miracles, healings, tongues, prophecies, the casting out of devils, opening the eyes of the blind, etc., have followed this people is a well attested fact, if human testimony can be relied upon.

The trend of events among the nations of the world which are fulfilling many prophecies associated with those referring to the work of God through the church, also present a line of corroborative evidence. Again, in the fulfillment of prophecies found in the Book of Mormon and the revelations given through Joseph Smith, is found another line; but these are sufficient.

TACTICS OF OPPONENTS.

In the early days of the church most of the opposition was in the nature of persecution which assumed the most violent forms. Under it many

who had accepted the faith were deprived of the sacred rights of property, liberty and life. Proper evidences were not considered, but instead, blind prejudice, falsehood, calumny, and violence, were used to frustrate the work and destroy those engaged in it.

In later years the more violent forms of opposition have almost entirely ceased, but misrepresentation and slander have continued to be the means by which defeat of the work is sought.

THE CHURCH INVITES INVESTIGATION.

The church cannot afford to maintain an error, knowing that the inevitable future will bring to light every secret thing. If the position of the church is untenable, or any portion of the faith of the saints is unfounded in truth, they would welcome the evidences showing such error, for they prefer to be right before God for time and eternity rather than to hold a false faith and hope, and meet with disappointment in eternity. But in the investigation of that faith they insist that fairness and justness be had, and that its integrity and divinity be determined according to the common rules of justice and equity in the evidence presented.

Books have been written, articles have appeared in cyclopedias, magazines, and newspapers, lectures and sermons have been delivered, and tracts and pamphlets have been sent broadcast over the land, in denunciation of the work represented in the church of Jesus Christ, but in most instances the real evidences have not been used except in perverted form. Characteristics and actions have been attributed to the leaders based altogether upon falsehood, the doctrines have been misrepresented, and the books garbled, and upon such evidences Joseph Smith and the church have been adjudged unworthy of acceptance. By such evidences as these Jesus was condemned and crucified, and his disciples imprisoned and killed, and by such evidences the saints of latter days have also been condemned.

JUSTIFICATION.

Such a course can not be justified before man, nor before the throne of God. If the work be worthy of condemnation, such methods of exposition would still be indefensible, but when they are used against the good and true, they not only cause injustice to the innocent, but blind the vision of others by which they are denied the privileges and blessings that the truth might bring them.

"Why judge ye not what is right?" Why take some isolated individual act as the measure of a whole system of faith and practice? Why pervert the facts and then condemn by such perversion? Why not judge according to the whole evidence and determine truth by truth rather than by a false measure? The Reorganized Church has placed its all upon the altar of investigation and is willing to stand or fall by a just judgment in which the word of God is used as the measure.

The Church Secretary requests that all delegate credentials to general conference be mailed to him promptly on appointment, that the report of the committee on credentials be made up and published before the opening date, as provided by conference action. Credentials should not be held to be forwarded by the hands of delegates.

A number of the eastern cities are being treated weekly to two or more pages of religious advertising in some of the great dailies. One of these papers—The Baltimore News—says the advertising is being written by two men, one of whom "is a thorough student in religion with a fair knowledge of advertising, and the other an experienced advertising man with a fair knowledge of church work and history." In Philadelphia the churches have an association known as the "Associated Churches of Philadelphia," including all the protestant and Catholic churches, with the Christian Scientist, and Latter Day Saints, Y. M. C. A., and other societies. A publicity committee is maintained to prepare the advertisements which appear in the papers each Saturday, and which are put in such form as to make people think. Christianity is good enough to be advertised.

INDEPENDENCE ITEMS.

The approach of general conference is drawing a number of missionaries whose homes are here from their mission-fields for a few days visit before entering upon the work of the conference. Some of these have been absent for over ten months and have proved their title to a visit to home and loved ones.

The "harbingers of spring," the general church auditors, have come and have labored the past week in the Eastern and bishop's offices. They are Bro. George Blair and John Garver of Lamoni, and Lester Haas of Independence. All the various departments of church work handling funds, have their accounts audited by this board of auditors appointed by the general conference.

Elder J. W. Peterson of Winnipeg, Canada, was the speaker Sunday morning, the service being in charge of Pres. F. M. Smith, recently returned from Florida. At the same hour Elder G. E. Harrington, president of the Independence Stake addressed the children in the lower auditorium. His subject had been specially prepared for the children and was illustrated by charts which helped to make it instructive and entertaining. Elder F. M. Slover was the evening speaker.

A musical program will be rendered at the brick church of the Second Independence Branch, Monday evening, March 24, at which a silver collection will be taken for the benefit of the Walnut Park Mission. Refreshments will also be served at Curtis Hall near by.

A general priesthood meeting was held Monday evening with a fair attendance, at which the subjects of healing, and representation in general conference were discussed. These meetings are profitable occasions and might be made more so by a more extended co-operation.

SAINT LOUIS, MO..

Owing to the district conference being held in St. Charles, Mo., Sunday school was the only service held here March 16th, all church services being dispensed with in order to give every one an opportunity to attend the conference.

Our assistant superintendent, Bro. Charles Tanner, had charge of the Sunday school and at the close of the lesson read the lesson on faith from the *Exponent*.

Bro. G. S. Trowbridge was the speaker the morning of March 9th, his theme being, Temptation. Many beautiful thoughts were expressed. His reading was from the first chapter of James. Bro. S. A. Burgess delivered an excellent sermon on baptism the evening of the same day.

The regular branch business meeting was held March 4th. A motion was passed to celebrate our 50th anniversary Feb. 7, 1914. Three were added by baptism and one by letter of removal. The priesthood reports were such as evidenced work on their part. An urgent request was made in a paper read by our pastor that more attention be paid to church services.

The morning of March 10th Bro. E. E. Bell, our able choir chorister, gave a talk to the Sunday school on music, and requested that all who have any ability in the musical line should cultivate the gift of song and assist in the choir work.

St. Winn of Kansas City, the mother of St. Walround, is visiting here and taking advantage of church services. Elizabeth Patterson.

2739 Greer Ave,

QUINDARO BRANCH.

Having returned home after being absent for some time I will again resume my share of the branch work, although being very ably assisted in my work while away.

Sunday morning, March 2d, Elder J. C. Foss from Independence was the speaker, his subject was: "It is not the breaker of the law that is justified." He also sang a very beautiful song for the benefit of the children.

The sacrament and prayer service which was presided over by Bro. James Kaplinger and C. S. Barron was very well attended, and the Spirit of our heavenly Father prevailed. The evening speaker was Bro. C. S. Barron, his talk being mostly to the young men.

Our monthly business meeting was held Monday night, March 3. Some business which was transacted some time ago was reminded. Letters of removal were granted to Bro. George Essig and family to the 2nd Kansas City Branch.

March 9th Elders Wm. Newton and Essig were the speakers, morning and evening. Bro. Essig using a chart made his talk very interesting.

The Wednesday night prayer meetings are very well attended considering the bad streets and muddy roads. Bro. Alvin Knisley gave an interesting talk at Religio last Friday night.

Last Saturday Sr. Snell was called to Lexington, Mo., to attend the funeral of her grandson who died very suddenly.

Last Sunday morning Bro. M. H. Bond of the stake presidency was with us and spoke on the spiritual gifts, using for his text I Cor. 12:1, connected with Acts 17:8. His talk was very profitable. Elder James Kaplinger was the speaker at the Bennington Heights Branch in the morning. Our pastor, Elder D. E. Hough occupied the evening hour with good liberty.

Carrie Barron.

CORRESPONDENCE

LOVELAND, IOWA, Feb. 5.

Editor Ensign:—Wife and I came here to the fourth to hold meetings two miles west of this place. We had a nice crowd out last night. So many calls for preaching I can't fill them all. I have been laboring with N. V. Sheldon this year in the Pottawattamie District. I find a noble band of saints here, it is here like elsewhere, plenty of room for improvement; but I believe the majority are trying to come up higher. We are admonished to keep ourselves unspotted from the world and be ready to receive the great endowment of God's Holy Spirit, he has in store for us. So, dear saints, let us improve our opportunities while the day lasts.

I feel strong in the faith, and am happy in the Master's work. I have been blessed in presenting the word of the Lord. I got one of Bro. J. T. Curtis' charts of the two ways last month, and where I was holding meetings at Parish school house the people would crowd around me before and after meetings, and ask questions. I think they are just fine for new places. While we have not done any baptizing this year, we have made lots of friends for the cause, and broken down lots of prejudice. Some have told me they would be baptized soon; others say they never heard the like, or knew there was so much in the Bible. I know this work is true. I have had my prayers answered at one. Last winter I was taken sick very suddenly and I felt if I could get the elders to administer to me I would be healed. So I telephoned for Bro. S. Harding and Columbus Scott, and when they had laid their hands on me I got well immediately and the pain stopped at once. In June, 1912, when at Bro. John Carlyle's I took sick and was in bad shape. He administered to me and the pain was all gone in a few minutes; so you see the signs follow the believer.

In Doctrine and Covenants 10:6-7, we find "And now, verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit. Verily, verily I say unto you, I will impart unto you of my Spirit which shall enlighten your mind, which shall fill your soul with joy, and then shall ye know, or by this shall you know all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive."

Now, dear saints, is it not worth while to put forth our every effort to gain the higher and better life? It all lies in our power. Christ's statement is, if we will do the will of the Father we shall know. If there are any that do not know it is because they have not done the will of the Father.

In Doctrine and Covenants 58:6, "I command and a man obeys not." If we don't obey when he has warned us and we do not receive the blessings. Who is to blame?

We need spiritual food as well as physical food. Hoping and praying we may come up to the high standard in Christ Jesus, I remain your brother in gospel bonds,

H. N. Pierce.

McHUE, Ark., March 1.

Editor Ensign:—I will say that I have been receiving the *ENSIGN* and I am well pleased with it, and I will just say that I would like for you to still continue to send it for I would like to hear from the conference. I like to read the letters from all over the world, and it does me good to hear of so many coming to Christ, for I am a member of the Missionary Baptist Church, and I like to hear of any good work for it is of God, for all good cometh from God, and he is the only way by which we can get to that goodly land.

Well, it does me good to read a good paper that has the gospel in it, and the *ENSIGN* has lots of Christ's language in it, and Christ has all power over heaven and earth. So we must put our trust in him and he will do the rest. I remain as a brother in Christ but we don't belong to the same church here on earth but when we get to that better land we will be as one.

Lewis Webb.

SHEBESTA, Nebr., March 7.

Editor Ensign:—As I have not written for your columns for some time I will give a few statements to let you and the readers of our missionary paper know that I am still in the faith. I have been doing what I could for the Master in the mission in Utah. My time has been divided between the Master's work and some temporalities that it appeared necessary to care for.

My companion in the mission field was Bro. J. C. Christensen. I found him a good and congenial co-laborer. We found it difficult to accomplish much. The people, generally speaking, seemed to have no desire to hear our message.

I was called here to the bedside of my sister, Sr. E. J. Dickerson, who is very low and hardly expected to recover. I expect to visit one or two points on my way home and to conference.

Your as ever,

J. M. Stubbart.

BURLINGTON, IOWA, March 17.

Editor Ensign:—Some strangers have darkened the door of our little church here most every Sunday, but last night our hearts were made glad to see fifty strange faces. Many of them had never been in our church nor heard a sermon from our elders before. Sunday afternoon Bro. Miller and I attended a lecture down town. Bro. Miller announced the evening subject and extended an invitation. Many came gladly. May the work prosper in our earnest prayer.

Hopefully,

Mrs. O. R. Miller.

PARKERSBURG, W. Va.

Dear Ensign:—In renewing my subscription I thought I would write a few lines. We are among the isolated ones although I believe there are twenty-four Latter Day Saints in this city but no officers. Bro. Ullom visited us in the summer preached several sermons at my house also at Bro. Williams baptized seven; my three daughters and three children of Bro. William and his sister-in-law. The people here are very prejudiced and will not go out even to hear our sermons I wonder what excuse they will have to answer God, for he has told us to prove all things and hold fast to that which is good. I thank God he has permitted me to see the glory of this latter day work and I was glad when he answered my prayers and brought my children into the fold. My prayer is that he may choose out the honest hearted and establish a branch here.

If any of the elders pass through would be glad to have them call upon us. We are not rich in this world's goods but always welcome them in our home. My oldest daughter, Janie is teaching school near Ridgedale in Hampshire County. If any of the elders pass through there it might be a

good place to preach as she wrote she had only been at church once since she has been there and that was in a school house. She is near the large orchard there boarding with a family by the name of Copeland. I do enjoy reading the *ENSIGN* for it is so seldom we have any one to preach for us. We go to the other churches, but it is chaff compared with a gospel sermon. Pray for us and your word may get more interested and study God's word more and that we may so let our light shine that others may see our good works and glorify God and that we may live faithful to the end.

Your sister in gospel bonds

Clara Call.

BUCHANAN, Mich., Feb. 19, 1913.

Dear Ensign:—I say dear for I don't know how I should get along without you, as you are about all the preaching I get to hear, we live 6 miles from Buchanan and 9 miles from Galien on a farm. But we have been having some fine sermons of late, Bro. Clyde F. Ellis came on the 23d of January and staid three weeks and preached at the Coven school house to a good crowd every night, and as a token of esteem the friends and neighbors presented him with a neat little sum of money on the last night of his stay, for which he was very thankful, I think some are very near the kingdom they expressed themselves as believing he spoke the truth for he proved it all by the Bible. The seed is sown, God will take care of the results. One lady asked me if we were taught wrong who would have to pay the debt, I told her if we never knew any better the teacher would have to pay, but after we had heard the gospel in its fullness and then did not obey we would have the debt to pay ourselves, she said she hoped and prayed we would convert her son. I said "how about you?" "Well" she said "I left the Dunkards and joined the Christian church and thought I would live and die in it but sometimes I don't know." So I think there is a chance yet that she may obey. There are only two saints here myself and daughter, my husband and three sons do not belong to the church, and I ask the saints one and all to pray for them that they may all be brought to a knowledge of the truth.

Bro. Ellis went from here to Gennora four miles west of us, he is holding forth to good crowds, which are very attentive.

Your sister in the one faith

Ida Burgoyne.

MOUNTAINVILLE, Me., Feb. 17.

Editor Ensign:—A few lines this morning to your very valuable and instructive pages, to say that we are still in the faith once delivered unto the saints, and trying to strive to live in that way that we may finally triumph through our dear Redeemer, and have a well-earned part in Zion—beautiful Zion—with the faithful saints of our Lord and King.

As the days pass, I realize, as never before, the necessity, of a strict compliance with the celestial law if we would receive and inherit the blessings of the celestial kingdom, and the present blessings, which our Father has in store for his saints here and now. All of the great blessings are promised to us are upon certain conditions—conditions of faithfulness along certain lines—to the end, and unless we as saints are willing to do our part, we need not pray to God to do his; if so, he would certainly not be a God of justice to require obedience in some and give blessings to others regardless of their works. May the dear Father above help us as wise children, to look these issues square in the face and not be hearers only but a doer of the word as well.

The work in these parts has made no visible, material change, according to our views. Men must yield up some of the things of mammon and the world—give space for the Holy Spirit to enter their hearts, before they can expect to be truly converted to the everlasting gospel of Jesus Christ.

Desiring the prayers of God's people everywhere, and determining to continue on to the end, I remain

Your Bro. in the work

Wallace A. Small.

PITTSBURG, Kan., Feb. 25.

Dear Ensign:—After reading your most beloved pages and enjoying the same very much I thought perhaps a few lines from this corner of the Lord's vineyard might interest some. We have a real nice branch in this place, and are striving to press on in the work as best we can. I truly love this latter day work and the gospel seems dearer to me each day. I have been a member of this church about 20 years and I can testify of the goodness of God in many ways by healings and blessings in many various ways, in dreams and visions.

I know this work is of the Lord I have had many evidences of it and I rejoice in the work. I was glad of having the opportunity of being present and enjoy the debate held at Joplin by Bro. J. T. Curtis and Rev. Carlin, and also very grateful for renewed evidences of the truthfulness of the gospel, and the good spirit that prevailed all through the debate, and also the conference in which much good was done. Trusting we may have the prayers of the saints that we may be faithful and do all the good we can in our humble way.

I remain your sister in gospel bonds,

Mrs. J. N. Madden.

LEROY, Ohio, Feb. 12.

Dear Ensign:—I desire to write a few lines to tell of the goodness of God, and his saints, to my daughter and little grand-daughter, and how much it is appreciated. My little grand-daughter, Mabel, was in a terrible condition, from the effects of tapeworm, and last November I thought she would surely not live many days. She is six years old. Different doctors had repeatedly tried to rid her of it, without success, and I saw her again Christmas time, and something says, "write to Bro. Joseph Luff," and I did so immediately, for my daughter, as she was sick in bed at the time. This dear brother answered immediately, and through his instrumen-

tality the money was provided to get this child to him, where he got the horrible parasite in just three hours, and it was forty-five feet long. Tears of joy and gratitude filled my heart when I learned the good news.

Bro. Luff did this without charge, and they were kindly cared for by him and his wife while there, for which I want to thank them.

This is a portion of the letter I got from my daughter upon her return home: "I just got back last night all tired out, but happy, and thanking God in heaven for his goodness to me. Bro. Luff got the tapeworm, head and all, in three hours. And mother! Bro. Luff is the finest man living, so good and true, and, mother! he is doing the most wonderful work, and his work is all for God. He treats people all over the world, with the best success. Sr. Luff told me that every drop of medicine he used or sent out he prayed over; but mother! he is a poor, worn-out man. He has given his whole life to helping others. Oh, if there were only more like him!"

I refrain from writing more of this letter to me. Tears filled my eyes and a prayer arose from my heart for our Father in heaven to bless and strengthen this servant of the Most High that he may live to bless many others and have the Holy Spirit to abide continually with him, to comfort and cause him great joy.

truly rejoice in this glorious gospel, although I am one of the isolated ones and have many trials to endure. God's people will be a tried people; a peculiar people, zealous of good works; and may the Holy Spirit penetrate the hearts of saints that they may not withhold their means from the Lord's treasury, that the good work may not be hindered, but the coming of our Lord be realized.

Your humble sister in gospel bonds,
Mrs. Jennie A. Cleary.

P. O., Painesville, R. D. 2.

ROLLA, Mo., Feb. 19.

Dear Ensign:—I thought I would write a letter to this paper as I have never seen any letters from any saints anywhere around here, don't believe there are any saints near here as we have never heard of any.

My father, mother, four brothers, sister and myself came here in the spring of 1909, and we feel very lonesome as we lived in a good neighborhood of saints in Canada where we moved from, but we have some good neighbors here, for whom we are glad.

I am sixteen years old and am trying to always keep on the straight and narrow road though sometimes I fail to. I was baptized on my ninth birthday by Alvin Kniesley in Saskatchewan, Canada, and I have never regretted it and I hope I never shall.

I have often thought that children and young folks could not have as much faith or do as near right as older folks, because the Lord wouldn't answer their prayers or makethings known to them, but I have since thought different, for I know he will hear and answer children's prayers just as much as he will older people if they are just as sincere.

We would like to have the gospel spread in this part, and we expect to get a preacher to come here as soon as we are able to care for him right. We have handed out tracts and papers to some people here and have done as much to help along the cause as we can do.

I read Mr. Alvin Kniesley's letter in the Ensign and was very sorry to hear of his wife's death.

I hope this letter will be in print as it is the first I have ever tried to write to this paper. I always liked to read the letters in the Ensign better than other reading matter, though I like the other too.

Your hopeful little sister in the church,
L. L. Day.

INDEPENDENCE, Mo.

Sr. Mary Butler passed away on Jan. 27th. She was the wife of J. F. Butler, mother of Mrs. D. M. Dalby and Mrs. Thomas Manning, and sister of Bro. Elam and J. D. Erwin.

She heard and embraced the gospel at Manchester, Texas, in 1879, and to her the restored gospel was ever after paramount to all else and she never grew weary in dwelling upon the bright hope it afforded her, or in assisting in every way possible for its accomplishment. Her loving ministrations will continue to live, though she has passed to her reward.

We'll do the writer recall one act about two years ago, that is illustrative of the courage and zeal of this sister. I had called at her home for a short visit knowing she was in feeble health, and just as I was taking my leave she put into my hand a package of money, about \$50.00, mostly silver, saying, "Bro. Short, I want to make this an offering to assist in the building of the Lord's temple, and know when you receive this, that these small hands have earned and saved this by nickles and dimes, and I am so glad I can give it, it is a wonderful privilege, and to know that God permits man in this age to do so, is a great comfort to me."

Sr. Butler, just before passing from this life, requested that all property in which she held an interest be fully titled as provided for in the law. Her request was fully honored. A check for \$520 was sent soon after her demise.

Funeral sermon by Elder Lee Quick. Thus passeth another of the worthy ones.

Ellis Short.

MAPLETON, KAN., March 3.

Dear Ensign:—Your pages are laden with good news which comes to us every week. We do not see how we could get along without you having been a reader ever since its first publication. I don't see how saints get along without the church papers. I look for the Herald and Ensign as eagerly as a hungry man would his dinner. I am afflicted with neuralgia, rheumatism and will ask the saints to pray for me that God our merciful Father may remove it from me that I may perform that which is required of me without suffering, if it is God's will.

I and Bro. John Lovell of Holden, Mo., have been holding meetings for eighteen successive nights five miles south

of town, with good congregations and good interest. Bro. Lovell had to go home and Bro. J. E. Hughes came to the rescue and has done nobly.

Our Adventist friends have become jealous of our success and one, Samuel Odell went out and lectured against the Book of Mormon, and has sent for one of their divines to bury our efforts if possible. Poor, weak, short-sighted humanity! If they only knew they were fighting against God and his work they would not do it. We now have a regular appointment there every two weeks. Bro. W. R. Steels of Independence, Mo., was here and preached for us in our home school house one week, also lectured one night at Berlin, on the difference between Utah Mormonism and the Reorganized Church, all of which was enjoyed very much.

If any of the saints or friends want a good 80 acre farm two and one-quarter miles from town, come and see it, I would like to move into town close to the church and spend my time in the mission field as I feel more at home lifting my voice in defense of gospel truth. We have a good branch of from 125 to 150 saints here and more coming. Ever praying for the uplifting of God's work, I remain your brother in the gospel,
Route 2.

W. C. Hidy.

VANCOUVER, Wash., March 2.

Dear Ensign:—Your pages are duly appreciated by me. I think a few lines from here will not be amiss. There are about forty of us saints living in and near town, and we have a half hired, and we have a very interesting Sunday school under the leadership of Sr. Mary Shippy, and Religio by Sr. Florence Hansen, and the regular services of the branch are usually well attended. We are hoping to build a church in the near future.

I have been in the church nearly twenty-one years, being baptized by Elder James Caffal, March 20, 1892. God has wonderfully fulfilled his promise in John 7:17. I can truly testify, this is God's work. Elder G. M. Shippy lately from Detroit, Mich., held a series of meetings here in December last, which were very instructive and a few obeyed.

I would like to speak a word in regard to our present lessons in both the Senior grade of the Sunday school and the Religio Quarterlies, they are very instructive and will help us so much in our defending our position before the world. I advise all isolated saints to procure both quarterlies and study them. Neither was ever better. Ever praying for the peace of Zion, I am your sister,

Mrs. C. E. Williams.

IRONTON, Mo., Feb. 23.

Dear Editor:—I have been enjoying the Herald and Ensign, and thinking of the progress the church is making, and have thought how the saints could start the fire of swelling the Order of Enoch with financial funds by making offerings and by writing and encouraging others to do likewise through the church publications. Let us start the ball rolling, and your hearts will swell with joy. Let us awaken to the instructions of God's servants as they have been appealing to you and me for help.

Listen! This is God's work, and Brother R. Bullard says, when the land that has been purchased for homes for the saints, and for shops, and factories, has been paid for, then there will be shops and factories built for the benefit of the saints, (read Bro. E. Rannie's articles in some of the Herald's columns.) I have given a little for the Order and will give more, if every member could give a little, it would be better than a few giving it all.

My wife and I are isolated from church privileges, but I spent personally about \$25.00 to get preaching here, and at Pilot Knob and Brother J. T. Davis came, held 10 nights meeting, and 4 were baptized, good interest was manifested by many others. Let us put our shoulders to the wheel and help redeem Zion, whether we wish to go there soon to live, or not, and God will help us. Who will be the next to donate and write upon this subject to encourage others, I think the editors would give us space to print such good letters.

Yours for truth,
Albert C. Richardson.

NORTHEASTERN ILLINOIS.

SANDWICH, Ill., Feb. 25.

Dear Ensign:—I am convinced that many times it is impossible to put one's real feelings on paper. Now I have been laboring constantly in Sandwich since Jan. 21, and while our church there has not been very prosperous since the church building was burned some 11 years ago, however we have a small membership of good saints there.

The second week we got the use of the German Lutheran Church and have held forth 3 weeks of meeting with an audience of from 25 to 54. There are 3 or 4 who have decided to be baptized in the near future. There are quite a few who in the cloudy years of the past have become in a sense careless in their duties in the Kingdom of God. Some of these are glad to renew their covenants and are making things more as in days gone by, others are not so ready, or at least it takes longer to get started, while a few I fear never will awake to the sense of their real duty. The world and the deceitfulness of riches have blinded their eyes to duty, and I am sorry to say a few have yielded themselves to deep immoral sins, too grievous to mention here, the pruning hook of God's law must be applied. Now on the other hand there are numbers of good meaning people ready to hear the word at the preaching service and at their homes. The names of such men as W. W. Blair, I. L. Rogers Joseph Smith, Alex H. Smith, and many others we might mention are held in esteem. Also many of later years and the eldership in general of Plano are deeply regarded by the saints and friends of Sandwich. The church lot is still owned by the local branch and is gaining in value and some day if sold will make a good payment on a church if bought as we hope may be done in the future.

Bro. C. H. Burr, F. M. Cooper and L. O. Wildermuth of Plano have all assisted in the effort at Sandwich and last Sunday night Elder J. A. Bronson of Belvidere joined me

and preached at 7:00 p. m. the closing sermon of the effort. We go from here to Mission Branch to hold a series of meetings if weather will permit, then returning will hold another week at Sandwich.

In closing these lines I find Bro. Bronson and the writer at the Mission Branch and made welcome at the home of Bro. W. E. Williamson. The weather is not very good. Last Thursday night this whole region was struck with a tremendous ice storm such as is seldom experienced. The storm of rain that froze to everything was followed by a heavy wind. Great damage was done to orchards, shade trees and still greater to all telephone lines. Miles of poles in a stretch all down. It will take weeks to get any service again.

As President of the N. Eastern Ill. district I wish to say to such parts of the district as I have not yet visited that we will come your way as soon after general conference as possible if continued in this field. I had hoped to reach all the branches by the close of the conference year but have not been able.

To the many friends and saints in Wisconsin will say that I have received your letters from time to time and have answered many. Should any not have received reply, please allow that we are busy and may have neglected some.

Hopefully trusting
Jasper O. Dutton.

GLEANINGS FROM OUR CORRESPONDENTS.

Mrs. Annie M. Hollandsworth, Eldridge, Mo.—I know beyond any doubt that this is truly the church of Christ. I am thankful I have been led to see the truth and for the many blessings that I have received. I hope to live more faithful than ever though I am very weak and ask the prayers of the saints.

IN MEMORIAM—BISHOP GEORGE H. HILLIARD.

During the sessions of the Presiding Bishop's Court held at Independence, Missouri, extending from the third to the tenth of March, 1913, resolutions in memoriam of the late member of the court and counselor, Bro. George H. Hilliard, were spread upon the court records and copies directed placed in the hands of the widow and family of the deceased and also furnished the church publications.

Whereas in the wisdom and divine call of our heavenly Father, our associate and beloved brother in judicial and general gospel work, George H. Hilliard, has been called to fields of usefulness and rest beyond this present scene of warfare and labor, and

Whereas in every work and duty and ready sacrifice in his office and calling we ever found him faithful and ready in the performance of his work with a spirit of true devotion to the Lord and the good of the body—the church, therefore, be it

Resolved, that we enter upon our records this moment of the faithfulness of his life, the wisdom manifest in his work, and manly courage of his convictions and gospel hope ever found in his earnest labors in our own twenty-one years of pleasant and harmonious association.

E. L. Kelley.

E. A. Blakeslee.

Members of the Presiding Bishopric.
Independence, Mo., March 10, 1913.

RAILROAD RATES TO GENERAL CONFERENCE.

Referring to previous notice of rate of two cents per mile by the Burlington railroad, from points in the state of Missouri only, to Lamoni, Iowa, to general conference and conventions; we are advised as follows, pending final issue of tariffs:

"The two-cent rate to the above meeting will be on return-trip tickets from points in Missouri. Those who get the benefit of the rate will have to buy their ticket from a Missouri point on the Burlington road, as the rates do not apply outside the state of Missouri."

We understand from this that round-trip tickets to Lamoni and return, must be purchased. Date of going tickets, April 1-7 inclusive; return limit until April 21. Make inquiry of agents for further advice.

Trains Nos. 111 and 112 on Chariton Branch, running between Chariton, Iowa, and St. Joseph and Kansas City, Missouri, will run direct to Lamoni, April 1-7, also on other dates at close of conference.

R. S. Salyards, Church Secretary.

Lamoni, Iowa, March 14, 1913.

ASSIGNMENT OF MEETING PLACES FOR QUORUMS.

General Conference, Lamoni, Iowa, April, 1913.
First Presidency Herald Building, Presidency's Office,
Quorum of Twelve Room over Grenawall's store.
Order of Evangelists Mite Society Building.
Bishops Herald Building, Bishop's Office.
High Priests Methodist Church.
1st Quorum Seventy North students room, basement brick church.
2d Quorum Seventy South students' room, basement brick church.
3d Quorum Seventy Room over Barrows' drug store.
Seven Pres. Seventy Room over Barrows' drug store.

The mind of man is sensitive beyond all that we know of sensitiveness in material things. The photograph plate is not more sensitive to light than is the mind of the man to evil thoughts. The passage of one single evil thought through the mind leaves an indelible impression upon it. For this reason Christians should be careful to think no evil, but should think continually on the things that are noble, pure and good.—Sel.

SERMONS AND ARTICLES

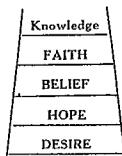
FAITH—ITS MEANING AND OFFICE WORK.

BY ELDER W. H. DEAM.

"Nevertheless when the Son of man cometh shall he find faith on the earth."—Luke 18:8.

The language of the Savior here used would indicate a possibility of there being a time when there would be no faith on the earth. He knew there was faith on the earth at the time he was speaking. Just in the preceding chapter there is an account of him healing ten lepers, and one of them (a Samaritan) came and fell down at the Master's feet. The Savior told him that his faith had made him whole. He also told the woman who had sinned that her faith had saved her. Numerous instances might be cited where Christ recognized that individuals were in possession of faith. He criticised some, because they lacked faith, but commended others for their faith.

Let us consider the meaning of faith, and try to get a proper understanding of its office work, and in order to comprehend it rightly we shall associate it with other words having relation thereto. They are, first, Desire; second, Hope; third, Belief; fourth, Faith; fifth, Knowledge. To make them plainer we place them as rounds or steps on a ladder, thus:



We will begin at the bottom of the ladder. One may desire, wish, or covet something and have no hope, proof or expectancy that the desire will be realized. When hope comes to one there is some prospect or expectancy which brings some consolation and often joy, but still there is no certainty, and doubts and fears are not dispelled, although it may rest on reason. With belief there is confidence, reliance, and trust, but no assurance, and doubts may be connected therewith. It lacks positiveness and assurance. Webster says faith is a "complete surrender of the mind," a "firm and sure knowledge," "assurance," "authority," etc. Paul gives the most concise and comprehensive definition in Hebrews 11:1, as follows: "Now faith is the substance of things hoped for, the evidence of things not seen." That is from King James' translation. Another rendering makes it read "assurance of things hoped for," instead of "substance of things hoped for." The latter is better and more comprehensive. As before stated, Webster uses the word "assurance," and also speaks of it as a "sure knowledge."

Faith, then, is a knowledge, or assurance, or evidence of things not seen. With it there are no doubts. There is perfect confidence and reliance—a knowledge, but not a perfect knowledge, and consequently cannot occupy the fifth round in the ladder. It is an earnest of the perfect knowledge. It embraces both evidence and assurance, but it is "seen through a glass darkly," as Paul says, and is not perfect. When perfect knowledge comes the darkened glass will be removed and the fifth round in the ladder will have been reached, and there will be a clear vision of that of which there was an assurance in the fourth round.

Faith rests on a sure foundation, but its possession can hardly be described, except that there comes to one an indescribable "evidence of things not seen." All doubts and longings are swept aside, and a perfect satisfaction is realized as much as if comprehended with all the senses, although it may not be heard, felt, or seen.

Some people think they have faith when they "only believe," and consequently their supposed faith is often shattered, because there is no assurance with belief. Faith might be said to be an intuitive knowledge, so when one has a testimony of the truthfulness of the gospel and that Jesus is the Christ, he may say that he "knows," because he has an intuition, and yet may not be able to explain how he knows to another who does not understand the principle of faith. Some say that a knowledge of things spiritual comes through a coalition of the Spirit of God with the spirit of man, causing a knowledge of "things not seen." We may say that it was intuition that came to the woman who touched the Savior's garment, and

said, "If I may touch but his clothes I shall be whole." She knew. She had "evidence of things not seen." It is safe to say that if any one had asked her how she knew she would be made whole, she could not have explained.

Then faith is a knowledge, but not a perfect knowledge. When a perfect knowledge comes there is no "glass darkly," and one is able to explain to the satisfaction of others, because we have realized it with one or all of our senses. There is a theory that there is a sixth sense which the physical man does not realize, and if that is true it may be that faith comes through that medium.

Having given the nature and office work of faith, we now consider the words of Jesus, as used at the beginning of this article. As before stated, Jesus intimates that there would be a time when faith would not exist on the earth, that is, faith concerning spiritual things. We take the ground that there was such a time, and that it began when the Church of Christ departed from the true principles as taught by Him and the apostles. During that time there was a belief in what is recorded in the Bible, but faith must have been a scarce quantity. Parrot-like one generation talked and acted like the preceding one, and, as it is said, men cannot stand still—they will either advance or go backward—they retrograded. And there was no advancement as regards invention, the arts and mechanical skill. Century after century passed with little or no improvement until along about the year 1807. In that year Robert Fulton launched his steamboat. In the year 1823 the first steam printing press was put into operation.

From that time on faith was instilled within individuals to the invention and putting into operation of wonderful things in the mechanical line that genius had been denied heretofore. The development of the two inventions mentioned, not saving anything about the many more marvelous things, we now have in the steamboat a great floating palace, with conveniences and luxuries which could not have been dreamed of even on land a hundred years ago, the daily paper printed in mid-ocean with the news of the world therein caught on ethereal waves; and the development of the power printing press to the extent that now five thousand complete papers can be delivered from one machine in the short time of one minute.

Nothing can be accomplished without faith in a greater or less degree. Christ said that if one possessed faith as a grain of mustard seed mountains could be moved. Certainly mountains of seeming impossibilities have been moved by modern genius. Without faith it could not have been done. If faith was lost or taken away during the dark ages, it must have been restored during the last century.

John the Revelator said he "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." This angel that John said was to bring the gospel to the earth, came and brought faith, which has been enjoyed both in a material and spiritual sense. There is nothing strange that God should choose an instrument through which to make known his will, and to whom the angel might deliver the message. Certainly it would do no good for the angel to fly with the gospel to preach to the dwellers on earth if no one knew anything about it. Faith in God's power and in his unchangeability has been restored and enjoyed in the last eighty years, and the primitive gospel in all its purity and completeness, according to God's unchangeable plans, has been brought to earth by the angel John saw, and this gospel is being preached by God's chosen servants.

Was it merely a coincident that Joseph Smith was born just when he was (1805) and grew to manhood just about the time when the wonderful achievements through faith began to be realized? Or was it a part of God's plans? God, no doubt, saw that it was the time for the restoration of the gospel, and saw in Joseph Smith a willingness to exercise faith as regards spiritual things and a determination to abide by what God had said or might say at that or any future time.

No one can have faith and refuse to be honest with himself by allowing prejudice or preconceived ideas to hinder a proper and thorough investigation as regards the restoration of the gospel. We are told in the Scriptures that the gospel is to be restored, and just how it is to be restored—by an angel. It had to come to some person. Why not to Joseph Smith? No other has made the claim, and his claim was made in the most propitious time according to transpiring events of which time will not be taken to consider herewith. The Christian world does not teach the gospel today as it

was taught by Christ and the apostles. Protestants may claim that there was an apostasy, but where is the restoration? What has been restored by Protestantism?

Investigate primitive Christianity with an unbiased and unprejudiced mind and ask God to give you faith that you may know whether what you have believed in is true or not. Do not think that because you believe, you have faith. It is necessary to have something more than simple belief. Belief is good enough as far as it goes. We read in the Scripture: that faith is a "breastplate," that "through faith we inherit the promises," that faith is "counted for righteousness." James says that faith and works go together. Faith and works go hand in hand. Without faith there can be no real intelligent work in either a material or spiritual sense.

This is a period of great faith as regards material things, but how about the kind of faith that the Master admonished his followers to possess? And now the question asked by the Savior: "Nevertheless, when the Son of man cometh shall he find faith on the earth?" There is one body of believers that profess to be in possession of the old time faith, the faith that brought commendation from the Lord, the faith that is enjoyed in connection with the Holy Ghost, the faith that is associated with miracles and brings a knowledge that Jesus is the Christ and that the gospel believed in is of God. That body is known as the Reorganized Church of Jesus Christ of Latter Day Saints.

It will be observed that the claim is here made that faith is a principle not merely acquired, but that it is a gift from God, as Paul says in Ephesians, "it is a gift from God." The word faith is often used ill advisedly; for instance, people speak of having faith in an individual, when the word confidence or trust should be used, as, "I have confidence in his word," or "I trust him implicitly." Faith is an inspiration. In the 12th chapter of First Corinthians Paul enumerates faith as one of the gifts of the Spirit.

TWO CONDITIONS OF LIFE ON EARTH DURING THE MILLENIUM.

JAMES E. YATES.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them: which are asleep. For the Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. Thess. 4:15-17.

Here are two distinct processes by which the Lord's people are to receive incorruptible bodies. One is by reconstruction and immortalizing of bodies from the dead for those who have slept in the tomb, and the other is an immediate change of physical condition for those who are still in the mortal life when the Savior shall appear.

This change is brought about instantaneously "like the twinkling of an eye" and will place the persons thus changed, in the same condition of life as those who are raised from the dead at the Lord's coming.

Romans 8:11 refers to this same great event when mortal bodies shall be changed to immortal. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

In Acts 10:42 we read of God being the judge of the quick, and the dead, that is: those who are resurrected from the dead and those who are quickened. And in 2 Tim. 4:1 we read that the time the Lord Jesus Christ will judge the quick and the dead will be "at his appearing."

In connection with these texts cited let us read from 1 Cor. 15, then pass on to discover whether this one condition of life which is reached by those who are resurrected and those who are quickened is the only condition of life then to inhabit the earth or not.

"Behold I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

In the above, Paul says "the dead shall be raised incorruptible" but he did not mean all the dead for the "rest of the dead live not again until the thousand years are finished."—Rev. 20:5; this is the wicked dead. And so when Paul said: "we shall all be changed" the "we" here referred to

does not include all people living on the earth when Christ appears for the wicked and rebellious are to suffer vengeance at that time instead of being gloriously quickened. See 2 Thess. 1:8.

The wicked are to be destroyed from off the earth by the brightness of his coming. Chap. 2, verse 8.

QUESTIONS.

Will there be no intermediate grade at Christ's coming between the righteous who are worthy of a quickening into immortality and the wicked who are ripe for destruction?

Will there be no honorable men of the earth who have neither obeyed the gospel nor yet rebelled against righteousness; who have neither taken the Holy Spirit for their guide nor participated in hell's campaign of wickedness?

Will there be no heathens who not having come in contact with the saving message of the true gospel of Christ are entitled by every rule of justice to some clemency before the vengeance of the great day but who are unfit to inhabit immortalized bodies with the redeemed?

Will there be none who have been honestly deceived by the craftiness of men, and who have given their fidelity to empty imitations of the truth?

And may there not be some even among the membership of the church militant who will be living when the Savior comes who have not made sufficient development to be quite ready for the promotion into the new and quickened bodies—some without the requisite preparation—oil in their vessels?

When the door is shut against the foolish virgins will they be abandoned to the fate of the very wicked, or would it not be more in harmony with the demands of equity that they be given their proper grading occupying somewhere between the grades of the very wicked and the worthy righteous?

That the Scriptures comprehend two grades or conditions of life to be on the earth during the millennium age, is we think, a safe conclusion.

The first grade, or superior condition we have mentioned as being the resurrected dead and the living who are "quickened" when the Lord appears. We note some of the conditions which will apply to the immortalized beings during the millennial age as mentioned by the Savior. Luke 12.

Here the Saducees were disputing the principle of the resurrection and in order to bring a strong point against it they told of a certain woman who had lost her husband, married another, lost him also and so on until she had been the wife of seven husbands; then said they: "in the resurrection whose wife shall she be?"

"And Jesus answering said unto them, do ye not therefore err, because ye know not the Scriptures neither the power of God?"

For when they shall rise from the dead they neither marry, nor are given in marriage but are as the angels which are in heaven."

Among this class or condition we see there is to be no marriages, and yet the Prophet Isaiah in speaking of that same period of time—when "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain." Also in this same connection says infants will be there, that children will not be subject to death like all are now, but that the children will grow up and will reach the age of a hundred years before they are changed or quickened or "die" as the prophet uses the term.

In this present life how many children are born in suffering only to live a short time and die.

How many thousands of suffering mothers labor in vain and bring forth children with hope like a flower of today to be blighted and buried tomorrow.

Hear the prophet tell us of things in this respect as they will be with one class of the Lord's people during the happy millennial age.—

"They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah 65:23.

Verse 22 says they shall reach an age like the age of a tree and enjoy all these years the work of their hands.

Verse 20 says there shall be no infant which has not filled his days (no premature deaths) but that the children shall grow up and reach the age of a hundred years before they die.

And this death even then will not be a source of sorrow and mourning like we endure now when laying away the silent forms of our loved ones.

It will be a happy change like the twinkling of an eye—for the preceding verse plainly says "the

voice of weeping no more shall be heard, nor the voice of crying."

This is the class of people spoken of in Zech. 14: 16, 19. In this chapter the prophet describes the second coming of Christ when he shall set his feet upon Mount Olives, coming with all the saints with him to take vengeance on the wicked, and then to establish that glorious reign of peace, then Zechariah goes on to say that the heathen nations who are left in the land (that is to say, those not of the church of the first born, and of those not prepared to be quickened into immortal life) shall come up from year to year to worship the Lord and to keep the feast of tabernacles."

John the Revelator also indicated the two classes or conditions of life to be when he said: "we shall be kings and priests unto God" and that we shall "reign on the earth" Rev. 5:10. What kind of an arrangement would it be for everybody to be kings and priests no other population in the kingdom, and no people for the priests to minister unto?

That would be almost as bad a condition as the man would be in, who wished everybody dead but himself and his son John, and that they two would keep tavern and be happy.

But the Scriptures teach that there will be kings and priests of the immortal order and that there will be subjects who will need their ministrations under the blessed government of the "KING OF KINGS" and that they shall receive this perfect ministration at a time when Satan the deceiver shall be found.

CONCLUSION.

In happy harmony with the prophets latter day revelation touching upon these things says "And then shall the heathen nations be redeemed and they that knew no law shall have part in the first resurrection and it shall be tolerable for them."

And the other order of beings (not yet quickened) is mentioned in the following language—"And the earth shall be given them for an inheritance; and they shall multiply and wax strong and their children shall grow up without sin unto salvation, for the Lord shall be in their midst and his glory shall be upon them, and he will be their king and their law giver." Doc. and Cov. Sec. 45:10. And again, in Sec. 63:13 we read:

"And he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed unto him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world the resurrection of the dead: these things are the things ye must look for, and speaking after the manner of the Lord, they are now nigh at hand, and in a time to come; even in the day of the coming of the Son of man, and until that hour, there will be foolish virgins among the wise."

Let us of the church rejoice in the exalted order of our calling, which is to qualify as kings and priests to be numbered with the resurrected and the quickened, and as we value the coronation exercises worth while to attend, let us help each other keep awake, and look well to our individual oil flasks.

SLEEP, THE THEATRE, ELECTRIC LIGHT, AND IMMORTALITY.

C. EDWARD MILLER.

It may be in extremely bad taste, or at least an evidence of poor judgement, for one of very limited talent and a modest accomplishment, to criticize a master mind whose genius has been felt to the ends of the earth. But such a mental Hercules, six cylinder 60 horse power brain, also places himself in the same unenviable position when he in turn ridicules the philosophy of a mind superior to his.

If the ordinary mortal can see in the mission of Jesus Christ that which appeals to him as being reasonable, and the master mind cannot see it thus, dogmatically we assert it is evidence of a big thing gone wrong but a bigger thing was right and the little thing instinctively perceived the truth.

Sometimes the common mortal, with his mental equipment, can more clearly perceive truth, than he of larger mentality, who can find so many more mental mazes to wander in. So here is a little criticism of Mr. Edison.

Mr. Edison thinks the human family is wasting years of valuable time in unnecessary sleep. Four hours a night is all that he and his family need. He boasts that he gets more out of life than the

majority of people because he is wide awake more of the time than the ordinary person. When men had no artificial light, he says, they went to bed when it was dark and arose when it was light, thus the habit of much sleep was formed; But since we now have the electric light, and as the body does not require over four hours sleep, out of 24 to keep it in health therefore the human family is wasting centuries of valuable time in oversleeping!

Persons of little intelligence generally require the most sleep.

Mr. Edison, with many other eminent gentlemen, seem to take especial delight in trying to get rid of the brain: Persons of little intelligence try to accomplish this right here and now, by getting intoxicated, reading trashy literature, attending the lightest plays and "movies"—and over-sleeping. The whole object in these various indulgences is, for the time being, to get rid of the brain.

Mr. Edison wants people to quit wasting so much time in useless sleep, yet he believes in chloroforming a precious soul and keeping him asleep throughout the ages of eternity! Don't waste a minute here over-sleeping, but over there waste all of eternity! What royal spenders of time were Huxley, Spencer, Ingersoll! If the mental pigmy, wasting his time in excessive sleep, reading trash requiring no mental effort, squandering time that should be profitably used is a subject of contempt to the intelligent person, where does it place such as Mr. Edison who would have the master minds of all the whole human race waste all eternity in endless sleep.

Who? a soul stirring mission is this—trying to get rid of the human brain!

I prefer the philosophy of Jesus Christ, as expressed in the precious promise, "I am come that they might have life and that they might have it more abundantly." Again, we are told regarding the future life, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven; prepared as a bride adorned for her husband." "And the city had no need of the sun, neither of the moon, to shine, in it, for the glory of God did lighten it, and the Lamb is the light thereof." And the gates of it shall not be shut at all by day; for there shall be no night there."

Here we are not going to take even 4 hours sleep! No night there at all! No wasting of time in eternity but a glorious, intellectual consciousness,— "a more abundant life."

PROPHECY.

Delivered by Sr. Emma Kennedy, Sunday, Feb. 23, 1913, Independence, Mo.

"Yea, I repeat to you, my hand has been over you these many years. Yea, I say unto you, these many days have I listened to your pleadings, and have seen your negligences. O come unto me, and listen, for I am the God of Israel. I am he that drew the people out of the world, and as thou art mine, I say unto thee, come closer, and come up higher, for I will have a pure people, I will have a people that has been tried. Yea, my servants, I will have you clean both within and without, for I am the God of Israel, that can lead you triumphantly.

Hear my voice this day, for the Spirit of God is hovering over you; yea, there are many in this building today that are burning with the fire of the Spirit of God; and I say unto thee, Arise, O ye people of God, arise and do my bidding, else I will take from you these blessings and this Spirit that has been your comfort, and I will cause you to feel that of being alone. Hear my voice this day, O my people, I say unto thee. Amen.

PROPHECY.

Delivered by Elder Ammon White, Sunday, Feb. 23, 1913, Independence, Mo.

"Verily, I say unto you, The Lord has comforted the hearts of this people and has extended his arm over them and he has lengthened it out, full of mercy and long suffering and charity, and has waited long for them to come up higher and occupy on even ground, one with another. But the time of waiting is short, until he will come out of his hiding place and show his almighty power; and surely there will be those that will give their life upon the altar until he will demonstrate to them that these things which he has long given to the world as the means for the solving of the problems of life, is the practical solution of these things; and his people will be able to demonstrate it to the world successfully, and with the testimony that he will give, the world around will know that the Lord God of Israel once more has been heard from in these, the latter days."

THE ORIGIN OF GREED.

The Son of the morning in the bright dawn
Was an angel of light, whose first great wrong
Was letting his jealousy go to seed,
And raising from it his first crop of greed.

This doctrine of greed he spread far and near,
And caused one-third of the angels to hear;
Then God called a halt and made him take heed,
That in heaven he could allow no greed.

God sent him to earth with all of his kind,
So of course on earth is where we must find
This obvious fate, this troublesome weed,
This all absorbing, jeopardizing greed.

D. R. Baldwin.

THE ROUND TABLE.

I would like to know something about the "Pearl of Great Price." What is our attitude towards it?

The Pearl of Great Price is a pamphlet published in Liverpool, England, about 1851, under the authority of the Utah church. As a whole it has never been endorsed by the Reorganized church, though it contained some things which are generally accepted by our people such as the revelation on the civil war. It included the "Book of Abraham" which has never been endorsed by the Reorganized Church. The Utah church has re-published the book.

When will the redemption of Zion come?

A revelation in 1834 said it would be "after much tribulation." (D. C. 100:3) and it was further said that "Were it not for the transgressions of my people . . . they might have been redeemed even now," and that they "must needs be chastened until they learn obedience," and that "in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion," and "this can not be brought to pass until mine elders are endowed with power from on high." (D. C. 102:2-3). 98:4 shows that it will be at the time that God's indignation is poured out upon all nations. The Lord has revealed no specific date, but from the above statements and others it is made clear that Zion will be redeemed when the saints are prepared to meet the new conditions through obedience and faithfulness, including an observance of the laws of equality in temporal things or at least a willingness so to do.

Will the "Lost Tribes" return before the second coming of Christ?

The gathering of Israel is a part of the great work which will precede the glorious coming of Christ, and no doubt the ten or "Lost Tribes" will be a portion of those gathered. Christ speaking of the establishment of the church upon this land in the last days, and the gathering of the Gentiles to be numbered with Israel says: that many of the remnants of this land, (the Indians, who are Israelites) shall also come in and help to build a city, which shall be called the New Jerusalem, "At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost . . . to prepare the way whereby they may come unto me." Book of Mormon, 3d Nephi 10.

What is the meaning of Matt. 5:29, 30 which reads: "And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee cut it off, and cast it from thee." etc?

The inspired version makes this plain in the following: "And now this I speak, a parable concerning your sins; wherefore cast them from you, that you may not be hewn down and cast into the fire." Matt. 5:34. Of a similar statement in Matt. 18:8, 9, Christ says: "A man's hand is his friend, and his foot also; and a man's eye are they of his own household." Verse 9, inspired version. In Mark 9: 42-48 the statement seems to apply to the church, and the inspired version reads: "If thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off . . . for it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell . . . And again if thy foot offend thee, cut it off; for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off." Verses 40-42.

The Bible teaches us that an apostle was an eye-witness of Christ and his work, also of his death and resurrection. How then can we have apostles in the church today?

The Scripture upon which the above claim is

based is Acts 1:21-22, "Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from among us, must one be ordained to be a witness with us of his resurrection." This is not a statement of law, but of procedure in an emergency. The circumstances of the time made it necessary that the apostle chosen to fill Judas' place should be one that was familiar with Christ, his work, and resurrection, for the Holy Ghost was not yet given; but after the Holy Ghost came, men who had not been with Christ were qualified under its power to be witnesses for Christ. In this way Paul was qualified to become an apostle as no doubt Barnabas, also others. Since the Bible shows that there were several apostles who had not "accompanied" with Christ and yet were qualified for the apostleship, it is apparent that others may be qualified in the same way at any time and in any place. Men may have as certain knowledge of the divinity of Christ through the revelation of the Holy Ghost, as was had by those who were with him in person, and thus be qualified to be witnesses for him as apostles.

DEPARTMENT OF
Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, EDITOR,
1416 W. Walnut St., Independence, Mo.

DISTURBING THE PUBLIC PEACE.

There are people who shudder at the idea of making people discontented with their institutions. Many public men complain that popular confidence in them is being undermined by criticism. The courts have had the same feeling. In fact, men in every department of life have believed that criticism of their particular calling was backing on pillars of the temple.

To such persons may be commended the maxim that John Ruskin wrote Mrs. Carlyle he had adopted early in life. "I have a great hope," he wrote, "of disturbing the public peace in various directions."

"Disturbing the public peace in various directions!" That is the only way progress is made. In China the public peace was undisturbed for centuries.—K. C. Star.

On Feb. 15, 1836 (A council met at Kirtland Ohio and adopted the report of a committee which had been appointed to draft rules for the maintaining of order in the house of the Lord, or temple. In these rules are found the following:

1. It is according to the rules and regulations of all regular and legally organized bodies to have a president to keep order.
2. The body thus organized, is under obligation to be in subjection to that authority.
3. When a congregation assembles in this house, they shall submit to the following rules, that due respect may be paid to the order of worship; viz:

No man shall be interrupted who is appointed to speak by the Presidency by any disorderly person in the congregation, by whispering, by laughing, by talking, by menacing gestures, by getting up and running out in a disorderly manner or by offering indignity to the manner of worship or to the religion, or to any officer of said church, while officiating in his office, in any wise whatsoever, by any display of ill breeding from old or young. And if any of the above insults are offered such measures will be taken as are lawful to punish the aggressor and eject them from the house.

All persons are prohibited from going upstairs in times of worship.

All children are prohibited from assembling in the house above or below, or any part of it, to play or for recreation at any time; and all parents, guardians, or masters shall be amendable for all damage that shall accrue in consequence of their children's misconduct.

All persons whether believers or unbelievers shall be treated with due respect by the authorities of the church. Church History, Volume 2, p. 8.

TRAINING CHILDREN TO BE HELPFUL.

Read at Mothers' Meeting, Kirtland Reunion, 1912.

The only way to ennoble the home and family life is to mould it on the ideal of the heavenly; and the ideal of heaven is loving service. We should start early to train our children to be helpful. Elizabeth Bryden says in an article written for the *Mothers' Magazine*: "Train your children to be helpful; teach them to have consideration for the comfort, pleasure and convenience of others—especially of their elders. In this way you will be developing the better side of nature, and will be fitting them for present as well as for future usefulness." Every child in the household, old enough to help, should be given some small share in the daily work.

Again there is another problem with mothers and that is to get their children interested in their work, and to do things

willingly, and not through fear. They should be trained with patience and kindness. Train them so they will do their part because of their love for you and not through fear.

Another very wrong thing to do is to bribe or hire our children to do what we would have them do. Bribing or hiring our children to be helpful or obedient is the surest way of training them up to hard hearted selfishness. The best way is to get them interested, make their work interesting, for illustration: A visitor who called one morning on a neighbor, found her and her three little ones busy getting ready for dinner. The oldest child was washing potatoes, and the other two shelling peas. "You seem to be having a jolly time of it" the visitor remarked. "Yes indeed," said the mother, "Friends are coming on the next train so we're playing that this is a boarding house where new guests are expected." That was a wise mother who knew how to transform work into pleasure.

By training the children to be helpful you increase their sense of responsibility, and a sense of responsibility, we are told, underlies all true character.

Mrs. George Neville,

Akron, Ohio.

The father and mother of an unnoticed family who, in their seclusion, awaken the mind of one child to the idea and love of perfect goodness, who awaken in him a strength of will to repel all temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon breaking the world to his sway.—William Ellery Channing.

MISCELLANEOUS

NOTICES.

To the saints in Clinton, Mo.; District—I have changed my location; my address now is 1220 North Ash St., Nevada, Mo. Hope to hear from every one in the district.

W. E. Reynolds, Bishop's Agent.

TO THE FIRST SEVENTY.

It is now the 15th of March and the following reports have not reached me: From A. M. Baker, J. J. Cornish, William Davis Fred B. Farr, John H. Hanson, John Harp L. E. Hills, R. M. Maloney, W. E. Peak, A. B. Phillips, C. H. Rich, Geo. M. Shippy, F. C. Smith, James M. Smith, S. K. Sorenson, O. B. Thomas, C. E. Willey and James E. Yates. Blanks were sent out to each one Feb. 18, and several did not receive theirs. It may be that some of the above have sent me their report and I have not received it. If such be the case, please to let me know at once by sending a duplicate report, or letting me know so that I can send you another blank and if you have not received the blank sent please to let me know by first mail. I expect that I will receive the reports of the foreign missionaries before the time of our convening, but should have all the other reports in sooner.

Those who are not coming to the conference will please remit to me their quorum dues. On the account of preparing the history of the seventy this year our expenses will be more than usual, and every one should do their part, which is but little.

Your co-laborer,
J. F. Mintun, Secretary.

CONFERENCE MINUTES

INDEPENDENCE STAKE.—Conference met at Independence, March 8, 1913. The stake presidency and missionary in charge were made the presidency of the conference; L. H. Haas and M. H. Siegfried secretaries. Minutes of last conference were read and approved. Reports were read from the stake presidency, Richard Bullard, personally as bishop, the secretary, the stake bishop's itemized financial report was read together with the report of the auditors and both were adopted, and the literary board reported.

Ministry reports were read from the First Quorum of Elders, First Quorum of Priests, Fourth Quorum of Priests, Seventh Quorum of Priests, First Quorum of Teachers, Fourth Quorum of Teachers, Sixth Quorum of Deacons, and from miscellaneous high priests, elders, priests, teachers and deacons. Patriarch Ammon White reported. Statistical reports were read from the 19 branches in the stake, showing a total membership of 5308, the total number holding the priesthood being 528.

212 delegates were elected to general conference with power to cast in case of division, majority and minority vote. Two brethren, Alma K. Dillie and Bernard Thompson were recommended to the office of elder, the ordination of each was provided for. A matter referred from the Independence Branch which came to them through the Stake Presidency, recommending a teacher who could devote his entire time to the work of his office and who would be at the command of the stake presidency for anywhere in the stake was read and its adoption moved. A substitute providing for the election of a president of the Independence Branch, separate from the stake presidency, that the latter might have opportunity for more pastoral work throughout the stake, was offered, when the whole matter was tabled. The Second Quorum of Elders was organized with Seth S. Sandy as president and L. A. Fowler, and C. A. Selbe counsellors and J. I. Kaplinger, secretary.

The following resolution from the First Quorum of Teachers was referred to general conference. "Resolved that in cases of adultery where the guilty member has repented of same, and the matter is not publicly known, a written confession duly signed and witnessed by two officers of the church and filed with the president of the branch, or district shall be sufficient to establish the first offence. Provided further that if the said crime be a matter of public knowledge, that the guilty member shall make public confession of same to be acted upon by the branch."

The branches were authorized to suggest the proportionate number of names as delegates to the general conference, to be elected by the stake conference. Conference author-

ized the changing of the name of the Bennington Heights branch to the Third Kansas City at such time as the branch may desire. The secretary was made chairman of a standing credential committee with power to choose assistants. The Presidency recommended that the stake bishop's report be printed prior to the convening of conference. After some discussion the recommendation was lost. The general conference of 1914 was invited to meet in Independence. Sunday services: 8:00 a. m. Prayer service; 9:30 Sunday school, 11:00 preaching by Elder J. A. Tanner, 2:30 prayer service, and preaching at 7:45 p. m. by Elder Wm. Aylor.

Seth S. Sandy, L. A. Fowler, C. A. Selbe and Bernard Thompson were ordained to the office before named. Alma K. Dillie not being ordained until Monday evening, March 10. Conference adjourned to meet at Independence the second Saturday and Sunday in September, 1913.

L. H. Haas, Sec.

SOUTHERN CALIFORNIA DISTRICT.—Conference convened Saturday, March 1st, with a very good attendance including President Elbert A. Smith and High Priest Evan A. Davis and P. M. Hanson of the seventies. Reports from all members of the priesthood present show a wonderful possibility for effectual work the coming year if all the good desires are executed, and the reports of work done during the past six months show a great activity among the standing ministry and a good degree of harmony among all the officers of the district and branch organizations, also a good deal of work on the part of the missionaries especially Bro. Davis who has labored over practically all the district and held meetings in the outskirts as well as in branches. Delegates to general conference: Elbert A. Smith, F. M. Sheehy, Sr. Elbert A. Smith, Evan A. Davis, Sr. Clara C. Smith. Fred'k. Adam, Peter Kaufman, Chas. M. Salter, Tina Salter. Bro. Abner Anthony elected district chorister. Bishop's agent's report showed total receipts \$5472.38; disbursements \$3668.82; balance \$1803.56. Reunion committee report showed receipts, \$920.45; disbursements \$904.90; paid; on 1911 debt \$15.00; cash on hand 46c.

Bro. Geo. H. Wixom was ordained to the office of elder, Bro. W. O. Boren President of 8th Quorum of Priests, and Wm. Schade and H. C. Powell his first and second counselors.

Preaching by Paul M. Hanson, Evan A. Davis, and Nathaniel Carmichael. Besides the regular services a joint priesthood prayer meeting was held at 8:00 a. m. and there were three sessions of the 8th Quorum of Priests. Bro. Frederick Hogben was ordained first counselor to the president of the 7th Quorum of Deacons.

R. T. Cooper, Sec., Los Angeles, Cal.

CENTRAL OKLAHOMA DISTRICT.—Conference met with the Holdenville Branch, February 14-16, 1913. Bro. E. D. Bailey and R. M. Maloney, presiding. The committee to investigate the matter concerning Bro. Moore and Davis ordination reported. Branch reports from Holdenville, and Piedmont. Others failed to report. Ministerial reports: Elders J. S. Meyer, C. T. Sheppard, J. E. Yates, Wm. Aylor, R. M. Maloney, E. D. Bailey; Priest R. L. Herring, Teacher B. R. Hixon, Deacon E. T. Broughton.

It was moved that the secretary in reporting for publications the minutes of conferences held hereafter, also report the branches and officers failing to report.

Moved that this conference petition general conference to so change the district lines of the east side of Central Oklahoma. District so that all of Tulsa county be in Central Oklahoma district. Delegates to general conference, Bro. and Sr. H. about 20 peers and I can testify of the goodness of God in B. Gooch, Bro. E. D. Bailey, R. M. Maloney, W. M. Aylor, J. E. Yates, Bro. and Sr. Wm. Robinson, Ed Dillon Bro. and Sr. Peter Adamson, Minnie Page, T. L. McGeorge, Ed Fitzwater, H. K. Rowland, Henry Baylor, J. H. Hinkle, T. N. Berry, Bert Dimond. Adjourned to meet at call of district officers.

C. F. Sheppard, Dist. Sec.

OHIO DISTRICT.—Conference was held at Middletown, Ohio, Feb. 15, 16, 1913. The attendance was a little better than at any other previous conference, but hardly as good as could be desired. In the absence of the district president, the conference was presided over by Apostle R. C. Russell, Bishop J. A. Becker, and Bro. N. L. Booker. Routine business was attended to and delegates elected to general conference. The bishop's report for the district showed balance on hand and collections \$1650.24. Expenses \$1364.85, leaving balance on hand \$285.39. The new district officers are: A. B. Kirkendall, Creola, Ohio, president; Francis May, Middletown, Ohio, vice president; D. R. Winn, Columbus, Ohio, secretary-treasurer; Gard Kirkendall, Creola, Ohio, member library commission. A motion carried to have our conferences semi annually after this, which will mean one each in the spring and fall. Time of next conference, also place left in the hands of the district president and minister in charge.

D. R. Winn, Sec.

NORTHERN WISCONSIN.—Semi-annual conference was held with the Frankfort Branch at Porcupine, Wis., Feb. 15th and 16th. The bishop's agent's report showed \$949.62 received, against \$551.77 last year. A gain of 33 members in the district does not indicate that we are standing still when we consider that many of the aged ones are passing over the river. The reunion buildings are to be completed for the next reunion, conference instructing the building committee also to see that sufficient funds are raised to do so. Please send remittances to Leroy Colbert, secretary of committee, receipt will be sent you at once. The foundations are completed, now and most of the material is on the grounds. The auditorium is to be 40x50, the dining hall 24x40. Remember it takes money to do this even though all of the work is donated.

Delegates to general conference: A. L. Whiteaker, I. V. Fisher, R. H. Moore, J. O. Dutton, S. E. Livingston, R. D. Davis, F. A. Smith, Bro. and Sr. Dennis, Mary Lee, Leroy

Colbert, Leda Colbert, M. O. Shedd, J. W. Hooker, Lester Wildermuth, W. A. McDowell, P. L. Richardson and Wm. Livingston. Moved and carried that the thirteen above names or whatever number is present in case of a division shall be empowered to cast a majority and minority vote. The conference adjourned to meet the last Saturday and Sunday of the reunion.

Leroy Colbert, Sec.

CONVENTION MINUTES

EASTERN COLORADO DISTRICT.—Convention at Denver, Colo., Feb. 28th, District Superintendent, Mrs. Louisa Fishburn, presiding. Eight schools reported. Home Department work materially increased since last report, through the efforts of Josephine Pease, Trinidad, Colo., Home Dep't. Supt. Election of officers, election of delegates to the general convention and some routine business occupied the time very profitably and peacefully.

Mrs. M. E. Everett, Dist. Sec.

129 S. Logan St., Denver, Colo.

SOUTHERN CALIFORNIA DISTRICT.—Religio convention Friday a. m. R. T. Cooper was re-elected president, R. T. Knowlton, vice. Bessie Bemis, secretary-treasurer. Peter Kaufman, Home Class Superintendent. Madge P. Knowlton, Librarian.

Sunday school convention Friday p. m. George H. Wixom was re-elected president, Sr. Floss Balchan, vice president, Olive M. Clapp, sec.-treas. Bessie Bemis, home class supt., and Minnie Aldridge, librarian.

R. T. Cooper, Sec.

CLINTON, Mo., DISTRICT.—The Sunday school association met in convention at Rich Hill, Mo., Feb. 21, 1913, at 10 a. m. District officers were elected as follows: Mrs. Lucy Silvers superintendent, W. E. Reynolds assistant superintendent, Miss Zora Lowe secretary, Mrs. Mabel Davidson treasurer, Miss Adriane Lowe library committee, Roy S. Budd home class superintendent.

Delegates to general conference: Mina Kearney, J. F. Curtis, Emsley Curtis, James Moler, H. E. Winnegar, Martha Curtis, Ada Hughes, Everett Hughes, Roy S. Budd, Lee Quick, A. C. Silvers, R. T. Walters, Amos T. Higdon, Oliver D. Shirk, F. C. Keck, W. E. Reynolds, C. W. Keck, Mrs. J. E. Sales, G. E. Ravelli, James Houston, Frank Hull, Walter Crestensen, W. S. Macrae, Lola Shawalter, C. E. Blodgett, Ella Browa, Ward Wellington, Carrie Nafus, Merle Quick, Goldie Quick, Rolla Duzan, R. E. Bozarth, Samuel Budd, W. C. Hidy, R. E. Stone, Ira W. Roberts, Rose Hays, Wm. Blodgett.

Religio association convened at 2 p. m. same date, electing the first twenty-four named above as delegates to represent the district at general convention.

Zora Lowe, Dist. Sec.

PITTSBURG DISTRICT.—Conference met at Wheeling, W. Va., Feb. 22, 23, R. C. Russell, Leon G. Burdick and O. J. Tary presiding. Statistical reports received from Wheeling, Stubenville, Glen Easton, Fairview and Pittsburg Branches. Reports received from the following: Elders R. C. Russell, Leon G. Burdick, L. D. Ullum and James Craig, former district president, Charles Fry, O. J. Tary acting president, Bishop J. A. Becker, 12th Quorum of Priests, Kirtland Quorum of Elders as well as from the auxiliary organizations and committees. By unanimous choice it was decided to reinstate the fall conference, the time and place to be left to the minister in charge and the district presidency. The body expressed a desire to have a fall meeting devoted to educational work. General church officers, Bishop J. A. Becker and councillors, Bishop's Agent L. D. Ullum, and auditing committee were sustained. Elections: L. F. P. Curry, President, O. J. Tary, First Vice Pres., A. H. D. Edwards, Second Vice Pres., John Raisbeck, Secretary—Treas., John Ashton, Library Commissioner. Delegates to general conference, J. A. Becker, Harry French, Ebenezer Miller, Leon G. Burdick, R. C. Russell, J. C. McConnaughey. Preaching by R. C. Russell, J. A. Becker, and Leon G. Burdick.

CLINTON Mo., DISTRICT.—Met at Rich Hill, Mo., February 22, 1913. James Moler and J. F. Curtis were chosen to preside. Delegates to general conference: James Moler, Lee Quick; W. E. Reynolds; W. S. Macrae; Emsley Curtis; R. T. Walters; Abner Lloyd; F. C. Keck; Everett Hughes; Frank Hull; William Blodgett; Ada Hughes; A. C. Dempsey; H. E. Winegar; Amos T. Higdon; C. W. Keck; W. H. Jordan; A. C. Silvers; James Houston; Zora Lowe; Estella Jones; Oliver D. Shirk; Joe Deller; Peard Deller; C. E. Blodgett; J. A. Marsteller, Blanche Warren; May Marsteller; William Searfus; Mattie Searfus; W. F. Keeble; May Keeble; W. W. Budworth; Martha Curtis; W. M. Brown; Ella Brown; W. H. Lowe; S. C. Williams; Richard Warren; R. E. Bozarth; J. F. Curtis; W. W. Crestensen.

Motion carried that the attention of Church Historian, Heman C. Smith be called to misrepresentation of Joseph Smith, in the history of Vernon County. Adjourned to meet at Eldorado Springs, Mo., June 14, 1913.

John W. Noyes, Dist. Sec.

1029 N. Ash St., Nevada, Mo.

MARRIAGES.

BLAKE SMITH.—At the residence of the officiating minister, Elder W. H. Garrett, Independence, Mo., March 13, 1913, Bro. Francis O. Blake and Sr. Elma A. Smith, daughter of Elder and Sr. W. R. Smith.

DIED.

LEEDHAM.—Maria Leedham, daughter of John and Sarah Leedham, was born Feb. 28, 1817, at Glendford Brigg, Lincoln Co., England; came to this country in 1818, and to Iowa in 1844. She united with the Universalist

Church about 45 years ago and remained a member till death. For the last 40 years she has lived with Mr. Asa Anderson, (her nephew), near New London, Iowa. She died March 10, 1913. Funeral held in L. D. S. Church, Lawrence Willy in charge, sermon by O. R. Miller.

SHERMAN.—Robert LaRue, son of Bro. and Sr. D. W. Sherman born Nov. 23, 1912, died Feb. 1, 1913. He was blessed Jan. 7th by Elder A. G. Miller. Funeral service at the church Escatawpa by A. G. Miller.

RICKENBAUGH.—Near Richmond, Mo., Feb. 23, 1913. Sr. Anna Pearl Rickenbaugh. She was born Dec. 28, 1882, near Moberly, Mo. United in marriage with Edward Rickenbaugh Jan. 10, 1899. She united with the church Feb. 24, 1901, and tried to live a model life, and fill her place as organist and a saint in every way that she could to help the work. Two little boys preceeded their mother to their reward, and a little girl, Ruby, remains with her father to remember a kind mother and companion. Funeral services in charge of L. F. Ferguson, sermon by J. W. Metcalf.

PIEPERGERDES.—Sr. Lydia Daries, wife of Mr. Henry O. Piepergerdes, was born in Burlington, Iowa, Dec. 11, 1875; came to Stewartsville in 1878 with her parents; baptized when in her teens by Elder T. T. Hinderks; Feb. 23, 1913, aged thirty-seven years, two months, twelve days. She leaves a good and kind husband, four little boys, ages respectively, thirteen, nine, six and four years of age, and a baby girl ten days old, an aged father, Bro. John Daries, four sisters and one brother. She was a kind, affectionate wife and mother, a good saint. Services in charge of Elder A. W. Head, sermon by Elder Wm. Lewis.

GOFF.—Lyman C. Goff born Nov. 19, 1867, at Escatawpa, Miss. Was baptized Aug. 28, 1892, by Elder M. M. Turpen, ordained a priest June 3, 1906, by Elders J. K. McLain and Alma Booker; died Dec. 29, 1911, of the age of 44 years, one month and ten days. Funeral sermon in saints' church at VanCleave, Miss., March 2, 1913, by F. M. Slover. Bro. Goff leaves to mourn, wife, four daughters, two sons, one sister and two brothers. He had a firm belief in the great latter day work.

NEWFARTH.—Mr. Henry Newfarth was born at Ripley County, Indiana, Sept. 27, 1835. He married Miss Sophia Grossman, March 18, 1865, and came to Monroe Co., Iowa, and located upon a farm where he lived up to the time of his death which occurred Feb. 24, 1913. Three of the four children that blessed this union survive him. Mrs. Anna Walker, Mrs. Jennie Miller, and Mr. Edward Newfarth, and thirteen grand-children and a host of friends. He died at Sr. Walker's home near Hiteman, Iowa. Sermon by E. B. Morgan, assisted by Samuel Rowley. His faithful companion died twenty-two years ago.

GRAYBILL.—Levi Graybill was born March 12, 1818, at Bloomfield Township, Jackson Co., Ohio. Died Nov. 30, 1912, at the home of his daughter, Sr. Sydney Pitt, Sr., near Persia, Iowa, aged 94 years, 8 months, 18 days. Baptized Nov. 17, 1833, and ordained an elder in 1836. June 21, 1841, he married Patience Smith, the latter dying Aug. 14, 1895. Three sons and two daughters, besides numerous grandchildren and great-grandchildren, remain to mourn his departure.

The funeral sermon was by J. W. Wight at the home of Bro. Sydney Pitt, Sr., and though a cold autumn rain was falling the house was crowded with neighbors and friends. The day following the remains were taken to Wheeler's Grove to rest beside his companion in life and to await the resurrection of the just. Coming to Pottawattamie County, Iowa, in June, 1846, he withstood the westward pressure, refusing to follow the mandates of the usurper and remained true to the standard erected in 1830, dying as he had lived, firm in the faith of the restored gospel. The following tribute by his son-in-law, Elder Sidney Pitt, Sr., is a fitting close to this brief obituary:

"Father Graybill was a wholesouled, noble, generous man, and it every one for whom he did some loving service during his long and eventful life could bring a single rose and place it upon his grave he would this day be buried beneath a monument of flowers! There was, there could not have been a nobler man! We leave the aged patriarch in the hands of the loving Savior, confident of his future that he is an heir of God!"

DOBSON.—Henry Dobson was born at Houghton Springs, England, April 12, 1846, died Sunday, March 2, 1913. He came to U. S. A. at the age of eleven. Was married Dec. 25, 1876, to Anna Swallow. He leaves to mourn their loss, a wife and nine children, one having died in infancy. He accepted the gospel when 14, and prior to his decease was for many years presiding elder of the Oak Ridge Branch. Funeral by J. B. Wildermuth of Osterdock, Iowa.

DUFFIELD.—Margaret J. Powell was born Aug. 27, 1849, married David S. Duffield, Jan. 1, 1872. She was baptized in 1868 at Rich Hill, Mo., by Enslay Curtis. Died Feb. 4, 1913, from heart failure. She leaves husband, one son and two daughters, one son and one daughter having died in childhood. Funeral in charge of A. I. Roberts and L. A. Lyon.

MERRIMAN-BARTLEY.—At the home of the bride's parents, Unionopolis, Ohio, January 13, 1913. Mr. Robt. Merriman and Sr. Georgia Bartley, Elder J. M. Bartley, officiating.

MILLS-WALLER.—At San Francisco, Cal., Feb. 26, 1913, Bro. J. H. Mills, of Los Alamitos, Cal., son of Elder D. S. Mills and Miss Henrietta Waller, daughter of Elder G. J. Waller, Elder J. M. Terry officiating. Their home will be in the South.

HUNTER-KINGHORN.—At the home of the bride's parents Salt Lake City, Feb. 6, 1913, Mr. J. R. Hunter and Sr. Mae Kinghorn both of Salt Lake City, Elder A. M. Chase officiating.

TRUMAN-HAAS.—At Lamoni, Iowa, February 27, 1913, Loren F. Truman and Flava Q. Haas, both of Lamoni, Elder Robt. M. Elvin officiating.

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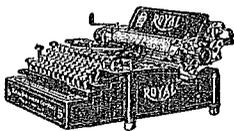
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EDITORIAL

AUTHORITY AND REORGANIZATION.

A brother requests information upon the following statements and inquiries which arose over certain claims made by elders of the Utah church relative to the authority of William Marks under whose hands Joseph Smith the present president of the Reorganized Church was ordained, and to the disorganization and reorganization of the church.

According to Joseph Smith, when a man apostatizes, is cut off, or joins any other church, his authority immediately ceases. Now William Marks left the church and joined Jas. J. Strang's organization, acknowledging Strang as the prophet of the Lord and the one who should succeed Joseph Smith Jr. (Church History, Vol. 3, page 723). He so far departed from the true path as to be ordained to one position after another under Strang's hands, thus vitiating any priesthood he formerly received. Subsequently he joined other factions and ultimately in 1859 joined the Reorganization on his original baptism. Now where was his authority to ordain "Young Joseph?"

The true church as organized by the prophet Joseph Smith, and which required the ministrations of God the Father and the Son, Moroni, John the Baptist, Peter, James, and John, Moses, Elias, and others, to bring it about, and of which it was said that it should never be thrown down or given to another people—why did the kingdom thus founded prove to be so weak that at the death of but one man, it collapsed to rise no more for sixteen years? Why should the church fall at the death of one man when the twelve apostles—and in case the twelve should fall, the seventy—possessed the authority to ordain and set in order all the other officers of the church? Doctrine and Covenants 104:11.

Some of the positions assumed in the foregoing are unfounded. Wm. Marks never apostatized from the faith or the church which he accepted under Joseph Smith Jr., never was cut off, nor voluntarily left it to join any other church. He was one of the first to see the apostasy of Brigham Young and those who stood with him, and to refuse to follow them in their violations of the law. The fact that he favored Sidney Rigdon for a time, then J. J. Strang, accepting an ordination under the hands of Strang which he soon rejected, and rapidly passing from one leader to another does not necessarily show a vacillating spirit, but rather a fixed purpose to follow the right and the truth as he had learned them under the teachings of the martyred prophet, and as soon as he found that these leaders did not keep in harmony with those teachings he rejected them at once.

Accepting of an ordination under the hands of J. J. Strang did not of necessity invalidate his previous ordination, nor vitiate his priesthood. Priesthood is perpetual under the "everlasting" covenant, and since transgression is the only thing by which the covenant is broken, transgression is also the only thing which can vitiate a man's priesthood. It is he that "transgresseth, and abideth not in the doctrine of Christ," that is without God, and under such conditions he may lose the right to officiate for God. No act in the life of Wm. Marks indicates transgression or departure from the doctrine of Christ. Mistaken, he may have been in some of his actions, but as soon as his mistakes became apparent he repudiated them, and his whole life was a noble effort to abide within the doctrine of Christ.

At the instigation of Brigham Young and those who stood with him after the death of Joseph Smith Jr., Wm. Marks was dropped from his position as president of the Nauvoo Stake and member

of the high council, not for any transgression but because he opposed what he believed to be an unlawful procedure, and advocated the right. In this however, his priesthood was not taken away, and so long as he worked righteousness and officiated in harmony with the law, his acts would be legal. No man's priesthood gives him the right to act contrary to the law either in his teachings or official actions, and the erring faction under Brigham Young had no power to deny any high priest the privileges of his priesthood unless he had been found guilty of transgression by the due process of law.

As to the breaking up of the church in 1844 and after, it is apparent that while the church had had a rapid growth numerically, its growth in righteousness and spirituality had not kept pace. In the revelations the Lord repeatedly reproved the church for her sins and warned her of the judgment to come, and in 1841 gave specific warning that if certain conditions were not complied with "Ye shall be rejected as a church." (D. and C. 107:11). This rejection evidently came in 1844 at the death of Joseph and Hyrum Smith when numerous leaders arose dividing the church into as many factions. But in these several factions were some of the priesthood and members who followed their leaders only so far as they could do so in righteousness, while some who belonged to the original church affiliated with no faction. These were the class of men who under the direction of the Holy Spirit associated together in the work of reorganizing the church, and it was to this body that Joseph Smith who had previously been designated by his father, Joseph Smith Jr., to be his successor, and who had followed no faction, went under the instruction of the Spirit that "The saints reorganizing at Zarahemla and other places, is the only organized portion of the church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful," and was received into membership and ordained to the presidency of the church in strict harmony with the law.

In further answer to the question, the authority was inherent with the twelve to have held the church intact and to perpetuate the work, and had they as a quorum remained within the bounds of the law, they would have done so, likewise the seventy, but they failed to do this, and outside the law their authority ceased. Only one course was left for the preservation of the work which had been planted in 1830, viz., that a new beginning should be made, starting with the individuals who held the necessary authority and who had been faithful, and through them bring about a growth of healthy material by which the church could be rehabilitated.

Organization is a natural outgrowth of authority, and wherever the authority of God is found the power to organize exists when the necessity exists and the conditions are proper. Objection is sometimes urged against the term *reorganization* as if that was something impossible in relation to the Church of Jesus Christ, but every faction which urged the objection passed through a *reorganization*, and in the case of the one that followed Brigham Young the work of reorganizing was carried to the extreme of rebaptizing every member, and re-ordaining every minister, as well as reorganizing the leading quorums.

The history of the church may be likened to a precious tree planted in a goodly place which grew rapidly, but became corrupted and brought forth bitter fruit until it became necessary to cut it down. Men took of the branches of the rejected tree and planted them in distant places, saying, "Behold, here is the tree," but the branches soon withered for they had no life. But from the roots of the tree there came up a tender shoot which grew until it brought forth pleasant fruit, and thus the life of the tree was preserved. This is the Reorganization.

The late Robert Arthington of Leeds, England, consecrated his fortune of nearly \$5,000,000 for the spread of the gospels of Matthew and Luke and the Acts of the Apostles in every heathen land and in every written language.

HISTORICAL SKETCHES.

THE LAW OF THE CHURCH.

The first steps which led up to the organization of the church in 1830 were based upon the teachings of the Bible, and later there were added the Book of Mormon, and the revelations, these last being as yet unpublished when the organization was effected. The principles found in these records were preached by the early ministers, and those who accepted them were received into the church. During the year revelation was received defining definitely the relationship of these Scriptures to the church and the way in which the church should hold them.

THE SCRIPTURES.

As early as 1828 it was said in a revelation concerning the Book of Mormon, "Behold, I do not bring it to destroy that which they have received, (the Bible), but to build it up." And again the Book of Mormon Scriptures "shall not deny that which you have received but they shall build it up, and shall bring to light the true points of my doctrine. . . and this I do, that I may establish my gospel, that there may not be so much contention." Doctrine and Covenants 3:12,15.

After the church had been organized the Lord said, "And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit." (D. C. 42:5). Still further emphasizing this command is the following: "Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church." D. C. 42:16.

These statements clearly show that the Bible, Book of Mormon, and the revelations to the church, were to be the fundamental law of the church, and that the Bible was to retain its place as being the primary law which God had given, while the others were to supplement its teachings and to make plainer its doctrines. Thus nothing could be received or approved by the church which in anywise conflicted with the Bible.

Further revelations were received from time to time until a committee was appointed to arrange them for publication, which committee reported to a general assembly held August 17, 1835, when upon due consideration they were formerly adopted by the church under the title of "Doctrine and Covenants," to which were added an article on marriage which gave no latitude whatever for polygamy, and an article on "Governments and laws in general," requiring loyalty to the governments under which members of the church might live, both of which were adopted and ordered printed in that book.

SOME SPECIAL PROVISIONS OF THE LAW.

The ordinance of baptism over which there had been so much controversy in the world was made plain in both the Book of Mormon and the Doctrine and Covenants, showing that faith, humility, and repentance were essential in the candidate before being immersed in water for the remission of sins, by one who has authority.

The means of receiving the gift of the Holy Spirit is shown to be through the laying on of hands of the elders upon those who have been baptized in water, with prayer, by which means they are also confirmed members of the church, and entitled to all of its privileges and blessings.

Ordinations are to be performed by those who have authority by the laying on of hands upon those who have been called of God, and have received the endorsement of the church if it be where there is a church, though missionaries laboring outside of organized territory may ordain upon a call from God without a vote of the church. Officers which are not local are "to be ordained by the direction of a high council, or general conference." D. C. 17:17.

MARRIAGE.

The Book of Mormon denounces in strong terms the doctrine of polygamy with kindred evils, and maintains the principle of monogamy. The book

of Doctrine and Covenants confirms the Book of Mormon upon this matter, and the two support the Bible. Those who have departed from these plain teachings always seek condonation from the things written in the Bible rather than the other books. The Book of Mormon says: "There shall not any man among you have save it be one wife; and concubines he shall have none," and the Covenants: "It is lawful that he should have one wife, and they twain shall be one flesh." The marriage ceremony adopted by the church in 1835, and used by the ministers to the present time is strictly monogamic.

CIVIL GOVERNMENT.

The rights of civil governments are acknowledged and it is declared "that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly." As to the relation of the church to the state it is further said: "We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens denied."

Natural wisdom at that early day could hardly have foreseen the necessity of these plain declarations of the law, but in after years when the church became divided and led astray by false leaders, many of the principles of this fundamental law were trampled upon, and the faction under Brigham Young actually discarded the law of monogamic marriage, expunging it from the book and substituting a system in flagrant violation of all that had been previously received.

But men can not change the law of God, for though they choose to follow something else, the law of God still remains the same and they will be judged by it in the end. The Reorganized church has adhered to the law as originally adopted and has sought to follow out its provisions, and has found that in doing so it has led to the highest standards of moral and spiritual life, and citizenship.

A FAST PROCLAIMED.

In view of the convening of conference, April 6th, it is believed that the day set apart for the convening of the session should be set apart and observed as a day of fasting and prayer.

That the day may be devoted to supplicating the throne of Grace for grace and strength to accomplish the work set for the church to do in its business sessions, we advise therefore, that the day be so observed, omitting the morning and mid-day meals, fasting until the evening repast.

We advise that the church in its various branches observe this day, as well as those assembled at Lamoni for the purpose of engaging in the business of the conference. We believe that it will be conducive to good and that the Lord will be pleased to hear and answer the prayers that shall be offered where there is such a unity of purpose upon the part of the people constituting his church.

Assuming the authority vested in us as presiding officers, the presidency proclaim such a fast day, recommending its observance in the usual form wherever it is considered by the branch officers it should be observed. Commending your cause to the Master who has all supervising charge of his work, we are the servants of the church, for Christ's sake.

JOSEPH SMITH, For the Presidency.
Independence, Mo., March 21, 1913.

INDEPENDENCE ITEMS.

The storm which wrought such terrible havoc through the middle west on last Sunday passed Independence and vicinity about 9:30 p. m., manifesting itself in wind, hail, and rain, with vivid lightning. No serious damage is reported. All day the wind had been growing in velocity and in the evening ominous looking clouds covered the sky, but we were passed by, though the news of destruction of life and property from other places fills us with sorrow and sympathy for the sufferers. Fears are entertained for the safety of many saints and friends in Omaha who are known to have been in the path of the storm.

Elder John F. Garver, of the presidency of the Lamoni Stake, was the speaker on Sunday morning, giving good counsel and instruction to the saints. The evening service was occupied by a representative of the Volunteers of America. The afternoon prayer service was profitable the testimonies being abounding and strengthening. Some received personal instruction, advice and encouragement through the Spirit of prophecy.

The Sunday school was instinct with life and activity.

The orchestra occupying in the lower auditorium so that those meeting in that room might have its inspiring influence. The occasional absence of the orchestra from the upper auditorium shortens the appreciation.

At 1 p. m. Sunday the funeral of James Clemenson was held at the church in charge of Bro. Garrett, Bro. Harrington preaching the sermon. He was 91 years of age, and had been in Independence almost from the time the branch was organized in 1872.

A special service in the interest of the Book of Mormon and its translation into foreign languages will be held on Sunday afternoon, March 30th at the Stone church. There will be short talks made on the subject of the Book of Mormon by those who have preached its doctrine for years, and know the value of its testimony.

A late telegram to Bishop E. L. Kelley from Bro. Paul Craig, pastor at Omaha, says relative to the saints in the tornado "No injury—alright." Advices by mail to Bro. Rannic indicate the safety of a number of the saints, but no full particulars are as yet given.

SAN FRANCISCO AND OAKLAND.

The speakers occupying in the Bay cities on the 9th were G. S. Lincoln and C. E. Crumley, the latter speaking from Isa. 29. In the city, while the Oakland Branch was edited by Bro. C. E. Crumley in the morning and Elder E. Ingham at night. The services are all well reported of. The city branch has a young people's prayer, meeting once each month at 9 o'clock a. m. A splendid move we think.

Bro. J. A. Saxe held meeting at Irvington on last Sunday—administering the sacrament and giving spiritual counsel. Bishop C. A. Parkin remained in Sacramento over last Sunday speaking twice to the capitol city branch and doing other church work.

We filled our usual Windsor, Santa Rosa appointment Sunday—having two very spiritual services in Windsor and one in Santa Rosa. At Windsor there are some who are very near the kingdom—it is our prayer they may obey. We were welcomed here to the comfortable home of Sr. Minnie Misner and husband, also partaking at the hospitable board of Bro. and Sr. Archer. Bro. and Sr. Luther Bell were in the midst of chicken hatching—having 13 incubators at work containing 7544 eggs, if you doubt it ask Luther. Bro. and Sr. W. E. Case cared for us at Santa Rosa where we had an enjoyable meeting at night, also attending their Religio under the care of Sr. C. E. Landis who is convalescing from a severe sickness. We were sorry to learn of the illness of Mr. Case, husband of Sr. Case who was recently baptized. We hope he may be spared to be born into the kingdom.

Bro. G. J. Waller returned from his eastern trip and sailed on the Ventura for his Honolulu home and business on the 11th looking well and feeling hopeful—his son Gilbert who supplies his father's place in his absence, will proceed on the same vessel to Australia on a business trip for the company.

The speakers in the city last Sunday were Elder H. D. Simpson at 11 o'clock and Bro. E. E. Hartsough lately ordained, preached at night. At the young people's prayer meeting held at 9 o'clock there were 15 present and a spiritual time was enjoyed. The meeting was presided over by Bro. J. A. Saxe the pastor and his son Alma lately ordained.

Bro. C. A. Parkin spent Sunday at San Jose, Bro. Hawkins spending the day at Sacramento enroute home from conference.

At a recent business meeting of the Oakland Branch a motion prevailed to introduce individual glasses in the sacramental service, also a soliciting committee of six was appointed to obtain means to improve our church house. A good spirit prevailed in the meeting.

1202 14th St., Oakland, Calif., Mch. 19.

J. M. Terry.

LAMONI, IOWA.

All the members of the quorum of Twelve excepting I. N. White and C. A. Butterworth assembled here week before last and have been transacting their annual business as a quorum in preparation for the coming general conference. Bro. I. N. White hopes to be well enough to come up about April 1, I understand.

On March 16, the sermons at the church were by Bro. Columbus Scott and Charles E. Willie, and those at the two Saints' Homes at 7 p. m. were by Bro. L. G. Holloway and Earl Hall. The speakers in nearby places were Bro. Amos Berve at Bloomington. Bro. August Johnson at Andover and Bro. A. L. Keen at Oland.

Two more deaths to record. The baby boy of Bro. and Sr. Silas Shippy died at St. Joseph, Missouri, March 12, and they came to Lamoni to lay his body to rest. His age was five months, pneumonia the cause of death. Also on March 13 there passed away from earth the spirit of Sr. Rebecca J. wife of Bro. J. E. Downey, at the age of 53 years, 10 months and 5 days. She was the mother of ten children and also had four step children to care for in the past, to all of whom she was equally faithful and true. Erysipelas for eight days, caused death, and for the last two she lost her mental powers. However before doing so she called her family to her and exhorted them to honesty, godliness and virtue, and to serve God steadfastly. Of both these funerals, March 13 and 14, Bro. John Smith had charge and offered the prayers, and Bro. H. A. Stebbins preached the sermons.

Later—Great sorrow has come to the home of Bro. and Sr. John Hatcher by the loss of their daughter, Effie Pearl, after an operation for gall stones. She lived less than one day. Not only do her parents, her brothers and sisters, and their families mourn her death but her many associates in the church and in Sunday school and Religio work will continue to miss her faithful service in the cause and their pleasant associations with her in the past. She was born in Green County, Iowa, May 11, 1876, and thus was nearly thirty-seven years old at death. Funeral was held yesterday afternoon. There was a very large attendance. Bro. J. R. Lambert preached the sermon and Bro. John Smith had charge and offered the prayers.

Yesterday at eleven the Easter day sermon was by Bro. J. W. Rushton whose topic was the resurrection of the dead,

wherein is to be fulfilled the promises of God to the eternal joy and happiness of his people. The choir gave a choice selection of song; also there was a solo, and a quartette.

Bro. R. C. Russell preached at night and the evening sermons at the two Homes were by Bro. Amos Berve and J. D. Schofield.

At Bloomington chapel Bro. Columbus Scott spoke morning and evening; also at Andover Bro. Ed Hall twice.

The platform for the choir and the church officials has been enlarged by adding sections that can be moved when general conference is over.

March 24.

Alfred.

SECOND ST. JOSEPH BRANCH.

We are one week late with our branch letter, but we waited till the four week's series of meetings conducted by Elder J. S. Roth were finished so would give a full report. The meetings were a grand success as his meetings always are, there being seven baptized Sunday afternoon consisting of four sisters and three brothers all heads of families but two. There were several others who were not quite ready to go into the water, but some promise to obey very soon. One good woman called for baptism but Bro. Roth learned that her husband would not consent to it, so he told her not to come in if her husband opposed it so she did not.

A conductor on the street railway was to have been baptized but there was a bass ball game going on at the same hour Sunday and several extra cars had to be put in service and the company told him when he objected to going out with a car that if he did not go he could quit. So it being wisdom he conducted his car but said to us the first time he got off he would be baptized.

These meetings were so well attended that there were no vacant chairs but instead twenty-five extra chairs were necessary to accommodate the large audience.

This branch and city has a scourge of measles and mumps the report is that two out of every five die. God's judgments are surely visiting the earth.

Confirmation took place immediately after baptism in which the Lord bore witness by the Spirit that he was well pleased with the work done. Nearly all the newly baptized bore testimony to the work immediately after confirmation at the prayer meeting.

Some of those who were bitter enemies when they first came were made warm friends under the powerful and spiritual sermons by Bro. Roth, several of the outsiders were surprised that a man past seventy years of age could preach four weeks without any relief and come out as good as he started in.

The prayer meeting preceding Bro. Roth's last sermon of Sunday evening was largely attended by Saints and many outsiders and was one of the most spiritual meetings the writer has attended for a long time. The Lord spoke in prophecy in recognition and commendation to Bro. Roth of the work just done at this series of meetings, and that still others would be gathered in here as fruits of this meeting.

Elder Roth always has a question box which proves very interesting, among the many, many questions which he answered; we will copy just one as follows:

"You said in your sermon the other evening that we need revelation, now why do we when we have the Bible? All church authorities schooled as they are say that the Bible is all we need now. Our sacred Bible is all sufficient, is it not, to know all things?"

Our pastor says the Bible takes the place of angels too now. What is the Holy Ghost?"

All those who heard the many questions fully answered will know how this one was answered.

Ministers and members of the Congregational, Presbyterian, Dunkards and even the Utah Mormons came out several nights as they were quite well interested and spoke kindly of the sermons.

Quite a good attendance of Utah people were present to hear the difference between the Latter Day Saints and the Mormons.

A. A. RICHARDSON.

March 24.

ST. JOSEPH, FIRST BRANCH.

The usual order of meeting has been faithfully observed during the last three weeks, with our pastor in the pulpit both morning and evening each Sunday with the exception of one Sunday morning, when Rev. Albert Bushnell of Kansas City was advertised to occupy the hour in defense of the temperance cause. He failed to keep the appointment but sent a substitute, whose name we do not recall, whose talk was well received.

Preaching services are well attended; prayer meetings of a devotional spirit; auxiliary services full of life and activity. Altogether onward is the word in all departments. Sickness among us has abated, the Lord blessing many with healing.

Seeing the wonderful manifestations of God's power among his people, and how he acknowledges them even by miracles before the world, we are led to marvel at the bitter, stubborn animosity of the people, especially those who profess to bear the name of Christ, toward us as a religious body. Miracles have been wrought at their very doors, through the faith and prayers of the saints, and yet they repudiate us, and in doing this, repudiate the God of heaven whose people we are.

Not long since Mrs. Day, the wife Dr. F. E. Day of the First M. E. Church of this city, delivered an address at their church in which she made a bitter and unwarranted attack on so-called Mormonism, vilifying the name of Joseph Smith the Martyr, and making many false and scandalous statements. This was published in a daily paper and so brought to the attention of our people. Bro. Goodrich and Robert Winning at once published articles refuting her charges and citing abundant proof of all they asserted. This called forth a storm of scurrilous and eminently unlay-like abuse, marked by a spirit of bitterness and hatred, altogether foreign to the gentle spirit of christianity and containing not one single atom of proof of any of the outrageous charges made. This was signed by Mrs. Day. In this scandalous

trials she frequently made use of the expression "I know," but she failed to tell us how she knew or where she obtained her knowledge. When the brethren would have set us right before the people after this article was printed, they found the columns of the paper closed against them.

Such is the injustice and humiliation we are forced to endure because we love the gospel in its unchangeable purity, and seek to follow the "old path" marked out by our blessed Savior who himself suffered contumely and even death at the hands of the so-called righteous. As he in the agony of death prayed, "Father forgive them, they know not what they do," so we pity their ignorance and pray for their darkened condition.

Bro. Goodrich has preached two sermons bearing upon this attack, full of abundant testimony, to the falsity of her statements. Thank God that we as a people know what we believe.

On last Tuesday evening the Religio as a body was invited to the home of Sr. Repple where a delightful evening was spent in social converse, music, taffy pulling, and partaking of dainty refreshments. Our thanks are due this good sister for the very pleasant time spent. Religio has a fine program for next Friday evening. The young people are truly up and doing.

The Woman's Auxiliary have changed the time of meeting to the second Tuesday evening of each month. At the last meeting a goodly number was present, an exceptionally good program was rendered and refreshments were served. This was the last time our dear young sister Nell Scott, nee Niedorp, who has been so faithful in auxiliary work would meet with us as their home will be hereafter in Kansas City. We shall miss her.

On Easter Sunday our Sunday school "did itself proud" indeed. As we entered the room there seemed to be an air of exalted sacredness all around us. Ushers at the door handed us a neatly and beautifully printed little program. Cut flowers, blooming plants, red graceful ferns appealed to the sense of beauty, and the music by the orchestra (some of the best talent in the city) was sublime. Two solos by M.K. Kinnaman and Mrs. Newton Collins were rendered as only they can render them. Altogether the Sunday school hour was a joyful one, and we rejoice in the forward spirit of the school; and we cordially invite any of the saints coming our way to visit us. You will be well repaid.

Roney Anthon, infant son of Bro. and Sr. Roney Haden was blessed by Bro. Goodrich and Best, also Carl Albert, son of Mr. and Sr. John Marshall.

Pictures of the Children's Home will be given at the church, March 31st, by the Woman's Auxiliary. Bro. Alvin Kinsley will hold a series of meetings, beginning Monday the 24th, continuing through the week.

Ralph Joseph, infant son of Bro. and Sr. Shipley, died the 18th and was taken to Lamoni for burial.

Reporter.

THE ROUND TABLE.

Why is Israel spoken of as God's chosen people if he is no respecter of persons, and would the Gentiles have ever had any chance for salvation if the Jews had not rejected the Savior?

God chose Israel not to be the sole recipients of his blessings, but to be the instruments through which his blessings might go to all the world. He said to Abraham, "In thee shall all the families of the earth be blessed," and in thy seed shall all the nations of the earth be blessed." Gen. 12:3; 22:18. If the Jews had accepted Christ as a nation, the gospel would have gone to the Gentiles much more quickly than it did.

(1) Why are not convalescents and insane persons admitted to the Sanitarium? (2) Isn't God just as able to heal diseases of the lungs and mind as any others?

(1) Dr. Luff informs us that it is contrary to the laws of the state to admit persons with infectious or contagious diseases into hospitals or sanitariums where other sick are kept. Insane persons require special care, and in many cases special apartments, which can not be conveniently provided in the sanitarium. Besides the presence of such persons would injuriously effect other patients. Special institutions are provided by the state for both these classes though we know of nothing to hinder the church from making special provision for such when the demand is sufficiently strong.

(2) We do not question the power of God, but man's faith is often weak, and God acts largely according to men's faith.

Does John 4:2 mean that Jesus never baptized with water?

John 3:22 says "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized." Verse 23, "And John also was baptizing in Aenon." 4:1, "... Jesus made and baptized more disciples than John." Here are three verses which state either directly or by implication that Jesus baptized, (by water), from which it must be apparent that the statement in 4:2 that "Jesus himself baptized not, but his disciples," is an error either of translation or otherwise. The Inspired version renders this verse, "he himself baptized not so many as his disciples," thus making the several passages harmonize.

What river is that named "Sidon" in the Book of Mormon?

According to the report of the Archaeological Committee it is the Magdalena river in the northern part of South America.

Were the people who were discovered at Zarahemla part of the people who came from Jerusalem with Lehi?

No. They were the descendants of another colony who came eleven years later than Lehi and settled in the northern part of South America in a land they called Zarahemla, where nearly 400 years later they united with the Nephites. Read Book of Omni.

In Matt. 17:11. (1) Who is Elias who is to restore all things? and (2) what are the things to be restored?

Elijah was a prophet chosen and sent of God to ancient Israel to turn them from heathen idolatry and wickedness to the worship of the true God, and he was endowed with divine power enabling him to work miraculously in accomplishing his mission. Read 1 Kings, chapters 17 and 18. The Lord said 500 years later, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6. From this it appears that while Elijah had come once to Israel, he would come again before the coming of Christ in judgment as an angel and would minister in a work that would turn the hearts of the people to God.

Luke 1:13-17 says of John Baptist "He shall go before him in the Spirit and power of Elias, (the Greek form of Elijah), to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Christ's statement in Matt. 17:12 that "Elias is come already, and they knew him not, but have done unto him whatsoever they listed," with Matthew's statement following, that "the disciples understood that he spake unto them of John the Baptist," shows that John also was called Elias, probably from the similarity of his mission to that of Elijah. But Jesus says also in verse 12, "Elias truly shall first come, and restore all things." The King James version does not make it clear whether this restorer is Elijah or John Baptist, but the Inspired version says, "Who is Elias? Behold this is Elias, whom I sent to prepare the way before me." Then the disciples understood that he spake unto them of John the Baptist, and also of another who should come and restore all things, as it is written by the prophets."

Matt. 17:14. Thus it appears that both John and the other Elias should come again. This is made plain in Doctrine and Covenants 26:2, "and also John the son of Zacharias . . . which John I have sent unto you, my servants, Joseph Smith, Jr., Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron, and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse." (2) John the Baptist who acted under the spirit and power of Elias restored the Aaronic priesthood to Joseph Smith and Oliver Cowdery. While it is stated that Elijah held the keys of "bringing to pass the restoration of all things," it is not clear as to just what he restored upon his visit to Joseph Smith and Oliver Cowdery. It is probable that his work is not fully done.

CORRESPONDENCE

INDEPENDENCE, Mo., March 17.

Dear Ensign:—I have just ordered the doors and windows from the West Side Sash, Door and Lumber Company, of Independence, Mo., to be shipped to Hickory Co., for a new L. D. S. church at a place called Childers, Mo., near the home of Sr. Alice Locking and family, who have resided at that place for about sixteen years. Since that time they and a few others have not ceased to pray for God to advance the work in that place.

I lived at that place for a while and I know how dark seemed the way about fifteen years ago. Bro. A. White and Willie Mannering came preaching in the wilderness of prejudice and superstition, secured the Mulberry school house and began to sound the gospel trumpet, but the people could not endure that. I did not throw any stones as Paul of old, I was willing to the proceedings, so I and a Baptist persecutor were sitting on arick of wood near the school house and the first stone thrown missed the house and struck the wood at our feet. We ran into the house while the bombardment went on. The elder stopped preaching for awhile and when the noise stopped they resumed their preaching. But as soon as the mob got more ammunition they came with more noise than before. The elder ceased speaking again until the third volley when they said they could not preach any longer on account of the uproar. So they started to the home of Sr. Locking and they threw rocks at them for a quarter of a mile, cursing and threatening violence to them. But by faithful and prayerful living and by continued efforts of the elders, D. W. Palmer, Slower, Paxton, Brebe, Teeters, Mc-

Rae, Higden and Stuck, some were baptized at times, and prejudice gradually removed until now they have enough members and those interested to build a church. Elder Higden, a Mr. R. R. Hayden and Mr. O. S. Locking committee, and others helping as Mr. S. O. Obriant, Mr. Cotroen, Mr. Liley and others. So you can see not to yield to discouragements though the way may seem very much impossible and dark, but "For a faith that will not shrink, though pressed by every foe," and I know the Lord has heard the prayers of those humble, faithful saints. Pray in behalf of the Lord's work in that part of his vineyard. May the Lord bless this effort and crown his and their work with great success in his desire.

Yours for the truth,
E. Stafford.

Lock Box 54, Independence, Mo.
P. S. I have a few more 3 months ENSIGN subscriptions for non-members who will send me their names and addresses, saying they will read the paper.

COLTON, Cal, Feb.

Dear Ensign:—Who is there who has tasted of the good work of God, that does not rejoice in the onward march of the latter day work. We all know that this glorious onward march is not obtained by keeping silent, sitting still, or even recounting the blessings of God, and rejoicing over them. It requires, push, pressing forward and sometimes almost fighting to hold one's own, and gain new ground. And we glory in the persistent vim and determination that is manifested in some of the workers to get the truth before the people, plant their standard and stand by their colors.

As I read today the newly arrived Herald and ENSIGN passing from one thing to another, my heart burned with the rekindled flame of more youthful days. And I inwardly exclaimed. Can there be anything better than to be actively engaged in this latter day work, or more properly speaking the work of the Lord in these latter days. When the work of the Lord is carried on? His purposes carried out, free from the mixture of the purposes of man. When indeed the march is onward. But humanity is easily deceived. The Lord is helping his people in this line, in giving to his faithful servants the Spirit of searching the deep things, "Yea the deep things of God." The searching deep into the things "the kingdom of God. I do not mean to search to find some new thing pertaining to the kingdom of God; but the making straight the old paths, and herein is our safety. It indicates that the sifting time is upon us. Yet it may be years before all things are sifted and thoroughly purged from accumulated dross.

It has been seen that even the music indulged in by the saints has need of its share of sifting and reattuning. I am one among a large number who hail with gladness the Spirit that prompts to make a difference between the music and also the reading matter of that on the Lord's day, and that of the days of the week, so that both the song and the reading matter may be of a spiritual nature.

Since Sunday as we call it—is the Lord's day, he requires that his people should not work upon that day as on other days, so there should be a difference in all things in his favour. In our conversation in our inclination to merit, especially in the house of God. But all these will undergo their sifting time when the chaff will be scattered, and the jewels will shine out clear and bright ready for Christ's gathering when he comes for that purpose viz. to "Make up His Jewels." Shall I be one of this number? Will you be? God grant it.

Sr. E. B. Burtoa.

XENIA, Ill., Feb. 27.

Editor Ensign:—The words of Rev. John Wesley, "What could God have done which he hath not done to convince you that the day is coming, that the time is at hand, when he (God) will fulfil this glorious promise, and will arise to maintain his own cause set up his kingdom." 71st sermon

"Almighty God of Love,
Set up the attractive sign
And summon whom thou dost approve,
For messengers divine,
"From favored Abraham's seed
The new apostles choose,
In isles and continents spread
The soul-reviving news."

Chas. Wesley.

About the time of the end; in all probability, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal fulfillment in the midst of much clamor and opposition.

Wm. Newton.

Some new revelation or some new development of the revelation of God must be made, before the hopes and expectations of all true Christians can be realized or Christianity save and reform the nations of this world? We want the old gospel back and sustained by the ancient order of things and this alone by the blessing of the divine Spirit is all that we do want, or can expect, to reform and save the world, and if this gospel as proclaimed and enforced on pentecost—cannot do this, vain are the hopes, and disappointed must be the expectation of the so called Christian world."

A. Campbell.

Christian System, 2d edition, 1839, pp. 234, 235.
"I have found the glorious gospel that was taught in former years
With its gifts and blessings all so full and free;
And my soul is thrilled with gladness, and banished are my fears,
Since the glorious angel message came to me."

I went down into the water, Tuesday, Feb. 25, and baptized one beneath the cold icy wave. Today Feb. 27. I go to the water to baptize another young man that he may arise to walk in newness of life putting off the old man with his deeds. I am at the Hazel Dell school house and have been holding meeting there over two weeks near Xenia, Ill., expect to go to the Poplar Creek Branch from here, Points I wish to make before general conference Kinmundy Bellair and Cisue. The harvest will come in the sweet by and by. Pray for me.

In gospel bounds,

Lloyd C. Moore.

Home address, Creal Springs, Ill., R. F. D. 2.

SERMONS AND ARTICLES

BUILDING UP ZION.

Sermon delivered Sunday morning, Feb. 23, 1913, at Independence, Mo., by Bishop Richard Bullard.

REPORTED BY SR. BELE R. JAMES.

Note.—Just preceding the announcement of the speaker the choir sang the beautiful anthem entitled "O for the wings of a dove," the theme of which is based upon the words found in Psalms 55:6; "O that I had wings like a dove! for then would I fly away and be at rest."—Editor.

I hope we may be able to continue to enjoy the inspiration of the hour. David, the sweet singer of Israel and King, said, "Out of Zion the perfection of beauty, God hath shined." He had in memory what is now before us an object lesson of what the gospel can do and what has been purposed by our Father to do. "Out of Zion the perfection of beauty." He doubtless was looking back to the time of Enoch, when Zion had arisen and shone forth with lustre and splendor of light, which God intended should be a beacon light to the world; and his hope was centered in the thought that that occasion should be brought about by the same means that had perfected the church in the days of Enoch; and for this purpose, it seems, that part of the territory or part of that beautiful city called Jerusalem had been dedicated to that purpose and bore its name, but it fell short; and there is no period of history that records a repetition of that enjoyed in the days of Enoch. Prophets and seers looked forward to it and hoped for its accomplishment, but they have passed away to the dust without having realized their wonderful and exalted ideals.

But in the restoration of the truth, as we enjoy it, the same hopes are restored to modern Israel and we are looking forward with anticipation to the fulfillment of the promises of our heavenly Father relative to this estate; and there comes ringing to us through prayer and song, the same admonitions that were doubtless heard prior to this perfection in the days of Enoch, to consecrate our lives to the service of God and to keep in touch with the wonderful powers that the Lord has placed before us for this success. And it is with joy we hear that word—yea it comes with a measure of inspiration when we hear the word "Zion," and the word of preparation given to us repeatedly should be as sweet music also to our soul, that we may be prepared for the more perfect service that we are to render to our God.

I do not, for one moment, think that Zion in its perfection was built up in a short period of time. I believe that humanity is truly represented today in the aspects, the desires, the ambitions of men. We believe that mankind was the same in the days of Enoch as now, but there had to be a crucifixion of carnal desires and selfishness before the attainment of that perfection which David speaks of. And there must have been years of preparation, because as we read of this there was a sudden translation of the earthly as represented in flesh, to the heavenly, as represented in the church triumphant. Now if the church militant was to join the church triumphant—and where God is, harmony must exist—there must have been a union existing between those above and those below. So in song, as in all other departments of worship, there must have been perfection reached as far as it is possible here on this mundane sphere. There must have been arranged these songs of praise and anthems that were in accord with the mind of God and his purposes, that they could unite with those who had made a success of life and who had before departed to the realms of light and bliss, and that which is before us in the cultivation of song is similar to this.

We are looking not so much for a translation, although that will take place according to the Apostle Paul, that "these vile bodies will be changed," that those who may remain upon the earth at the coming of Christ will be changed in a moment, in the twinkling of an eye, but that momentary change, that sudden transition, will not be of character, because the character must have been formed before. This will be but the transition of mortal to immortal, from the state of the flesh as we now have it, to a more improved condition, that will be able to bear the glory that is revealed and will be revealed, rather, in those who have been changed from glory to glory.

So the conditions prevailing now, doubtless are as they were in the days of Enoch, only we have not gotten so far advanced toward perfection as they were, but we are looking very anxiously for

the necessary improvement in our condition. We desire to work just as assiduously as we exercise our anxiety to bring this about, and so we feel this now, as we felt in the early hours of the morning, that the message to the people, to God's people, is one of preparation as well as that of promise. As soon as the Lord can afford to cease reproving us and cease exhorting us to a higher standard of spirituality end life, he will do so, and he will begin to commend us as a body; he is commending his children as individuals, where they are trying to live in harmony with his will and purpose and making sacrifice for the spreading abroad of his truth and the bringing about of his purposes. This commendation comes with a degree of the Spirit of God that is resident with them. This is God's commendation to his people individually, but there is to be a time when he can stretch out his hand and send his messengers to us to show that he is really pleased with his people, and the movements that they adopt to bring about his purposes; and we love to dwell upon this theme because it is the one immediately before us now, to make preparation for this great event.

And this cannot all be met in the singing of Psalms and of hymns of praise. There belongs to this great work that which may have the label of drudgery upon it. There are duties that devolve upon us all where we have to step down from the exalted position of self satisfaction and get down where we can try to make an effort to lift up our weaker brethren and those less favored than we are. And so if we are willing to follow the footsteps of Christ who has led his church to victory, we must mark those foot-prints among the meek, among the lowly, among the poor of earth's people, and there we must tread as pleasantly the footsteps as we may when we follow him in the Mount of Transfiguration, where the visage of his countenance was changed and where glory surrounded him. And these footsteps, though they may be rugged; though we may have to press our way through thorns and briars and obstacles that to the human mind may look impossible to surmount, yet with the hand of God joined with ours, walking steadfastly by his law and his commandments, we shall ascend those heights where with Enoch, we can walk and talk with God.

In the fourth chapter of John we read, that Christ, speaking to his disciples, said, "Look on the fields; for they are white already to harvest." White for harvest, and he exhorted his servants to thrust in their sickles and reap. Now what was this harvest that Christ here referred to? Was it not the harvest of waiting souls? Was it not honest people that had been disappointed by the traditions of men who had looked for that they had never yet realized? Their hopes, their highest ambitions had been dashed aside, and they were losing hope in the God of Abraham, and of Isaac and of Jacob, because of the priestcraft that was so dominant among them. Was it not that there were among the poor of earth's children those who had not that which would gratify many of the desires that arose in their hearts for pleasure? That disappointed in this way, they were reaching out for something that would gratify the refined desires of the soul? Christ knew it, and he said, Yes, the field is white for the harvest. Go and labor. Go and work; go and brush aside whatever obstacle that may confront you. I will not promise you liberty in this work—that is the liberty of your body. I will promise you this: persecution, imprisonment and death. I promise you this, but I will promise you the liberty of the Spirit, and whether you are bound and shackled in the innermost recesses of the darkest dungeon, you shall have liberty. That is the liberty that Christ promises. Not so much the liberty to go where we please and do as we please, but the liberty of the Spirit that can ascend to God and commune with him, though the conditions surrounding us may be never so unfavorable. And this was promised his children, and they realized it. Do you not know that when Paul and Silas were bound, their feet made fast in the stocks, these lovers of liberty, these preachers of liberty, these great advocates of liberty; although taken from them, as far as man could take the liberty from his fellowman, but there the freedom of the soul was unfettered, and in that condition they sang praises to God and united with him, and the powers that God had promised to his people, to his faithful, obedient children, were sent there and the shackles were dashed from their hands and feet, and they were yet to thrust in their sickles and reap in the great harvest field of God, for their work was not yet complete.

Now we find recorded that the Father has

spoken to the church through his Son, and he has repeated the words that he gave to his disciples then, to Joseph Smith senior, Joseph Smith junior, Oliver Cowdery, Sidney Rigdon and Joseph Knight this special message as directed, "Thrust in your sickles and reap;" and it must needs be that God saw the great harvest field and saw the waiting souls that could be harvested and cared for and saved under the proclamation of the gospel message. So he places upon his servants power in this dispensation and he says go forth and reap.

Now this command has not been revoked by our Father. The same message delivered to them is good now. The same results that followed those faithful men will follow the faithful service of his people now, and the Lord will work with them. There is then a work to do. There are possibilities before us. We are to occupy till he comes. Now, what has been the purpose of God in raising up these men for this specific work? What has God in view? An addition to his own exalted glory? No, because he has a fullness of it. That he may bring additional honor and glory to his Son? No, he is co-equal with the Father. Must it not be then for our blessing, for the blessing of humanity? Yes, that is why the church has been organized. That is why it is equipped as it is. That is why the Lord has encompassed it with power and has shielded it through the hours of darkness and persecution; because a day with the Lord is as a thousand years and a thousand years as one day with him. He will bring about his purposes, though he may have to tarry for you and for me. He may have to wait, which he has done so long, for us to prepare ourselves for this service, and he is still waiting.

Now he has ordained means whereby perfection can be brought about in his church, and he is going to apply the same laws that he has applied in the ages gone by. What brought about perfection in the days of Enoch will bring perfection today, nothing more, nothing less. He asks no more of us than he asked of that people, and if we defer it, the Lord will raise up others to do his work. You know he said years ago, "do not gather in haste." He may repeat that to us at times because of our undue anxiety to get where we may be defended and shielded by our heavenly Father, because of the promises he has made relative to Zion. But this, as he has said, is his hastening time, and there must of necessity be preparation made for the bringing about of his purposes; and as we heard in our brother's prayer this morning, we are living in a very peculiar age. No more peculiar age ever dawned upon this world than the one that confronts us now. Never was there greater disturbing elements, perhaps, in the world, than now. Never was it showing greater unrest than it is showing now. The war dogs are straining at their leashes, and almost every nation is ready, imbued with the spirit of war to pounce upon its weaker neighbor, and nothing but the restraining hand of God will keep this terrible conflict from coming to pass; and the day will come when the Lord will no longer stay his hand, but he is staying it, for his people's sake. He is waiting until they shall occupy holy places. He is waiting until the place of safety, the city of deliverance, the New Jerusalem, shall be built, so that his people who should have our earnest solicitation and care, though they may live in the remotest parts of the world, may come and gather with us. This is God's purpose and the glorious message of the gospel to us and to them is to make preparation for that, that God may establish what he has promised, as recorded in the 45th section of the Book of Doctrine and Covenants, paragraph 12, You read where the Lord commands his people to bring their treasures to Zion, to build up this city, the city of safety, a city of righteousness, where his people may dwell in peace, and this thought is inspiring God's people everywhere. There never was a time in the history of this re-organization that I can remember in these almost thirty years of membership, when this thought was so wonderfully surging itself through the minds of the people as now. And what is causing this? Is it not the Spirit of God working among his people that they may make preparation for this great event? Surely it is, and that is God's purpose in bringing about his gospel in this dispensation, that his people may be saved.

And before leaving this thought of the peculiar condition of the world now, we are reminded of the words of Jesus Christ, who said, unless these days are shortened, no flesh should be saved. Now that means surely that we are living in perilous times, in dangerous times when there is a necessity for God to work for and with us.

We are reminded through the revelations given recently that the Lord designs that we should organize and work. That we should unite our forces and concentrate our efforts under God's law, always in harmony with that, and he will bless such effort, that he may bring about his purposes. Now he told Enoch and his fellows the same, and said, it must needs be that you organize, and this was to be under a special order in the church, and that order was called The United Order of Enoch. Now this is to be emphasized in our day, because of its wonderful work. Why, the Lord says it is for the redemption or the salvation of his people, and we do not think that our Father has left anything out that is necessary for our salvation. We do not think that he has placed there anything that is unimportant for our consideration and our obedience but everything that relates to the salvation of man has been provided, and this comes to us with freshness because of direct revelation from God in this age, and we are advised and counselled to look into the commandments that relate to this order, the Order of Enoch. What is it for? To bring about these purposes that God places before his people; that lands might be purchased, that homes might be provided, that stewardships might be granted to the people of God, and that we who are here on this sanctified, this sacred spot, might unite our efforts, and that we might manifest our love for our neighbor, though he may live across the water; that where the peculiar conditions under which he lives preclude the possibility of accumulating that which would entitle him to what the Lord has promised his people, that we, who are a favored people, favored by the laws of our nation, and above all, favored by the promises of God's blessing, if working in harmony with his will, that we may make this provision. Oh, do not let us fold our arms, because we are comfortably located here, and have a good comfortable home! Do not let us fall away from the purposes that God has intended in our mission here! And make no provision for those whose eye and desire is turned towards this place; and as we were uniting our voices in singing that beautiful anthem this morning, "Oh that I had wings as a dove," was not that language used when the Psalmist had a desire for Zion? "Oh, that I had the wings of a dove, I'd fly there and be at rest." And so those who have traveled know that the earnest prayer of the souls of the people of God in the most remote parts of the world, is, "Oh, that I might have wings, that I might go to Zion." And unless preparation is made here, with sacrifice on our part they will never be able to come; because God has intended that his work shall be brought about through sacrifice, and it must needs be that we learn what that word "sacrifice" is to us; that we must begin to consider that all the powers granted us which we call ours, we have handed them over to God, to be sanctified to his purposes and to his work, and if we concede this, Oh the union, the bonds of love that will unite us together! And what is there that God cannot do with his people and through his people when they are united under his law? What is there that can be labeled an impossibility, an impossible thing for God to do through his people when united? Why, there is nothing. All things are yours, life, death, principalities, powers, things present and things to come, none of these that may prove to be an obstacle now can separate us from the work God has ordained we should do, nor separate us from him and the purposes that he is willing to bring to pass through us.

So this order is before us. We are trying to bring before you the needs of this order. What is it? It is an organization appointed of God to do his work. The Lord has to get from us a covenant, a promise because he knows how unstable mankind is, and we should be very careful what covenants we enter into with the Lord, because we will never have to blame him for not keeping his part, because he is always willing when the covenant is according to his mind to place his seal upon it; and we enter into that which should be a sacred bond with us; and so this order is, that we enter into covenant relationship with God and each other, that we will do all we can for the alleviation of distress, to the building up materially as well as spiritually the kingdom of God upon the earth; and we are, through this order, to purchase lands, build houses, find employment, erect factories and storehouses, and all that is necessary for the perfect equipment of this wonderful work of God among men.

This order is not a giant in its proportions dear saints. It is just a little babe. We have to feed it. It is crying for food from you and we want to raise it on its feet so that it can walk and so that

bye and bye it can help instead of being helped. That is why we are extending to you this morning this invitation, "Come and help this order, that it may help you in return," help you to help some one else. That is its mission, that is its purpose; that those who have, may impart to those who have not, that we may lift up the poor; and we read in the days of Enoch there were no poor, among them. And take the wonderful statements of our Lord through the Holy Scripture and that comes to us through the Book of Doctrine and Covenants; it is charged with this command that we are to remember the poor and the needy and that we are to help them, and that is the work, the wonderful work of this order, to bring about equality. In the days of Enoch there were no poor among them.

Now all our efforts to bring about that same condition among his people need time; and so he told his servants to go among them and to heal the sick and cleanse the lepers, and what they had to give to give and impart of their substance to the poor; and what was the result? The Lord blessed them according to their efforts; and after that wonderful manifestation of the power of God upon the day of Pentecost, they came together; and all that had lands and houses (in the plural) sold them; those that had possessions brought them and laid them before the apostles and distribution was made to every man as he had need. There was the effort to lay the foundation of that which brought about perfection in the days of Enoch.

"Thrust in your sickles and reap." Go and tell them what wonderful things there are in the great garner of the Lord. Now we stand here upon this consecrated spot today, and we are calling upon the people to rally to the help of the Lord. We are asking them all to let themselves thus be a living example of sacrifice. Oh, let us arise as the children of light, that we may not only be able to sing the songs of Zion, but that we may live them, that our life may declare to the world that there is power in Christ, power in his gospel!

Now we ask this morning, that in order to help bring about the purposes of God in the establishing of this order, that you will help us. We have a heavy responsibility resting upon us. We want to liquidate the debt upon the land as soon as possible, [Referring to a piece of land purchased by the Order of Enoch and made an addition to the city of Independence, for the benefit of the saints.—Editor.] so that the land is free, and our poor can then procure the material to erect homes, those who have it within their power so to do; and where they have not, the order may provide the fund that they may begin to erect homes, that they may be deeded to the children of God and that their stewardships may be provided, as the Lord in his law has outlined for us, and the work then will take on new impetus. God is simply waiting for us. And dear saints it is not that there is not sufficient in this church to do this! We have more than we need, if it will only be placed where it belongs; there is no need for lack among us. It is not because God has not blessed us as a people that we are where we are. It is not. Indeed it is not. I have traveled from east to west and I know that what I declare to you is true. There is sufficient and all that is necessary in this day to do it. Why do we halt? Why do we tarry? Christ said as he looked at Jerusalem, beautifully built up, strong, but Oh, he saw its weakness, and he saw how soon it would fall. "Oh Jerusalem, Jerusalem, how often would I have gathered you as a hen gathereth her brood under her wing, but ye would not." "Come and let me protect you. Let me save you. Harken to my message and I will save you and you shall be all that the prophets have predicted if you will do as I ask you to do. But Oh, if you will not, your house will be left unto you desolate." And what a terrible reaping that was of disobedience!

Do you think that our Father will spare his servants continually and urge upon us the necessity of willingness to sacrifice for his cause, and beat back the terrors that surround us that we will not be touched by them? I cannot see that this would correspond with history that has been made in the past. God is the same, and when he withdraws his protection from his people, Oh, it is a day of darkness and gloom and of sorrow and anguish of spirit! But when we rally to the Lord and do his will, then we rejoice because God can fulfill them his promises.

In closing I will relate what I saw this morning in the early hours. The Spirit was upon me in my waking, and it remained with me a long time; I saw the saints busy at work; I saw a little thin row of soldiers in glistening armor going out, equipped for war;

sent from the center place here, and they were going over the prairies to a dark visaged people; and I saw them laboring there; and I saw them rallying, I saw them aroused, rather, from their lethargy and indifference, and I saw a host of people, an army of people, after their labors had ended, coming towards this place. I saw a multitude of them and their faces were white, and they were changed; and their garments were white and they looked beautiful. There was nothing repulsive about them. They were beautiful. And I heard them say, "We are going to build up Zion. We are going to build up Zion."

Now my soul was thrilled with delight when I saw them marching along towards us; and it looked, as I saw them, their garments were whiter than ours. They had been more faithful to the commandments of God than we had been. Paul says, "Let no man take your crown." Shall we? Shall we permit a people who have been scattered and driven out from the habitation of civilization and through all these ages been in benighted darkness; will we permit them in the few years perhaps of gospel influence, to outrun us in the race and step here and take that which we prize so much from us? And the honor and the glory and the majesty which belongs to the Father be brought to pass through them instead of us making the proper preparation and sacrifice that will present it to him through us?

I prayed God in my soul then that it might not be, but that we might unite our forces, and when they come to Zion as they want to, to build up Zion, that they might find here a people that will not disappoint them, but as they have that beautiful record the Book of Mormon with them and they are perusing it now, and they see what God's demands of his people were then, that when they come they may see that we have lived in harmony therewith. Now they are disappointed, many of them, with the traditions that have been taught to them. They are rejoicing, some of them, with the message that corresponds with even some of the traditions that have come to them through all their days since the time when the great Spirit that was with their fathers, and we see now, the Spirit is working among them and he is going to bring about his promises. Then Ephraim will rejoice and the wonderful welding together of the scattered tribe of the house of Joseph and the house of Ephraim shall be brought about and Christ shall be in their midst.

Let us then, respond to the call of the Lord to us, and gird on the whole armour and stand where God would have us, and victory will crown our efforts. May this be our desire and purpose in Christ's name. Amen.

BIBLE CHRONOLOGY.

I notice in the ENSIGN for Feb. 27, 1913, an article dealing with the above subject, but it is not all clear to me. The writer no doubt has spent considerable time getting at the facts he gives us, and generally speaking, I think, they may be relied on. Still there are some "missing links" that are merely guesses, and one item, I think, is based on a wrong conclusion.

The Bible says that "The sojourn of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." Ex. 12:40. They were afflicted "four hundred years" (Gen. 15:13) of this time, thirty years having passed before their affliction began. Luke said they were "entreated evil" four hundred years." Luke 7:6. Their affliction and evil treatment must have been while in Egypt, and being four hundred years in duration, they must have been there more than 215 years, as the brother puts it. Besides, Moses said they sojourned in Egypt, as shown above, 430 years and left on, "ever the self same day," which was the 16th day of the first month. Read Ex. 12th chapter. That was surely the day when they entered 430 years previous.

The statement made by Paul that the law was given 430 years after the promise was made to Abraham (Gal. 3:16-18) is not sufficiently definite to prove that there were no more than 430 years between the giving of the promise to Abraham and the giving of the law on Sinai, and further to prove that the above quotations are not to be taken literally. Paul surely meant that there were at least 430 years between the promises and the giving of the law.

I do not desire to criticize, only so far as to get at the facts. If the brother can make the matter plain, I shall be pleased.

Yours respectfully,

J. M. STUBBART.

ISRAELITES IN EGYPT.

Gen. 46:8. "And these are the names of the children of Israel, which came into Egypt," etc. Verse 11. "And the sons of Levi, Gershon, Kohath, and Merari."

Exodus 6:16, 18, 20. "And these are the names of the sons of Levi according to their generations; Kohath; verse 18, Amram; verse 20, Moses. So the generation or genealogy is; Levi, Kohath, Amram, and Moses. Gen. 15:16 "But in the fourth generation they shall come hither again." And here we have the four generations, and Moses who is the fourth, delivers them. Again in Gen. 46:11 we discover that Kohath was one who went to Egypt. He may have been a man of mature years, as Levi was the third son of Jacob, and Kohath second son of Levi.

In Ex. 6:16-20, we discover that Levi was 137 years of age at death, Kohath 133, Amram 137; Moses was 80 at time of Exodus. We can not figure much on the age of Levi, and Kohath was born before going to Egypt. The combined ages of Kohath, Amram, and Moses (80) is only 350, but we shall have to allow some years for the age of father at birth of son, and it will be readily seen that the time will have to be shortened.

In Ex. 6:20 "Amram took him Jochebed his father's sister to wife." She was a daughter of Levi, and it is not given whether she was born in or out of Egypt, but allowing that she was born in Egypt and lived to be as old as her father, brother, or husband (137) and that Moses was born when she was exceedingly old: Then the combined ages of Jochebed (guessed at 117) and Moses 80 at time of Exodus only makes 237 years. The common chronology dates 1766 B. C. as the time when the Israelites moved to Egypt, and 1491 B. C. for their deliverance, difference is 215; with this, agrees some ancient historians.

As to their afflictions, they did not begin until after the death of Joseph. Then there rose up a king knowing not God, etc. Joseph was 30 years old when standing before Pharaoh, and was made governor soon afterward. He had been governor about 10 years (guessed at) when the Israelites moved to Egypt, making him about 40 years of age. He lived to be 110 years old. 110 minus 40 will leave 70 years rule of Joseph. During that time the Israelites had no afflictions.

All these quotations referring to time, were considered, by the writer, before the work on "Bible Chronology" was arranged. He also found that much allowance had to be made for discrepancies and that many statements could not be taken literally. The article on "Chronology" is an effort at harmonizing, avoiding, if possible, the extremes, and coming together on a middle or common basis. I hope that I have made the objections clear. If not, those that may not see the point, might do as the writer did, weigh the matter for about three years.

J. F. GUNSOLLEY.

MORMON POLYGAMY.

Two Joseph Smiths and Two Latter Day Saints.

No deeper laid plot, and none of more diabolical dimension was ever hatched than the effort to slander Joseph Smith with the crime of polygamy. History does not deal with a greater surprise than the recent revelation of facts which exonerates him in that matter. It is a strange comment indeed on the civilization of this age of the world, when a man for nearly a century could be falsely accused of the very thing he most opposed.

The reason is plain and may be summed up in two words, "religious persecution." Ancient history groans with such injustice, but in this enlightened age we would hardly expect to find ourselves hurled back into the dark ages and find humanity still as unjust as those of that time. Satan has quite kept pace with the progress of the world and the civilization of the age in which we live. His long experience with human nature fully prepares him to deceive the civilized mind as readily as the uncivilized one.

A weapon he most conceals, and one least and last suspected by many, is exparte evidence. Because of this fact, many acting honestly but unwisely, believe Mr. Smith to have been guilty, without enquiring into the other side. One would think, in this age, the other side would be asked for, and Mr. Smith be given a chance to speak for himself. Many persons allow themselves to be influenced by exparte evidence and more especially if it appears in print. Until recently, many histories, encyclopedias and popular newspapers preferred to accept this kind of evidence on this question rather than attempt to correct a popular error. Even yet in many places their forced corrections are unwillingly made.

Religious Prejudice.

Had this matter been a business or political affair, the other side would not only have been asked for but demanded. But, being a religious question, religious prejudice played its part most adeptly. Joseph Smith has suf-

fered most unjustly at the hands of religious zealots and not a little from biased writers and school instructors. Those who have stopped to examine both sides of this question not only find nothing to condemn him, but, on the contrary, much to commend him. For their pains, however, they are often frowned upon by the partizan pulpit and press. All the more, therefore, is the injustice deepened.

Another reason for the erroneous public opinion and antipathy against Joseph Smith was the financial inability of himself and friends to combat the prejudiced pulpit and press. The proofs of the noble character of the man had existed from the first, but few could pay for their publication, and few papers cared to correct public opinion and the errors of history.

One almost feels himself back several hundred years, when comparing facts with public opinion relative to the Smith origin of polygamy. The historian Bancroft said of this matter: "Never before has it been my lot to meet with such a mass of mendacity. The attempts of almost all who have written upon the subject seem to have been to make out a case rather than to state facts. Each author apparently endeavored to surpass his predecessor in the libertinism of abuse. Most of these books are written in a sensational style and for the purpose of deriving profit by pandering to a vitiated public taste, and are wholly unreliable as to facts."

After all, when one gets back to the ground, after aviating the hot air concerning Joseph Smith, he will conclude that humanity is yet human and still susceptible of being deceived. He was persecuted to death for no other reason than that, his opinions differed from those of his religious neighbors.

One Wife, One Husband.

His teachings can best be obtained in the faith of the church which he founded. It was only five years old in 1835, when the following declaration of faith was adopted by the only ecumenical council ever held in the church:

"Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

That article of faith was in force and on the statute books of the church during the lifetime of Joseph Smith. It is still in force in the church presided over by his son. The Utah church however, not only repudiated it, but expunged it from the statute books without even the action of a quarterly conference, much less an ecumenical council.

The same council of 1835 which adopted the above article on marriage, also adopted the following marriage ceremony:

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition, that is, keeping yourselves wholly for each other, and from all others during your lives."

This ceremony has never been repealed, but is still in force, and, like the other, utterly prohibits polygamy. Joseph Smith's idea of this crime was stamped on his society.

An Analogy.

Had the President of the United States succeeded in getting congress to enact a law against race suicide, it would now be just as unreasonable to charge him with race suicide as to charge Joseph Smith with polygamy. An analogous position might be imagined as follows: Had there been only one political party during the last administration, and that party united in its opposition to race suicide, enacting laws against it, but dividing afterward on that principle, the old party with the president's son leading them, still opposing race suicide, but the deflection party advocating it and claiming the president as authority, what would the world think of this misrepresentation of the off party? As proof that the president was in favor of race suicide, suppose this party should produce a purported unsigned letter of his in the handwriting of one of their own members which taught race suicide, would not the world smile incredulously? From bad to worse, suppose they became still more strenuous and produce certain women who said they had been taught race suicide by the president. I am sure the world would be convulsed with laughter at such political chicanery. To make the analogy complete, suppose the public should accept the exparte and improbable evidence (?) of the off party and charge the president with originating race suicide, and print that assertion in public histories and encyclopedias. The matter would then be too serious for laughter and yet ridiculous in the extreme. This analogy exactly corresponds to the facts concerning Joseph Smith and his attitude toward polygamy.

As we have shown, the constitution of the church until the death of Joseph Smith was opposed to polygamy. Every public utterance, letter, book or pamphlet of his on this matter extolled the one wife system of marriage. His only wife, a noble woman of sterling worth unwaveringly maintained to the time of her death, that her husband had no other wife but herself. But a deflection under Brigham Young hied away to the Rocky Mountains and after becoming involved in lustful crime, the leaders began to assert that Joseph Smith, taught and practiced polygamy. They produced an unsigned document purporting to have Joseph Smith as its author, but in the handwriting of one of their own members, which declared polygamy to be the celestial road to future felicity. This document they inserted among the statutes of their church in lieu of the marriage ceremony quoted before. They even produced certain women who declared they had been the wives of Joseph Smith, although they could not show a child or a chick as the result of their celestial (?) relationship. Their testimony was contradictory, and was rejected by Judge Phillips of the United States Circuit Court. One of them is said to have married twice with no divorce between, and borne two children not twins, within seven months and twenty days!

Not until these women were deep in polygamy with other men, (a second start on the celestial road), did they remember that they had one time been the wives of Joseph Smith. That the effort of these Utah leaders to connect Joseph Smith with the doctrine of polygamy was in order to justify their own action is glaringly apparent.

Public opinion accepts this evidence (?) in preference to the facts, and prints it in histories and encyclopedias. Instructors together with the pulpit and the press hurl it broadcast. When one attempts to display the facts he is frowned upon and ostracised.

Two Smiths, Two Kinds of Latter Day Saints.

There are two Joseph Smiths and two kinds of Latter Day Saints. Many persons only interested enough to read exparte evidence fail to notice this fact. Each church is presided over by a Joseph Smith.

The son of the founder of the church bearing the same name, is his father's successor. He resides in Independence, Mo. He and his people are, and always have been opposed to polygamy. They form the Reorganized Church of Jesus Christ of Latter Day Saints. They are organized on the same principles of faith as the original church, in fact are the original church. They are truly Bible orthodox and intensely Christian on every point. There are one hundred and twelve points of difference between this church and the Mormon church of Utah. When rightly considered, this church is worthy the respect of all true Christians and every moral and intellectual society.

The Utah Mormon church is also presided over by a Joseph (Fielding) Smith, who is a cousin of the Joseph Smith of Independence, Mo. The Utah people profess to have abandoned the practice of polygamy, but believe the doctrine to be as celestial as ever.

The original Joseph Smith was not the author of, nor responsible for Mormon polygamy. Its origin lays at the door of Brigham Young.

The Utah Mormon church does not represent Joseph Smith on this and many other points, neither was Brigham Young the successor to Joseph Smith; public opinion to the contrary notwithstanding.

However it matters little who was its author. He was guilty of crime whoever he was. It is not a question of authorship altogether, but the real thing is: Was it right? An angel preaching an error does not make it a truth. From every standpoint, polygamy is a sin against God, a crime against humanity, and repulsive to good society everywhere. It is a relic of the dark ages, and a twin brother of barbarism.

No man in all the world's history has written half so much against that evil as Joseph Smith, the son of Joseph Smith, president of the Reorganized Church of Jesus Christ.

J. W. PETERSON.

LAYING ON OF HANDS.

Much opposition has been directed against the Latter Day Saints for their faith and practice of laying on hands for the healing of the sick. Many other churches however have followed the practice of the saints in praying for the sick and more recently some have adopted the laying on of hands, and anointing with oil. The following from the *Kansas City Star*, informs us that the Bishop of London, of the established church, has adopted the practice.

A MIRACLE BISHOP SAYS.

London, March 15.—The Right Rev. Arthur Poley Wintongram, bishop of London, tells a story of the healing of a sick girl in response to prayer which may be interpreted as a miracle by those disposed to regard it that way.

The girl had heard the bishop preach before she became ill. When her illness became worse she asked her mother to petition the bishop to pray for her. The bishop went to the bedside of the girl. She had been raving in delirium, but recognized him and became calm. The bishop prayed for her and anointed her forehead with oil. He placed his hand on her head and blessed her. The girl, who had long been unable to sleep, immediately sank into a deep slumber, remained in that condition several hours and now is recovering. The bishop said:

"I knew Jesus was personally with us. It reminded me of the raising of the daughter of Jairus and it seemed to be almost the same thing repeated."

THE WAYS OF GREED.

D. R. BALDWIN.

Stockbrokers and mergers do all heads crown
With thorns, as they turn the world upside down.
Great wealth is prophetically sure to breed
Sin, woe, and misery, begotten by greed.
The workers make honey for a cold day,
But the gamblers quickly flitch it away,
And hoard it up till the day of great need,
Then fix their prices according to greed.
Thus they "heap treasures" up "for the last days."
To be millionaires is the world-wide craze.
So the world pays double for all their feed,
And these are the miserable ways of greed.

If thou art blest
Then let the sunshine of thy gladness rest
On the dark edges of each cloud that lies
Black in thy brother's skies.

If thou art sad
Still be thou in thy brother's gladness glad.

DEPARTMENT OF
Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, Editor,
1416 W. Walnut St., Independence, Mo.

THE RELATION OF MOTHERHOOD TO CIVILIZATION.

When asked to write a few thoughts on this subject, I did wish someone who could have done justice to it, might have been chosen.

It seems to me that motherhood has everything to do with the strength of our nations. The Spartan mother realized the importance of her position, when she tried to preserve in her children, that which was bravest and strongest. She has brought down to us in history—one long memory of bravery and physical strength. Although much seems cruel to us with our more civilized ideas. But if so much can be done by motherhood for physical strength can not it also be done for mental and moral development.

We have all of us deplored the condition of the poor little mothers of India. Their debased condition. How little respect is shown them by their husbands and parents. Look at India's people as a nation, what a miserable condition they are in.

The people are small in stature and the moral and intellectual condition is of the lowest. One of the late bulletins says, "Native discontent has recently attained such proportions as to occasion some solicitude."

Japan too, is an example of how low the standard of morality becomes, where motherhood is not held in especially high esteem. Japan is called the country of divorces. The father may sell his daughter whenever he wishes. He may divorce his wife whenever he sees fit—retaining the children and his wife's possessions. Morality is rated lower in this country, than any other civilized country on the globe. Motherhood overworked, unloved, unrespected can bring forth but one result—a lower class of civilization and lack of mental and moral development.

When I see a mother with a small flock of little ones around her all clamoring for her attention in one way or another, I how with all respect to her, be she in ever so humble a position in life. She has not shirked her responsibilities and is trying to raise them as well as she can. Often the foreign mother will face difficulties here that would make many of us shrink. I wonder, if we as a people, realized that each one of these little ones, is a separate entity, an existence of its own, and it is up to us to make good, honest citizens of them, and keep up the high standard our country has been proud to possess.

What brave mothers our early frontiers' women were! How they taught and worked to bring forth a brave, strong, clean class of children, and what unsurpassed difficulties they overcame! And we women are living in more comfortable homes, rearing our children with less physical difficulties in consequence.

The mother who, in this day and age stands with a forest of young lives around her accepting her responsibilities, who does the best she can preparing her little ones to make unselfish men and women, is the world's greatest blessing. It is not easy to keep house and rear children but no family or nation ever came to greatness through ease. There is physical agony, mental torture, desperate weariness and much heartache as well as a sense of fulfillment and the happy mother love, of which the childless know nothing. Teach the child the laws of personal purity, above all exemplify in your life what you would have the child become. Nagging and scolding, destroy the child's finer feelings and you will have an impudent child of it.

When the little mind is forming beneath the mother's heart is the time for her to occupy herself with every uplifting, intellectual pursuit that is in her power. To try to banish all hatred, worry and unprofitable thoughts from her mind. Put your best thoughts on the immediate work that calls to you as necessary and be sure it is worth thought if it is worth doing.

I knew a mother who laughingly told me how easily she could fool her husband by taking small amounts from her husband's pockets, at odd times when he did not know it. He kept her very short of money when she needed it most. When the little son arrived and grew older—he was a very dishonest child not only by taking things from others but was very untruthful. We are compelled to say in the face of such evidence, that motherhood has all to do with civilization. It is a great privilege to add to the happiness of another. Where is there greater opportunity for this than in the home.

Then why should so many mothers shirk the duties of domestic affairs. The woman who has children wonders what she lived for before she had them.

The woman who will not have children because she says "They are such a care" and she wants to have a good time," is vulgar and selfish. Neither is the woman to be respected, who doesn't mind having them, because the stork is popular. Home is the place for all the real joys of life.

Blessed is the child who knows no fear of his mother and puts his faith in her advice. We wonder, many of us, just what the mother gets out of all this hard work, the unending effort, the sacrifice and pouring out of love and sympathy, the sleepless nights and untiring patience, that the mother with a large family and limited means must continually exert, to make a success of her calling. I know no better answer than "good children." A knowledge of trying to do your best.

Mrs. Ruth Bullard.

MISCELLANEOUS

CONFERENCE NOTICES.

NEW YORK-PHILADELPHIA DISTRICT.—Conference met at Scranton, Penn., on Saturday and Sunday, March 1, 2, 1913. Officers elected were President; Archibald D. Angus; Counselors to the President, Walter W. Smith and Ephraim Squire, secretary, Herman Schwartz; treasurer, John Zimmermann, Sr.; representative on the Library Board, Anna Zimmermann.

Bishop John Zimmermann, and Archibald D. Angus and Benjamin R. McGuire, counselors, were sustained, and delegates to the general conference were chosen.

Notable among the events of the conference were the dedication of the newly built Scranton church and the ordination of Bro. John R. Lentell to the office of elder.

The completion of the church meant the realization of a hope long cherished by the Scranton saints that they would sometimes own a house of their own, dedicated to the Lord, where they might gather and do him service. Great indeed was the rejoicing and gratitude that were manifested and many were the prayers and testimonies of his mercies. The district now includes six branches with a membership of nearly 800.

RESOLUTION OF CONDOLENCE.

The following resolutions of sympathy were drafted by the Doctrine and Covenants Class of which Bro. Gaultier was a member and were adopted by the Star of Bethlehem Sunday school of Lamoni, Iowa, at its regular session on March 16, 1913.

Inasmuch as death has again invaded our midst and removed from our class and school our worthy brother, Lewis Gaultier, aged 95 years. We, therefore, feel to express our sorrow for the loss thus sustained, and extend to his aged companion and children our sincere sympathy in their hour of sorrow and trial.

Bro. Gaultier was a devoted follower of Christ, a lover of the children of God, a faithful father, and an exemplary member of society, a lover of the Sunday school and of little children.

Therefore, we feel that he has indeed merited the great reward offered to the faithful, namely, to come forth in the resurrection of the just.

Ruby E. Baggerly, Sec.
Star of Bethlehem S. S.

SECOND QUORUM OF SEVENTY.

We have sent blanks to such addresses of the members of the quorum as have been furnished us, but have failed to receive reports from the following: O. H. Bailey, A. C. Barmore, C. H. Barr, C. E. Crumley, John Davis, J. C. Farnfield, J. L. Goodrich, Frederick Gregory, W. H. Greenwood, J. T. Hackett, O. J. Hawn, C. J. Lewis, Daniel MacGregor, J. W. Peterson, R. O. Self, T. J. Sheldon, S. W. Simmons, and J. M. Stubbart. Would like a report from all. If you have not received a blank, please notify us at once. Address me at Holden, Mo., Box 144, till April 1st. After that at Lamoni, Iowa, Care C. Scott.

H. E. Moler, Sec.

CONFERENCE MINUTES

MONTANA DISTRICT.—Sunday school convention met at Bozeman, Feb. 28, 1913, at 10 a. m. G. W. Thorburn chosen to preside. Reports of the following schools read, Deer Lodge, Evergreen, Warm Springs, Bozeman, Nile, Hilldale and Reese Creek. On motion the Nile Sunday school was received as a member of the district association.

Treasurer's report approved. Balance on hand \$76.11. Motion carried that the association return ten dollars to the Warm Spring Sunday school because they had turned it in to the association treasury through a misunderstanding. Report of librarian, J. E. Eliason, accepted. Ten dollars was donated to the normal work. The bill of Supt. S. A. Davis for \$2.52 was allowed. Officers elected were: Lizzie Rasmussen superintendent, Maggie Reese assistant superintendent, Wm. J. Murray secretary, T. L. Reese treasurer, J. E. Eliason librarian.

In the evening an interesting program was given by the Bozeman S. S. Convention adjourned to meet Bozeman, May 30, 1913.

Maggie J. Reese, Sec.

CONFERENCE MINUTES

MONTANA DISTRICT.—Conference convened at Bozeman, March 1st, at 10 a. m. President A. J. Moore presided. T. L. Reese assistant secretary pro tem. Reports of following branches read: Fairview, Warm Springs, Deer Lodge, Bozeman, and Cuthbertson. Spiritual reports of the following branches: Fairview, Gallatin, Bozeman and Warm Springs. Report of Pres. A. J. Moore read. Elders reporting, S. M. Andes, A. J. Moore, John E. Eliason, Thos. Reese, Robert Newby, L. E. Hills, D. R. Baldwin, J. P. Wyckoff. Priests: Jos. M. Higgins, Wm. J. Murphy, A. S. Peterson. Deacon Jos. Eck, Teacher Jacob Staffanson.

A communication was read from the minister-in-charge, J. W. Rushton. Bishop's agent's and district treasurer's reports read, both being audited and found correct.

The committee appointed at last conference to visit certain saints at Coyote, reported, but as the saints asked for further time in the matter the committee was continued.

Rules of the district were taken up. Rule 2 was amended to read as follows:—The conferences of the district will convene as follows: the annual conference on the Saturday before the first Sunday in June, and the semi-annual conference on the Saturday before the first Sunday in December.

A motion to amend rule 6 by inserting the word "elder" after ordination, was made and discussed, but by vote the motion was lost.

Delegates to general conference, G. W. Thorburn, Sr. G. W. Thorburn, T. C. Kelley and F. H. Esgar. Next conference at Bozeman.

Maggie J. Reese, Sec.

FLORIDA DISTRICT.—Met in conference at Alafloca church near Dixonville, Ala. Saturday 1, March, 10 a. m. C. J. Clark and Isaac M. Smith, presiding, E. N. McCall and B. L. Jernigan secretaries.

Ministry reporting: C. J. Clark, I. M. Smith, preached 27 times; S. D. Allen, preached 3 times; B. L. Jernigan, preached twice; W. A. West; W. M. Hawkins preached 4

times; W. J. Booker and L. F. West. Priest, J. H. Barnes, preached 1; J. H. Johnson, preached 4 times; James Cooper, preached 6 times; E. N. McCall; J. S. McCall and C. Dixon, teachers; J. G. Dixon. Deacons: J. N. Jernigan and T. J. Barnes. Branches reporting: Santa Rosa 87; Fair View 23; Cold Water 98; Alafloca 160; Mt. Olivet 30. Bishop's agent reported as follows: balance due agent last report \$45.07. Expenditures since \$195.90. Total \$240.97. Receipts \$396.50. Balance on hand \$155.53.

The names of Brethren James Cooper and John H. Johnson were presented by Bro. C. J. Clark, recommending these brethren for ordination to the office of elder. By motion this matter was deferred until next conference.

Bessie West, Martha McCall, Anna and Mamie Worland, Avery Allen, S. D. Allen, and wife, W. A. West, Sven Swenson, F. M. Slover, I. M. Smith, J. W. Dubose and L. C. Moore, were elected as delegates to the general conference those present empowered to cast the majority and minority vote. Preaching by Isaac M. Smith and C. J. Clark.

E. M. McCall, Dist. Secretary.

CONVENTION PROGRAM.

The following program, subject to modifications and additions, will be presented at the General Convention, Lamoni, Iowa, April 4 and 5, 1913.

APRIL 4, FORENOON SESSION.

- 9:00-9:45 Social service, Elder John Smith, Lamoni, Ia. in charge.
- Intermission, fifteen minutes.
- 10:00-10:20 Song service, Elder Hale W. Smith, Independence, Mo., musical director.
- 1:20-10:30 Organization.
- 10:30-10:40 From the general secretary, D. J. Krahl, Independence, Mo.
- 10:40-10:50 From the general treasurer, John Smith, Lamoni, Ia.
- 10:50-11:30 Primary department conference; Mrs. G. T. Griffiths, Columbus, Ohio, in charge.
- Questioning, 10 minutes.
- 11:40-11:55 "Teaching Intermediates; Obstacles, and How Overcome" Mrs. F. B. Farr, Cameron, Mo.
- Questioning, 5 minutes.
- Adjournment.

APRIL 4, AFTERNOON SESSION.

- 2:00-2:15 Song Service.
- 2:15-2:40 Business.
- 2:40-3:20 Normal Department. "Training for Service." Mrs. D. H. Blair, Kansas City, Mo.
- 3:20-3:35 "Interest in the Class." Elder Albert Carmichael, Lamoni, Ia.
- 3:35-4:20 Home department conference, Mrs. E. S. McNichols, Atchison, Kansas, in charge.
- Intermission Exercise.
- 4:30-4:50 Librarians' conference.
- E. H. Fisher, Winter Hill, Mass., in charge.
- Questioning, 5 minutes.
- Adjournment.

APRIL 4, EVENING SESSION.

- 7:15-7:30 Song Service.
- 7:30-7:45 "The School in its relationship to the Pastor." Elder G. E. Harrington, Independence, Mo.
- Questioning, 5 minutes.
- 7:50-8:05 "The School in its Relationship to the Missionary." Elder F. B. Farr, Cameron, Mo.
- Questioning 5 minutes.
- 8:15-8:45 Address to Normal graduates. Elder J. W. Rushton, Independence, Mo.

APRIL 5, FORENOON SESSION.

- 9:45-10:00 Song Service.
- 10:00-10:30 Business.
- 10:30-11:00 Superintendents' conference. Supt. Daniel McGreor in charge.
- 11:00-11:20 From the superintendency.
- 11:20-11:35 "Hand work in the Elementary Grades." Miss Anna Zimmermann, Philadelphia, Pa.
- Questioning, 5 minutes.
- 11:40-11:55 "Stories and Story Telling." Mrs. Daniel MacGregor, Saint Clair, Mich.
- Questioning, 5 minutes.

APRIL 5, AFTERNOON SESSION.

- 2:00-2:15 Song service.
- 2:15-4:00 Grand round table.
- 4:00-4:15 "The Principles of Teaching." Miss Lucie H. Sears, New Bedford, Mass.
- Intermission Exercise.
- 4:20-5:00 Election of officers. Unfinished business.

APRIL 5, EVENING SESSION.

- 7:00-7:15 Song Service.
- 7:15-7:30 "The School and its Mission." Elder J. W. Wright, Lamoni, Ia.
- 7:30-7:45 Demonstration of graded work. The Old and the New.
- 7:45-8:00 "Junior Methods and Equipment." Elder G. R. Wells, Lamoni, Ia.
- Questioning, 5 minutes.
- 8:05-8:20 "Facts gleaned from the Field of a Field Worker." Mrs. M. A. Etzenhouser, Independence, Mo.
- Intermission Exercise.
- 8:25-8:40 "School Work among the Lamanites." Elder J. E. Yates, Guthrie, Oklahoma.

DIED.

Brown.—Clara A. Rodgers was born at Canton, Mo., January 3, 1881. Married to James R. Alcott, 1898. To this union was born one son who died February 15, 1902. March 18, 1906 she married Harry M. Brown. To this union was born two children, Robert V., May 27, 1907, and Cordelia Myrtle, March 17, 1913. She was baptized October 9, 1904 by Elder J. B. Wilderthub. She passed to her rest March 18, 1913, leaving husband, two children, father and mother. Prayer by Bishop George P. Lambert, Sermon by O. R. Miller, at L. D. S. church, Ft. Madison, Iowa.

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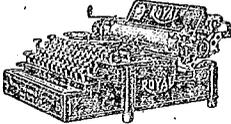
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EDITORIAL

THE VOICE OF JUDGMENT.

Great has been the sorrow and mourning in various parts of the land in consequence of the loss of life through tempest, flood, and fire. The sympathy of the world is extended to the survivors of these disasters, not only in sentiment but in material assistance. Following such calamities it is natural to count the loss of life and property though it perhaps does not occur to many that there is any gain to be considered.

Men's souls are stirred by such disasters as recently occurred at Dayton and Omaha, and upon earlier occasions at San Francisco, Galveston, St. Pierre, and other places, and questions are frequently asked relative to such events, such as: Are they the result of the operation of fixed laws, or are they but the happenings of chance? Is there within or behind the natural elements any intelligent power, either good or bad, by which they are impelled in their movements? If there be any such intelligent power what may be the reason for the terrible disasters wrought by the elements? These are questions which are not easily solved, nor is it expected to solve them here, though perhaps a little light may be thrown upon them.

The Bible student and believer will hardly question the thought that God exercises controlling power over the whole world and that he "ruleth in the kingdom of men," while the student of history does not have to look far to discover that there has been an intelligent design by which the destinies of men and nations have been shaped. It is not to be taken for granted however that God is the prime mover in every event that transpires, for some of them have their origin in the mind of man, while others may be attributed to spirit forces other than those of God, of whose existence the world has abundant evidence.

Through his God-given agency man is permitted to choose for himself the course he will follow, and God does not arbitrarily stand in his way unless his actions are such as to deny others the rights which he himself possesses, when God may intervene, not for the purpose of taking away his agency, but for the purpose of maintaining the agency of multitudes of others. For this reason God has either permitted or brought about the downfall of nations who in their oppressions have brought the people under bondage, bondage which in some cases has been of a moral and spiritual nature rather than of physical slavery. The accumulated sins of generations have brought their harvest of disaster upon a nation, sometimes with a suddenness that gave no warning, under the law that "Whatsoever a man soweth, that shall he also reap."

Christ gave an instance of this in his statements to the Jews whom he reproved for their sins, pointing out their disposition and determination to persecute and kill the prophets whom he would send unto them, saying that upon them should "come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias . . . all these things shall come upon this generation." The desolation that was decreed and which came upon them was not the result of their own sins alone but the sins of their fathers also which they continued by perpetuating them. The sins of a man or a nation may accumulate until they result in suffering and sorrow in varying de-

grees, or even to destruction, which usually of necessity involves the innocent with the guilty.

The Bible teaches that there are two great spiritual powers contending for supremacy over man and the world, and that man through his agency can yield himself either to the government of God through obedience to his laws which are just and good, or to the government of Satan by following after his leading which is always opposed to God. Man is free to choose, though he must accept the consequences of his choice, of which God has fully advised him, and the results of that choice will effect his children and those who come after him.

God's hand is over his children to protect and prosper them so long as such protected prosperity proves a blessing to them, but when the powers of intelligence and wealth are used by man for the purposes of oppression, denying his fellowmen the privileges of life unrestrained, then God cannot consistently continue to prosper and protect, any more than a father would continue to furnish his son unlimited means who used them for immoral and criminal purposes. In such instances prosperity proves a curse rather than a blessing because it aids in the accomplishment of sin.

Paul speaks of Satan as being "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Ephesians 2:2). Through the disobedience of our first parents Satan gained power in the world, and that power is lessened or increased according as men obey or disobey the laws of God. Inspired instruction says, "Resist the devil and he will flee from you," and an observance of the principles of justice and equity among men will deny him the power to work in their midst; but when men walk in Satan's ways, choosing to follow him, the Spirit of God finds no place in their midst and the field is left free to the adversary to come in and work his will. He has power over the natural elements and controls them in such a way as to complete his own purposes—the destruction of humanity.

For decades past the larger concerns of business have been permitted to crush out their weaker competitors. Justice and right have been in numerous instances denied to the people by corrupt judges and legislatures and other officials. The hands of the oppressors have been fostered and upheld by the powers which have been appointed to protect the weak. The poor have cried out against the extortionate hand which has taken from them their homes and their food. Immorality in its most degraded forms has been permitted free hand almost without protest, until it has had to reach out and take by force thousands of pure and innocent girls in order to meet its insatiate greed for lust and money, and the cry of multitudes of these innocent victims has ascended to God unheard by man. All these things, and many others, the nation has permitted to exist, men have been sowing to the wind and need they be surprised if they reap the whirlwind? Will God forever permit these things?

The voice of judgment is the voice of nature, the voice of God, declaring that there has been transgression of nature's laws and the laws of God, and warning men of the judgment to come. It is God's protest. It turns men, if heeded, from the path of evil and points them to righteousness and love. It is time that the nation aroused itself to a full realization of the evils which exist in its midst, and hasten the work of cleansing if it would avoid greater calamities. More innocent girls are ensnared each year into lives of shame, and to deaths a thousand times more bitter, than all the victims of tornado and flood; more lives are wrecked and brought to drunkards' graves than are killed in all the national calamities; yet the nation takes little cognizance of them, and permits the work of daily enslavement and destruction to go on. Must God keep silence, or must he not permit the hand of judgment to warn men of the terribleness of these things? The welfare of thousands, yes millions, living and unborn, is at stake, and shall God be indifferent thereto, and permit the conditions which must inevitably lead them down to destruction, to remain without his protest and intervention? Hardly.

HISTORICAL SKETCHES.

EXTENDING THE CHURCH ORGANIZATION.

The organization of the church on April 6, 1830, must be understood in the sense that organization was begun at that time. A system had been outlined and provision made for various classes of officers some of them limited in number and others unlimited, but the original organization was effected with only six persons, not enough to fill the quorums which were limited in number.

At this time the highest office held was that of elder and this was held by two of the six, viz., Oliver Cowdery and Joseph Smith, and the history continues the account of the occasion of organization as follows: "We now proceeded to call out and ordain some others of the brethren to different offices of the priesthood, according as the Spirit manifested unto us; and after a happy time spent in witnessing and feeling for ourselves the powers and blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, 'The church of Jesus Christ,' organized in accordance with commandments and revelations given by him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament."

Missionary work was soon started and carried on to an ever increasing extent, and as new members were brought into the church, some were ordained to the different offices as the Spirit indicated, and took up the work. One of the places early visited was Kirtland, Ohio, where the church was strengthened by the addition of Elder Sidney Rigdon, an independent minister, and almost his entire congregation. Elder Rigdon had already been preaching many of the doctrines, which he found were held by the new church; and which were held by no other organization. A branch of the church was organized here which ultimately became for a time the headquarters of the church.

HIGH PRIESTS ORDAINED.

"On the sixth of June (1831) the elders from the various parts of the country where they were laboring came in, and the conference before appointed convened at Kirtland, and the Lord displayed his power in a manner that could not be mistaken. The man of sin was revealed, and the authority of the Melchisedec priesthood was manifested, and conferred for the first time upon several of the elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us." Hist. Vol. 1, pp. 192.

With the extension of the church work, and with increased opposition of the spiritual forces of evil, it became necessary that greater power and authority should be given, and in this account is briefly recorded the reception of the authority which is understood to belong to the high priesthood, and Lyman Wight writing of the occasion says that "the first high priests were ordained."

THE FIRST PRESIDENCY.

Joseph Smith was called and ordained president of the high priest-hood at a conference of high priests, elders and members, held at Amherst, Ohio, Jan. 25, 1832, and was again acknowledged in that office by a general council of the church at Independence, Mo., April 26, 1832, and on March 18, 1833 were the two counselors to the president ordained. They were Frederick G. Williams and Sidney Rigdon, who had been previously called by revelation for that position.

TWELVE APOSTLES CHOSEN.

Not until February 14, 1835, was the office of apostles which had been provided for in the beginning, filled. In harmony with a revelation given before the organization of the church, and under the inspiration of the Holy Spirit which was in their midst, twelve men were selected and ordained to the apostleship. The special duties of the twelve apostles were stated in a revelation: "The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the

church and regulate all the affairs of the same in all nations."

SEVENTIES CHOSEN.

After the apostles had been set apart, a selection was made of a number of men who were ordained to the office of "Seventy" and the First Quorum of Seventy was organized, "according to the visions and revelations which I have received." Of the duty of the Seventy the revelation says: "The seventy are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations."

OTHER OFFICERS.

In addition to these already noted, bishops had been ordained whose duties were to care for the temporal concerns of the church, such as holding the real estate, handling the finances; and also to act as judges in cases of difficulty between members, or in cases of transgression of the laws of the church. Each bishop is assisted by two counselors. A high council composed of twelve high priests, presided over by the presidency of the church had also been organized on February 17, 1834, which constituted a judicial body having supreme appellate jurisdiction, and in some cases original jurisdiction, in deciding cases of difficulty and transgression, and also in interpreting the law; and the law says that if there is not sufficient written in the Scriptures to warrant a clear interpretation, the president may enquire of the Lord and receive divine instruction.

DISTRIBUTION OF POWER.

The presidency being composed of three men gives no one man in that quorum absolute power of control. Here is a wise distribution of the ruling power of the church which as long as the law is followed prevents any man from becoming a dictator.

But it is possible that the three might operate together to arbitrarily control matters, but this is rendered impossible by the provision of the law that the quorum of the twelve apostles is made equal in power to the quorum of the presidency. The law says, "They form a quorum equal in authority and power to the three presidents previously mentioned."

But the full power of the church is not vested alone in these two quorums, for the law also makes the quorum of Seventy equal to each of the other two. "And they form a quorum equal in authority to that of the twelve especial witnesses, or apostles just named."

The wisdom of the law does not even stop there, for while the ruling power is so thoroughly distributed among these three quorums it is further provided that they shall be amenable to the whole body of the church in general assembly for their official acts. "And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the church."

Those occupying in these three leading quorums are appointed to care for the spiritual affairs of the church, and have no control over temporal concerns, except in an advisory way or upon appeal. The temporal concerns of the church are directly under the control of the bishops, one of whom is a presiding bishop, for the church and who is the trustee of church property. Thus the one means through which ambitious men always seek to gain and exercise rule over their fellowmen, viz., material wealth, is placed in other hands than the leading spiritual authorities of the church. Here is a distribution of power so delicately arranged that its parallel can not be found in any other organization.

Had selfish ambition been the inspiring motive of Joseph Smith in the establishment of the church, there would have been no such distribution of power, but he had no such ambition and died a poor man. His son, the present president of the Reorganized Church after serving the church as president for fifty-three years is a poor man. In comparison with these almost every other religious leader has become wealthy, and some millionaires.

No one man can lead the church astray, nor can any one quorum, and only when the church as a whole has become darkened through transgression, and indifferent to the law as given, is there danger of apostasy. Every safeguard necessary has been given, which proves the divinity of the organization.

ST. LOUIS, MO.

On the morning of March 26th our Sunday-school superintendent gave a good talk on Easter, and Bro. Archibald delivered an excellent discourse on the resurrection. The evening sermon the same day was delivered by Bro. Geo. Reeves his subject being the regeneration.

March 30th was Cradle Roll and parents' day at Sunday-school and a good attendance enjoyed an appropriate program. One little boy, the babe of Mr. and Sr. Rodkins, was blessed under the hands of Bro. Archibald and added to the Cradle Roll. A noted feature of the program was a talk by Sr. S. R. Burgess, her theme being, to live so as to be in a position to go to God ourselves in prayer, not needing anyone on earth to intercede for us.

The morning sermon on "God is love," delivered by Bro. E. C. Bell was much enjoyed. His text was John 3:16; all the musical numbers of which Bro. Bell has charge were appropriate to the theme.

A most edifying and encouraging discourse was delivered in the evening by Bro. Archibald on "Life as it now is and the Life that is to come."

Elizabeth Patterson.

CORRESPONDENCE

ISLAND OF NIAU, South Pacific Ocean, Mar. 3.

Dear Folks in America—After a long time I am going to write again; the last time I wrote was just a few weeks after we lost our little boy, it is now about five months since, and while we still miss him and mourn for him yet that terrible feeling of desolation has somewhat lifted and we are taking more heart interest in the church work; one reason is we left Tahiti the scene of his sickness and place of burial and are now among the low islands; came here to Niau a little before Christmas and received a warm welcome from the saints, the president of the branch turned himself and family out of their house for us, and right in our front yard is the large assembly house built for the conference two years ago; it is so cool in comparison with our iron roofed house that we take our work and stay there the most of the time.

It is here that I am writing now beside the raised niau flaps that serve as doors and windows overlooking the ever moving ocean. Between me and the ocean is a native woman shelling the dried coconuts out of their cups ready for the market. Niau is not a pearl diving island but they raise a lot of coconuts and make kava. There are so many pigs running loose that they have to dry the nuts upon high racks. They first husk them leaving on a strip with which to tie them together then after splitting them they are suspended in bunches over the drying racks for a few days until they curl from the shell, then the women and children, and men too sometimes, finish shelling them and after another day or so of drying they are ready for the market. They get about seven cents a kilo, or two pounds.

We have been very busy in church work since coming to this island helping the saints get ready for the April conference together with our regular work. We got out three matutu's, I preparing one on Book of Mormon and Charlie two from the Bible, I spent two or three weeks making charts for them. We find our post-card projector a great help in making pictures; we find a small picture of what we want enlarge it upon the screen and outline it, then in the day time fill it in; it works fine; of course it would not look very well executed to artists in America, but to the untrained eye of the natives they are pretty fine. My matutu is divided into three parts, the first part is entitled "Joseph Smith The Seer," the second is "The office of a Seer, and The Urim and Thummim," the third part is "The Work accomplished by the Seer," and is founded upon those verses in 2nd Nephi, "For Joseph truly testified, saying: a seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins." References are taken from the Bible and D. C. It is a whole evening's work to recite. On the chart I have Joseph that was sold into Egypt, Joseph the Seer, our Joseph Smith, Lehi and his son Joseph, Metuaro to represent the Lamanites in this part of the world, and an Indian to represent the Lamanites in America, then the breastplate with the Urim and Thummim is pictured, the Book of Mormon and the Bible separately and then together, also the three witnesses to the Book of Mormon. The hymns also, four of them, were composed for the occasion.

It is quite a lot of work to get ready but it will be recited before several hundred of the natives at conference time and we find that they learn much quicker and remember longer if they have it pictured before their eyes. They are all finished now and learned and we are all ready to go—are just waiting for the vessel to take us. It is considerable work to get ready for conference, (for the natives I mean), to memorize all the class exercises, for the Sunday school entertainment, the Sunday school lessons for the yearly review, the Religio lessons for the review, beside the matutu's. Then the ordinary work of making new clothes, and as the whole family goes, sewing and weaving hats is quite an item. The hats especially are a lot of work; they gather a tall reed split one side and flatten it carefully then with a dull piece of steel scrape off all the green on both sides washing it in water during the process leaving just a thin fiber which when dry is like pure white satin, they split it fine and braid it; if you folks want a beautiful hat gather your squash vines before the frost nips them and make it just as I have written. The natives say that squash vines are ever better than the "pia" that they use, have more of a luster.

We spent Christmas here. I had been feeling so glum that I was in hopes we would be at sea until it was over but we got here right in the midst of preparations, and they were so glad to see us that I felt that I must make an effort to respond to their expectations; in their exercises the whole branch takes part, and consequently leaves no one for an audience, and so our arrival made somebody to perform for. We were generously remembered at their tree. Their Christmas offering amounted to twenty-three dollars. They baked

fourteen hogs for the feast, not little ones either; it sounds rather gluttony I know. I could not help but compare our feast with the dinners in America; there were about 106 sat down to the tables spread with leaves; at each place was a loaf of bread and a stack of pork which all they had. After dinner several boxes of mangoes which we brought from Tahiti with us were distributed.

A week or two later we had a more elaborate feast following a wedding. The next day the same couple were baptized, and last Sunday another couple were baptized the second governor of the island and his wife, a promising couple. A number of others are waiting until they can get the consent of their parents to get married and then they will be baptized. We are stirring them up, there are seven or eight couples here in Niau living together unmarried, nearly all of them the children of the saints. We feel that we are having a good influence with them and they all seem willing to make an effort to free themselves. Some of them have to go to other islands to get their parents, consent and so have been content to let the matter wait, and it seems to make no difference to them until they want to join the church and then they bestir themselves to get married. We are having good interest at the meetings and teachings.

At one prayer meeting I had a peculiar experience. The leader of the meeting requested that the special thought in their prayers should be that God would send his Spirit among them, and in all their testimonies they were wondering why it was that they did not have more spiritual power among them. I arose to bear my testimony as usual and was talking along when I seemed to be lifted up as it were in mind and body and I began to talk fast, it seemed as though my tongue was controlled by some one else and I did not have to think at all; what I said during that time was exhorting them to cast away from among them their evil customs, and then they would be ready to ask for the Holy Spirit and receive it, and not to be content with the place and with the portion that they had already obtained for the length and breadth, height and depth of this work lay yet before them, and not to give the greater part of their mind and strength to the things of this world but to leave off those things, give more thought to the work of the Lord. I cannot remember just all that I said but that was the import; when I had finished I sat down sort of dazed and weak in body. I could see that the natives were affected, meeting was closed right after; that night and all the next day that same influence was with me. At the next meeting all who talked spoke of what was said, whether or not they noticed anything out of the ordinary, I do not know.

We enjoy our work among them and I would rather be here working among them than any other place I know of. It is a great privilege to be given the opportunity to work where I feel that of all places I am best fitted to occupy, not but that I might be better fitted to work here. We can only pray that the Lord will bless us above our deserts for the work's sake. The natives of this island are anxious that we come back here after conference and stay a long time with them, I would like to for my part. This is one of our largest branches.

I am devising continually in my mind how this people can best be helped and I can see no way that a new generation can be started aright except the children be taken away from their home influences for the greater part of the time; if it could be possible that we have a school established that would take the children in their infancy almost and train them up through the different stages of youth perhaps some of them might be saved from adultery, as it is not one single one that I know of has escaped—a terrible condition of affairs I know, and I do not believe it will ever be different preaching and talking. I am going to talk over the matter with our co-laborers when we meet at the conference, together with Bro. Pitt and wife. The natives would be glad to help any project that would benefit their children.

After we lost our boy I was a little fearful what effect it might have upon the natives in regard to myself, whether or not they would blame me, but they do not seem to, and we are frequently embarrassed to know how to refuse their proffered children without hurting their feelings. If they could only all be taken and brought up under right influences.

A vessel is here on its way to Tahiti, I will finish this and send it along, it will probably be the last chance before we go to conference. We have heard that Bro. Pitt and wife are in Tahiti and were gladly received by the natives there. We have not met them yet nor will we until we meet in Hao. At the conference we expect quite a large gathering, the saints are looking forward to the meeting with the patriarch with great anticipation, and so are we. About eighty or more of us will go from this island. I do not expect to derive much pleasure on the voyage, with crowded deck—only a sail vessel, and a distance of 350 miles. We only hope we will have favorable winds and a hapless passage. The vessel is about to go, will write of the conference later on. I hope the coming conference in America will show growth and prosperity along all lines. We will always be glad to hear from our friends in America.

Your sister in the faith,
Alberta Lake.

PURYEAR, Tenn., Feb. 11.

Editor Ensign—When we are enabled to discern the signs of the times and see the latter day prophecies and promises being fulfilled we are built up in the most holy faith, possessing an undecidable testimony of the truthfulness of the gospel.

Times are becoming more perilous, pestilence, disaster and suffering are abroad in the land, but we, as the people of God, have the promise that the scourges will pass us by if we seek to stand in holy places. If there ever was a time when we should put on the whole armour of God and be diligent, careful and prayerful it is at the present time.

It means a great deal to us to become acquainted with the Lord and have him for our friend. He can and will supply our every need if we will but call upon him and keep his words.

When we have found a good friend among men and he has

proven that he is our friend indeed, we desire to cultivate this friendship that it may develop to the greatest extent possible; we love such a friend almost as we love our own body, but earthly friends often disappoint us. Not so with our heavenly Father, his love is never withdrawn from his children, we may withdraw from his ways and stray into forbidden paths, but his love has not grown cold to usward. The man who puts his trust in the Almighty One will never suffer loss. It is nice to have many earthly friends, and the man who has many friends is blessed indeed, but twice blessed is he that has the Lord for his friend.

We who have, and do know him, let us cultivate the knowledge we have that our knowledge may increase and that we shall continue to have the Lord for our neighbor and friend. We thus may become the friends of God as one of old, who walked with God and was called the friend of God, and he was not because God took him.

Louise A. Wall.

OMAHA, Neb., March 31.

Dear Ensign:—It will probably be most interesting to ENSIGN readers to hear of the cyclone and its terrible work as told through personal experience, hence the following will be in sort of story form and given as the writer witnessed it.

The choir was practicing in the church on Easter Sunday in the afternoon. The temperature had been rising all afternoon and about five o'clock became quite sultry. About this time the clouds so darkened the sky that it became necessary to light the lights and soon it turned so warm that the men began to open the windows. Suddenly during a pause in the singing one of the brethren noticed the peculiar appearance of the clouds in the west and went to the window. Others followed and as they looked to the southwest they were exceedingly alarmed to see a great gray whirling cloud lowered to the earth swirling with great speed toward the church. There was a cry, "To the basement, here comes a twister," and the men at the window keeping up the cry sped toward the stairs taking the others with them. There were about twenty saints in the church and they lost no time in getting to the basement.

Before making his flight to the more protected regions below, the writer, overcome with a desire to see a real cyclone, hastened to the west window and opened it. He will not soon forget the sight that he beheld. The great dark clouds seemed to lower almost to the earth at a point in the southwest only a few blocks away. At the centre of this mass of churning, smoky billows a great, blurred gray cloud projected to the earth like an enormous, greedy paw sweeping up into itself all that lay before it, for large, dark objects were mixed in the cloud and soaring about it. The noise it made was an awful grinding roar that made one shiver.

It did not take so long to get this picture thoroughly into the curious brain of the onlooker as it does for him to write it. And he was not inclined to inspect it long. His stay at the window resembled the pause of a frightened deer; in fact the first glimpse of the terrible thing sent him to the basement at full speed in a glorious panic for it was coming at "pell mell" speed directly toward the church and him. He no sooner reached the basement than things began rattling on the windows; then came crashes of glass, bangs and jolts, upstairs and all about us, increasing rapidly to a terrific, deafening roar. A few of the basement windows crashed in, and the little group of saints waited, stunned, for that which seemed most surely come and yet there seemed to be a feeling of security amid the terror of it all, but soon the awful noise dwindled to silence and only the cries in the basement could be heard. We knew then that we were safe and hastened out to behold our ruined church, for we had expected to find it almost a wreck, but we were indeed happy to find only the windows broken, the chimney down, some plaster off and a few minor damages done. It was coated with mud however and the lawn was strewn with debris.

As we looked about us there was but little that we could recognize of the scene of five minutes before. It was like suddenly awakening in one of those ancient ruined cities of which some of us have seen only the pictures. There were people running about terror-stricken and bleeding. At the top of the basement wall where a house had been could be seen the heads of a fortunate few. Some could be seen extricating themselves from an almost crumpled street car and all about us were terrified cries, more especially toward Twenty-fourth and Lake streets, where the most deaths and injuries occurred. This was one block south of the church. The cyclone had turned toward the east as it neared this point and the church was left on the edge.

The streets were piled with trees and wreckage. Straight east from the church on Ohio Street the houses were stripped of their roofs and porches and were lying a hopeless mass of rubbish piled against each other. Our fears began to rise for some of the saints who lived in that neighborhood. Soon some of them entered the church disheveled and drenched. Their houses had been destroyed but they had been uninjured and we were relieved to see them safe. Three of the saint's homes near the church were destroyed completely and most of their furniture and it seemed a miracle that they were spared. Six other saint's homes in other parts of the city were also destroyed and in some instances only a few articles of furniture and some clothing were recovered. But how thankful we were to find that none of the saints were harmed beyond a few scratches and bruises.

One saint's home in which were five young folks, the parents were at a friend's house a block or so away, was turned completely over; the roof blown away; the floor was stripped of its partitions and fortunately a door jam so propped up one side of the floor as to form a sort of tent over the young folks. The door jam was their salvation. They were wedged in among the furniture and debris so that they had to be pulled out. They were unharmed except for a few scratches and bruises. The house was lifted over fifty feet from the foundations and broken as easily as though it had been made of cardboard and was left a flat mass of kindling wood and it was only a miracle that kept all those five lives from being destroyed as was practically every article of furniture in the place. Another saint's home was entirely crushed in except the kitchen in which the brother had collected his four little boys about him.

The cyclone had struck the city in the southeast section and ploughed a path four or five blocks wide straight north-west through the city, bringing sudden destruction to the work that it had taken men so many years and so many millions of dollars to plan and build up. Frail and unimportant indeed are the material things in life that so easily perish but which we twine our hearts about, and sad indeed are we when such destruction comes if we have not been building a spiritual indestructible refuge in which all earthly losses are as a cloud which, seeking to hide the sun, is dissipated by its rays and melts into its material nothingness.

The saints who suffered loss of homes were Bro. S. E. Marmoy, A. D. Phillips, Chas. Trusler, J. H. Driscoll, Jesse Johnson, Robert Black, Mrs. Mary Black, Pearl Hill, Elizabeth Keck, Robert Eden.

We feel that the Lord has spared them all to us for an allwise purpose and we give him thanks from our hearts.
Paul N. Craig.

INDEPENDENCE, Mo., March 3.

Dear Ensign:—As I do not often write for your columns, if you will grant me space I want to speak of a recent visit to Atchison Kansas my old home; where I first heard the glad message of the gospel restored. I was called there to attend the funeral of an aunt, who was associated with the Methodist people, she was always kind to me, but she would not permit me to even talk with her about our beautiful gospel, this often caused me pain and regret, and what seemed sadder still was the great ignorance of the minister who officiated at her obsequies. At the grave he prayed thus "We now commit this body of our sister to the earth, dust to dust; ashes; until the great and general resurrection of the dead, when the sea shall give up her dead," etc., Thus by his prayer he invoked upon her the wrath of God, and prayed that she might sleep through the great millennial reign of Christ, while his saints are rejoicing in his presence. Is this not pitiful? Such ignorance, and under the full blaze of gospel light!

Well, I am glad that I have something better and brighter to mark my memory of that visit, I refer now to a short visit with some of the saints who helped me and was kind to me when I was a babe in the work, and who were ready to excuse me when I blundered, in my endeavors to help this work, while my memory lasts they will have a warm place in my affections, then there were others whom I have not known so long, yet I believe them true and good, their friendship is prized above earthly treasures with me.

I want to speak also of the great improvement I observed in their singing under the splendid management of Sr. McNichols. She is doing a magnificent work, in creating a splendid choir, and I felt in my heart while I listened to them sing that largely through that choir the Atchison branch would receive an impetus or an uplift that will be felt for good farther and longer than they can now believe, may the good work go on in my desire. My heart is with them, if I cannot be in person, Bro. Cool is a good man well spoken of, I hope they will all support him, that the work may not be hindered.

In bonds,

C. E. Guinand.

P. S. I have just heard that the Atchison saints have purchased the Christian Science church, cor 9th and Santa Fee St. This is a good move, a nice brick church more centrally located, will certainly give prestige or bring the work into public notice. C. E. G.

Provo, Utah, March 3.

Dear Ensign:—We are trying to keep the flag flying, or the ENSIGN at the mast head, so that saint and sinner may know what we stand for, that is the Christianity of Christ as found in the Bible, Book of Mormon and Doctrine and Covenants, (original editions). We are willing to measure ourselves and all revelation (purported) since the death of the martyr, by that accepted as revelation before his death. Those who will not accept the original revelation of latter days as given in these books, to test all subsequent revelation and teaching by, are evidently not Latter Day Saints. They beg the whole question of Mormonism. They would rather test the original revelation by subsequent counterfeits, than test the new issues by the government (God's). I feel a little as though one could "chase a thousand, and two put ten thousand to flight," when that one really knows the truth, and the fineness of the counterfeit. Give me the Bible (Inspired Translation), Book of Mormon and Doctrine and Covenants, and I can say not boastfully, but truthfully in my feelings, I fear no Brighamite foe. I would rather "lay the axe at the root of the tree," than waste time with a multitude of shoots or branches. I don't ask for a whole library to meet this fraud and deception. Just compare the counterfeit, Utah Doctrine and Covenants, Pearl of Great Price etc., with the genuine and original money, the three books aforesaid.

If Joseph Smith, Brigham Young or any one else taught or teaches any other gospel than that originally received by the church, they will be judged by the original, we know that Brigham Young did, and the testimony of these criminals need not weigh, as might that of honest, law abiding men, against a man who was never proven guilty of law breaking; never confessed to doing it either, as some of the so called prophets, seers and revelators of Utah have. "By their fruits shall ye know them," and "The inhabitants of Zion shall judge all things pertaining to Zion, . . . and they who are not apostles and prophets shall be known." Doc. and Cov. 64:7. "And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed." Doc. and Cov. 1:1. Others may meet the issue between Josephite and Brighamite as they wish or like. We have our notion and conclusion after so long a time (two and a half years) in contact with the proposition, and will fight on the line we have marked out, whenever and wherever we have the enemy to meet.

Our experience we realize has been little in comparison with some; have wasted (?) more breath here over Saints than Mormons, but I have my convictions just the same as

to how I shall deal with this issue wherever I may meet it. Had quite a successful meeting today in which I handled the matter according to my present view, using a chart adopted to my sermon and method. The meeting was new in every sense. It was exclusively Armenian. Had eleven of these people and some children to hear through an interpreter, one of their number who is more proficient in English than the rest. I was on my feet about two hours, as the interpreter together with the questions asked, occupied about half of the time. This is a different work and kind of success than Bishop Evans' (which I rejoice in) but to gain the ears and consideration of a new nation to this extent. I have worked quite faithfully for several months, the language barrier being quite an obstacle. The one who interprets is much more docile and teachable than at first contact. These people seem to be an honest, good hearted people. They have been oppressed and ruthlessly dealt with by the Turks, their language, nationality, and christianity rubbed out as much as possible. Most of them speak Turkish, only two or three, their own language (Armenian). There are several Mormon branches of them in Syria and Turkey, I am told. I do not think there are any better people among the Orientals than the Armenians, judging from my contact with them and some Syrians and Greeks. One remarked at the close of meeting, "well, I have come a long way to find the truth."

We shall do what we can while here, which may be right up to General Conference time, and then leave the work and field to whoever may be appointed to succeed us, that is for a time at least.

One of the young sisters said, "send a single missionary." I told her, yes and you saints will have to keep him, then you can court him. The Twelve please take notice, and pity on these single sisters, who must marry Mormons or remain as they are. But I think some of these families ought to be helped out of Utah. Oh, there is use for means, and those whose stewardships and callings are temporal, ought to delight to do their part, and all in their power.

Some of our dormant priests seem to be waking up. We hope they will come nobly and heartily to the rescue, from this on. We need workers who will never leave their post; fighters who will fight to a finish, be it death or life, victory or defeat, but the truth can never be defeated. And those who are on its side can never lose. Those who endure, stay with the battle, will surely win; each day brings the victory nearer, makes the triumph surer, and nothing can withstand our united effort. God will have respect to our firmness. I trust that many are developing the necessary soldierly qualities, and that our army in due time will be very strong, and very great in that sense at least. Peace and blessings upon all.

M. F. Gowell.

P. S. If one feels the need of a library to meet the issues in controversy with Bro. Chases' new book is quite a library of reference in one convenient loose leaf book. It is no harm to be equipped for emergency.

M. F. G.

SALT LAKE CITY, Utah, March 13.

Editor Ensign:—All going about as usual with us, except that some of our number are making preparations to attend general conference and the conventions.

We were called to Malad last week end, Thursday rather, to officiate at the funeral of Wm. Morgan Evans, who died at the St. Marks Hospital, this city, Feb. 24th. About ten years since we performed the same office for his father, who, with his wife and some of the family were members of the church. Wm. M. Evans was a man of 34 years, and though he had not been baptized, he believed the work, and when we were called to administer to him, declared his determination to obey the work as soon as he was permitted to recover enough strength, but this was denied him. He leaves a wife and eight children.

The family were called to Malad with us, that we might furnish music as well as the sermon. The services were in the opera house and were largely attended. We held interesting series of meetings in the chapel, from Friday till Tuesday nights, and left Bro. J. C. Christensen to carry on the good work after we came away. We find much interest at Malad. May the Master give the increase.

Sincerely yours,

A. M. Chase.

Editor Ensign:—In making a criticism of the answer to the question as published in ENSIGN 20th inst., "When will Zion be redeemed?" I notice quotations from Doctrine and Covenants, and the answer of the writer says: "Doc. and Cov. 98:4, shows that it will be at a time that God's indignation is poured out upon all nations." After the above statement and quotations the answer is: "It is made clear that Zion will be redeemed when the saints are prepared to meet the conditions through obedience and faithfulness; including an observance of the laws of equality in temporal things, or at least a willingness to do so."

Now if we take the position that the redemption of Zion comes at the disrupting of nations, we must admit here is an incongruous statement in the last clause. For it would be foolishness upon the part of any to entertain a thought, that the civic governments of the world are governed by a providence, either of God or the devil, in their social and economic movements according to the diligence of a few poor Latter Day Saints in the manner of their living to a standard of morality.

Therefore in believing the first clause of the answer, we look for the disrupting of this Gentile government of the United States sufficiently to admit of the organization of the kingdom of Israel as a theocracy not amenable to any Gentile government.

This theocracy is the redemption of Zion and is not hastened neither delayed by the faithfulness or unfaithfulness of a few Latter Day Saints. We have noticed some, and the answer to the question in ENSIGN included, have placed the cart before the horse. The saints by a moral excellency will not bring about these conditions as referred to, neither hasten nor delay, but on the other hand, individually

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SERMONS AND ARTICLES

CHRISTIAN BAPTISM.

WHAT IS IT?

M. H. Bond.

"And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believed and is baptized shall be saved." etc., Mark 16:15, 16.

"Go ye therefore, and teach all nations, baptizing them." etc. Matt. 28:19. "And to love him with all the heart, and with all the understanding, is more than whole burnt offerings and sacrifices." Mark, 12:38.

No attempt to prove that there has been in the past, and still is today, a world-wide misunderstanding, or a wide divergence of opinion and declaration by professed teachers or believers as to what really constitutes Christian baptism is necessary. Its mode of operation, or administration, its object, or even its necessity as a means of salvation having become, not only a question of disputations, but of doubt or open denial.

In view of these incontrovertible facts which religious history furnishes us, it would seem to be the part of wise caution to enquire, and if possible to ascertain, what was intended by the author of the Christian faith when he sent out his first authorized representatives with the commandment, or injunction to "teach all nations, baptizing them;" etc.

As to the visible form by which baptism may be properly expressed, understood, or conformed to, we have the statement by Dr. Smith 1st—"that baptism, properly and literally means immersion."—The language of the New Testament and of the early fathers sufficiently points to immersion as the common mode of baptism,"—and, we may add, that so far as the form or mode is concerned, that the figures in both Old and New Testament history, as well as the contention of many churches and theologians in succeeding times is, that the preservation of the form, is still necessary in order to fulfill the commandment.

That Saint Paul was, in his day, one of the best, if not altogether the best and most profound expositor of the real meanings of Christ's teachings, will not meet with serious opposition, we infer: but this will not prevent us from a grouping together of all the facts necessary to right conclusions as may be drawn from the teachings of all New Testament writers.

In 1st Cor. 12:13, we have the statement by Paul, that, "by one Spirit, are we all baptized into one body."

"One Spirit," does not permit other meaning or intent, than but one only. "One body," in order to preserve its identity may not assume different proportions or appearances, or the purposes for which he instituted it, when he declared, "I will build my church," may not be abrogated without an unwarrantable interference with the original plan.

In 1st Cor., 11:29, Paul, in speaking of the ordinance of the sacrament, says, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Again, the attainment of a life that shall conform to the pattern set forth by Jesus Christ as recorded in the Scriptures can only be accomplished by an understanding and faithful observance of instruction as given by himself and those whom he elected to represent him; and among the first of its beginnings, we have this from St. Paul. "For ye are all the children of God, by faith in Christ Jesus, For as many of you as have been baptized into Christ, have put on Christ." Gal. 3:26, 27.

If this is true, baptism may not be safely rejected, or its true meaning be misunderstood.

If this be conceded, we may proceed to inquire as to the location of this "body," because, baptism into anything, or something which is not the body of Christ, but of a body or bodies of shape distorted, disfigured and unrecognizable as any counterpart of the original plan, might prove disastrous.

In this matter it would seem that none should be misled, save those whose imbibed traditions, or prejudices may have drawn them away from Bible teachings to the substitution of a more convenient or popular method of thought or service. To follow Paul, is, we think, to be preserved in this matter. 1st Cor. 27, 28

"Now ye are the body of Christ." Then follows a partial description in this matter which nothing but a failure to comprehend, or an unwillingness to recognize the word of the Lord will al-

low.—The "body," thus referred to, it will be noticed in Paul's opening address at the beginning of this chapter also, is designated by him as "the Church of God."

The object of this kind of an equipment in the "church of God," or "the body of Christ; is quite fully explained in Paul's letter to the Ephesian church, fourth chapter eleventh to fifteenth verses, and the popular and almost universal opinion that just such an organization has met in our day, should be noticed or taken into account as a potential reason for the universal and widespread demonstration of the fact that the "unity of the faith," has not been preserved or conserved, but that disunion and discord only mark the result of apostasy from the primitive order and a neglect to follow the pattern set by Jesus Christ when he said, "I will build my church."

Now to take up the thread of investigation as at the beginning, we must first allow that there is still a considerable recognition of practice as to the correct "Form" by which baptism is to be administered, but with a singular lack of affirmation as to its object, viz: the "remission of sins," leaving the explanation of the real utility of baptism as a "saving ordinance" of doubtful value, and perhaps the preparing of the way for an abandonment of the ordinance altogether in the not far distant future.

Our affirmation then, is, that there has been a serious abrogation or deflection from the "law of the Spirit of life in Christ Jesus" by which Paul was made a "free man," and gives warrant for recognition upon the part of thinking people of its uselessness as a "saving ordinance," because of its failure to produce any practical results through its administration.

In the third chapter and twenty-first verse of his first letter we have the statement from the Apostle Peter:—

"The like figure, whereunto baptism doth also now save us, not the putting away of the filth of the flesh, but the answering of a good conscience toward God."

Now the trouble, as we view it regarding this matter is largely a question as to what kind of a conscience we bring to bear upon this question.

"Conscience;" being so very largely a "creature of education," as all history affirms, it follows that our education being wrong, our conviction and action may partake of the same character. Having been "educated," that "baptism," is not a saving ordinance by our religious teachers, that "heaven is full of unbaptized believers or Christians," so, as in a thousand other matters has "conscience" moved mankind to war and strife, and a multitude of disastrous differences as pertaining to any question the truth about which, may only be determined by its sequence, or result, or the fruitage of a definite and demonstrably profitable character.

A believer in the "Dunkard" faith as understood by him in the reading of the "letter of the word" alone, makes answer to his conscience by a "triumphant immersion. The Baptist, because his sins have already been remitted, or pardoned; while our Disciple, or Christian friends immerse with an attenuated faith, and wavering conscience as to expediency under the old claim of its founders;—"for the remission of sins;" while thousands of others with untroubled conscience are resting under the conviction that pardon and full fellowship and acceptance with God, salvation from sin has been secured through the expediting process had at the "penitent forms," at popular revivals, thus being led, have logically concluded that "baptism" of any kind is largely if not altogether a superfluity, and thus conscience, is being educated away from the necessity of an obedience to the commandment of Jesus Christ.

Is then, immersion, or effusion or sprinkling, as practiced in the popular churches of the day followed by any clear and demonstrable signs of God's approval? Any indorsement through addition of spiritual light or power? Or is the more popular contention that the baptism of the spirit only, is necessary to salvation?

Popularly expressed, what is a "good conscience" anyhow? Why? It is that thing concealed about our system, and that belongs to our individual self only, which permits men to differ; go to war with one another; foment political and social discord,—religious strife and persecution, whose dynamic force has its voltage stored in what we have been led to believe to be the orders of our conscience.

Paul, at one time, "verily thought he ought to do many things contrary to the name of Jesus Christ."

The great church of Rome cannot with truth or consistency be charged with solely a murderous spirit as we hold, because it has "delivered over to the buffetings of Satan" millions of men and women through the agency of the "Auto De Fe," or inquisitorial chambers, or elsewhere by fire or sword, and has, with what they honestly considered to be "a good conscience," sought to save the world from heresy that might engulf the world in an everlasting "hell fire" of a literal though almost indescribable sort.

What then is the remedy for the world's confusion and loss? Our answer should be God's answer. The gospel of Jesus Christ is the power that alone could have saved, or will save us from disaster.

Are we still unwilling to go back to the old way of access to it? Was it not the promise made by the Master long ago, to the true discipleship?

The truth as it alone reposes in the bosom of God must be our salvation. To "have the mind of Christ," is to know what God thinks about anything; and Christ is neither changed nor "divided," and it should not be wondered at if warring churches and divided, as Moshem, and other writers say they were in the day when Jesus said,—"Howbeit, in vain do ye worship, teaching for doctrine the commandments of men" are failing to hold the masses, or successfully challenge the attention and interest of thinking people to a "divided" Christ; at war with himself, so that, not only have "they parted his raiment, and for his vesture cast lots," but the spoilation or emasculation of "His body" which was, and still ought to be "the church" of his own building; a visible church to which we might point as a challenge and refutation of the claim of warrant for the strife and folly of the ages which a self or man-appointed leadership has brought us unto.

When the "infidels" and "unbelievers among the religious orders of the day who defend the popular and fashionable contentions of our present time are "converted" to Bible doctrine, or New Testament theology,—to a belief in God's unchangeable decrees—that Jesus Christ, the same, yesterday, today, and forever, is the one we ought to listen to,—That all of the promises are still "yea and amen" in him, as in days of old,—That the evidences or signs that indicated the presence and power of God with the true believer should be attested from heaven as in days of old,—when the originally patterned church, or "body of Christ" as restored in our day is presented, and is accorded a fair and candid attitude,—a scriptural and rational examination had; when Christian attitude and fair and honorable treatment of all these questions is had, then, and not till then, will the real understanding of, and union and fellowship with Christ, become a glorious reality.

To be "baptized into Jesus Christ," is the only "Christian baptism" possible by which we may rationally or Biblically attest its practicability or worth, and that can only, by any possible reasoning or proof which historical analysis or incontrovertible evidence adduce, be through the presence and power that belongs to the "one body" supplemented and attested by obedience to "one faith, one baptism" method.

Substitutes for "salvation" by other methods have been, are being, and will continue to be tried, and discarded as fast as the intelligence and honesty of the people will lead them to discover that so called "Christian" methods are not Christ-like, and that they have no warrant or indorsement of a defensible character from him, and that they have but little if any valid claim for the regeneration of the world that is superior to the ethical teachings of so called "heathen," or even agnostic teachers of our time.

WHAT MUST WE DO TO BE SAVED?

In answer to this I read Hebrews 5:9, "And being made perfect he became the author of eternal salvation unto all them that obey him."

From these words we find that there is something for us to do to be saved. Let us see further. In James 1:20, we find these words: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

We find here then that there is a law and that if we are doers of it we will be saved. And as Jesus came to the earth to set up the kingdom of God, surely it has a law, for no kingdom can exist without law, and Jesus said in Matthew 6:33, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

So by obedience to this law we are saved—are rewarded according to our obedience to it.

In Christ's sermon on the mount he exhorted the people to observe this law, telling them to "Enter ye in at the straight gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate [one way] and narrow is the way which leadeth unto life and few there be that find it. (Matt. 7:13,14). Then for us to be saved is to first seek the kingdom of God; second, enter in by the strait gate which will make us members of that kingdom; third, obey all of its laws.

To get into this kingdom, or church, we must believe on the Lord Jesus Christ.

We find in reading the case of the jailer and his family. In Acts 16 the jailer asked the question of Paul and Silas, who were ministers for Christ: "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

Now for them just to believe was not sufficient to save them. They had a work to do, for as Peter on the day of Pentecost when the question was asked the apostle, "What shall we do?" after they believed the teachings of them, and were desirous of being saved, answered: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Now this was a part of the law of that kingdom they had to comply with; not that the water washed their sins away, but the obedience to the law. Through obedience God re-mits the sins.

Now we find that Paul and Silas taught the jailer and his family these same things, for we find that they were baptized, (verses 32,33). Jesus answers this question also, as we read in St. John 3. In conversation with one of the rulers of the Jews; notwithstanding this man was counted as a saved man already, as some of our friends count themselves. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (verse 5).

So Christ shows it to be impossible for us to be saved except we have been born of water first, and then of the Spirit. Now, Paul, Silas, Peter James and Christ all harmonize in their teachings of salvation.

As God through Christ gave the law by which all mankind could be saved, it was given with an *if*. Jesus said, "This doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16,17).

We find in 2d 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." Except we are doers of his laws we are not his children, for Christ said, while upon the mount, in his sermon, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will [law] of my Father which is in heaven." (Matt. 7:21). From this reading we learn that we have to be doers of the law as well as hearers.

The Apostle Paul tells us what the gate of entrance is. Read Hebrews 6:1-3. He enumerates the principles as follows: Repentance, faith baptisms, laying on of hands, resurrection of the dead, and eternal judgment. Now these are the principles which will bring us to salvation. We cannot leave one of them out.

Christ makes plain the means of salvation in his commission to the apostles: "Go ye into all the world and preach the gospel to every creature: he that believeth [the gospel] and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:15,16). Unless we have faith, repent of our sins, have been baptized by one who has been called of God by revelation, and ordained as was Aaron, (Heb. 5:4), and have hands laid on us for the gift of the Holy Ghost, we are not in a condition to be saved.

Christ said "I am the vine ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." (John 15:1-5). For us to know that Jesus is the Christ is by the Holy Ghost, (1 Cor. 12:3). If Christ be the vine then, we are the branches, we must know him. Except we are of the one vine (Christ) we cannot bear fruit as the vine. Except we have been grafted into Christ, we cannot be saved. We must be doers of his word we must bear fruit.

We find this in Eccl. 12:13,14. "Let us hear the conclusion of the whole matter: fear God, and keep his commandments: for this is the whole duty

of man, for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

As our friends tell, they are saved without baptism or the laying on of hands for the Holy Ghost, that is only hearing and obeying part of the law. We are not a branch of the vine unless we have been grafted into the vine.

Further on, in James 2:17,19,26. "Faith if it hath not works is dead being alone. Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is a God: thou doest well: the devils also believe and tremble. For as the body without the spirit is dead, so faith without works is dead also." This shows that faith alone will not save us. Read also James 1:22-25, Matt. 7:24,27; John 14:23,24.

Now in conclusion let me read what Paul said to the Galatian saints: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed. As we said before, so say I now, again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

May we all learn our duty to God and try and discharge it. Ever praying for the triumph of Zion.

Escatawpa, Miss.

A. G. MILLER.

YOUNG MAN, DON'T DRINK.

The young man who drinks strong liquor is like the commander of a fortified city who deliberately admits a known enemy within its walls.

Drink is more hostile and more deadly than any army. It has sent more men to destruction and death than have all the armies of the world. There is nothing in it. You can't gain by it; you may lose everything—health, position, reputation, self-respect, manhood, and soul which is the greatest loss. "A drunkard shall not inherit the kingdom of heaven."

The first drink admits a demon that every successive drink strengthens; until some day it may be strong enough to dominate and glut its ravenous appetite with your brain and blood. You may think yourself strong enough to resist taking too much. Don't deceive yourself about your strength, you know nothing about that until the test comes, and then it often too late. You may never be sure you have the strength to resist until you have asserted that strength by resistance. To resist once, or twice, or a dozen times, does not prove strength to resist always. It can be proved only by constant and unflinching resistance. Any man can resist sometimes. The only man who can have absolute confidence in his power to resist, is he who never drinks at all. If you have the strength use it, assert it now, one drink more is too much, be strong right now; it is your best chance.

Do not fall into dangerous delusions that only weak men over drink. Weak men do not, as a rule, over-do anything. It is the strong, self-confident man, who drinks as he does all else, with gusto and without fear, proud of his strength, who someday succumbs to the subtle, insidious poison that rots his body and palsies his brain.

Strong young man! If you can today mock at the assertion that one drink is too much, someday you may think the same of ten drinks, and later of twenty. And when that day comes the strength that could not resist one drink, before appetite was formed, will be but a straw in a whirlwind.

"If you have not the strength and sense to stop drinking right now, when will you have it? Will continued yielding give you added strength or better sense?"

When the ravelled nerves of a disordered stomach and the flacid tissues of a softened brain demand whisky will you, who could not resist when strength and sense were whole and craving was unknown—Will you be better able to resist then? It is not an abstruse question of pity, or ethics, or morality altogether; it is a simple question of common sense and health. That's why the "Word of Wisdom" was given by the Divine who foreknew the result.—Doc. and Cov. 86.

One does not need to become a drunkard in the gutter to be injured by whisky. It is poison even in small quantities. Few physicians prescribe it any more for any purpose except in hopeless cases to dull the sense at the approach of death. No physician of learning and honor administer it to the young in any case.

When impure, as most of the commercial whisky is, it is full of unknown dangers. When pure, it is

more dangerous still. It is sometimes given to pups to stunt their growth and turn them into "freaks." The young man hoping for the highest possible mental and physical development should think seriously of this when tempted to put himself in the place of the pup.

Young man, don't drink! There is no good in it. The only possible result is hard to yourself and sorrow to those that love you best. The saloon man does not drink it as a rule, when treated in his own place of business he drinks a mineral water of some kind. It brings on "Bright's disease."

Refuse the first drink, or, if you have taken that or more, assert your strength now, and refuse to take another, and humble yourself in fasting and prayer before the Lord for strength, and the spirits of all dearest to you on earth or in heaven will lean and listen and smile.

Take it, and devils will laugh and leer and mock. God bless all the sons and daughters of Zion.

Yours in the gospel covenant and a believer in Section 86 Doctrine and Covenants.

BENJ. F. PARKS.

2112 Union St., San Francisco, Calif.

A DYING EMPIRE.

Thirty-five years ago the Turkish Empire had territory in three continents amounting to 1,700,000 square miles, and a population of 42,000,000. In this short period she has grown rapidly and beautifully less. Her African domain has gone. It was her largest. England has Egypt, and Italy, this present year, sliced off Tripoli with its 1,100 miles of shore line. A serious loss this, with 875,000 square miles and 8,000,000 subjects.

The carving off her European possessions is finishing swiftly, in which the losses foot up 151,000 square miles and 11,000,000 people. The old Asiatic home remains with about 700,000 square miles and 23,000,000 subjects.

The symptoms of the sick man of Constantinople are very encouraging. The world will breathe freer when this ghastly, brutal and savage nation is no more. She never knew the appeal of reason, or conscience, or humanity. Glorifying lust and war, she has been the long terror and loathing of the nations. There are no mourners as she heads to doom.

Just seven centuries ago her virile progenitors came out of Persia and located in Asia Minor. They embraced Mohammedanism, whose crescent, sword and torch were congenial to native ferocity. Speedily they hewed and burnt their way to national organization, and in three hundred years, theirs was the mightiest power on earth. Europe's strongest nations feared and courted them. The new empire occupied one of the most favored regions in the temperate zone. It was an absolute despotism. Government was an armed camp, ruled by an irresponsible chief. Conquered territories were inned together with bayonets. It was triumphant barbarism. Civilization and the arts of peace—there were none. The nerves of the civilized world have long been familiar with the shock of its horrors. In every part of that groaning empire, there have been sickening butcheries, savage massacres, and fiendish cruelties. And now the nations hasten their war vessels, to protect helpless infancy and old age against the senseless fury of the heathen Turk. The gigantic old assassin responds only to the argument of force. The wrath of the twentieth century burns against him. The spirit of triumphant democracy pushes him off the globe. An aroused, long-slumbering divine justice is paying arrearsages to the arch criminal. So mote it be.

With the sudden spring of a tiger, the Balkan peoples have struck their old oppressor. The rapidity and brilliancy of their victories bring gladness and astonishment to the minds of men. Calamity thickens at multiplies into an inferno, as the Turk reels and staggers out of Europe. The volume of human distress, pain and anguish is terrible, indescribable, heart-rending. Such is the frightful cost of expelling the demon that has cursed Southwestern Europe for five hundred years.—W. R. L. Smith, Chapel Hill, N. C. in Biblical Recorder.

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted and mourn, and weep: let your laughter be turned into mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."—James 4:8-10.

CORRESPONDENCE CONTINUED

(Continued from page 5)

can be prepared to enter in and occupy at the appointed time.

Marcus Shaw.

NOTE.—A careful reading of the question and answer as in *Ensign* for March 20th, says nothing of the disrupting, or destruction of governments. There is a difference between indignation upon the nations, and "the disrupting of this Gentile government." It is self-evident that if "Zion is this pure in heart" there can be no Zion until a sufficient body are at least prepared to be pure in heart in order to make it.—Editor.

GALES FERRY, COOK, Feb. 27.

Dear Ensign—It is with pleasant anticipation that we welcome you each week. Being among the scattered saints you are all the more dear to us. We take the *Herald* and *Hope* and also *Autumn Leaves*, and study the gospel quarterlies.

We have endeavored to keep the gospel before the people and have succeeded in getting a number interested.

Sunday night I took a number of church papers to a Mr. Shaffer's and read Sr. Alice Corson's article in *Herald* for Jan. 15. At the close of the interview he asked me to leave the papers which I gladly did. His son-in-law and daughter and wife listened attentively to my reading and I hope that the seed that is being sown may find good soil.

Bro. G. H. Gates of Providence, R. I. went with me to Mr. Shaffer about two weeks ago and they were favorably impressed with him. We expect him again March 9th. We as saints should remember that our church papers are supposed to be handed to those interested in the restored gospel and the articles which are written for publication should be of that character to enlighten and interest the seeker after truth.

Long drawn out proxy articles are seldom read by the seeker after truth or by saints either for that matter. What most interests me are the letters and those articles telling of the experiences of members that have been drawn into the church as Sister Corson was.

We have been reading Bro. Rannie's booklet "Marvelous Manifestations" and it is glorious to read of the wonderful works of God as recorded by Bro. Rannie. But if all the saints should write of the miracles and healings that they have seen it would make a very large book.

I have heard Bro. R. C. Evans relate of a sister being healed of cancer that isn't recorded in his autobiography. A Sister Atwell was healed of cancer in Providence. I was healed of appendicitis and my daughter of lockjaw. Bro. Gates was healed of scarlet fever in the evening and dismissed the doctor who told him that it would be two weeks before he could be around. But the next morning Bro. Gates dressed and went about his business, meeting the doctor on the street who seemed very much surprised.

I met a sister at our reunion who had been healed of hip disease? And her leg that had been shorter than the other was restored so that she walks like any other lady.

Also Sr. Gondolf of Providence told me that before coming into this church she had been seriously troubled by a large tumor on her side which was healed through the administration of the elders, though the best medical skill had done her no good and she was restored to good health. I am also acquainted with a sister that was restored to her reason instantly when she had been a raving maniac.

Brethren, we have that for which good old Roger Williams, John Wesley and all the righteous men who have gone before have longed to enjoy. The gospel of Christ restored by the angel of God. Let us therefore not be discouraged but press on and stand firm for the truth. And having done all to stand. And we may all be found clothed in clean linen pure and white having oil in our lamps so that when the bridegroom comes we may be allowed to go in with him to the feast prepared by our heavenly Father, in my prayer.

Your brother in the truth,

Thomas G. Whipple.

DEPARTMENT OF

Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, EDITOR.
1416 W. Walnut St., Independence, Mo.

A REVIEW.

We have been instructed (though so late) by one of the Board that it would be well to write an article touching the work here, in Independence; so before we hand in our resignation, will try briefly to give a little review, and make a fair statement of some things that have been attempted, and in some cases, done.

We would like to say, first, however, as a parenthesis, that we were very glad to receive this instruction, and would like to make a counter suggestion, if we may, that in future the Board confer, at stated times, with its editors and perhaps the department superintendents for the purpose of mutual benefit, that the conditions might be talked over, their work outlined, not to place restrictions but merely as a guide in their special field of work. We know we would have had a clearer idea of what was expected of us if such had been done. We do not think any society is perfectly organized unless it has this oversight of all its departments of work.

We do not think it best to write in such a way as to give the false impression—that, because of a few changes which have been made, this has been a marked year, in the way of advancement. We do not say that; nor is it to be expected that much could be accomplished in the first year or two.

Things are in a state of transiency; new ideas are springing up and contending with the old; new desires budding into action, and some criticisms like bullets are whizzing hither and thither over the field of battle; all of which bode good for the future and may result in the lopping and pruning of dead twigs, in the nourishing of new and more fruitful branches, until, as a whole we stand forth a green and fruitful vine.

It is not so much the little handicaps that hinder our progress, as the standing impediments of our own fears at the dangers, in treading new paths. No one ever did any thing worth while by merely contemplating the dangers.

The first special work undertaken by the Child Welfare Department, was the four lectures on diseases and how to care for the sick, by Miss Weed, which we tried to give the main points of in these columns. Money has been collected each month for the Childrens Home and one benefit entertainment has been given, which also had mention in the column. We do not know of any other work of a practical kind done in this department; though we might mention one monthly meeting, the last, to give an idea of the program as carried out here which is the same as it has been, and suppose it is also carried out in smaller locals.

The leaflet discussed was entitled "Mothers," by Mrs. C. J. Clark. The discussion was quite typical. The deepest and best truths were not derived which were couched within it. There was a chance for a warm parley of what knowledge (as found in books) will do for the mother, in comparison with the knowledge which dependence upon the Spirit gives;—the author of the leaflet taking the ground of the good result accruing from reliance upon the latter source, not so much to the disparagement of the other kind of knowledge, for much of it has been inspired, but that the plea might be made to the mothers and the greater necessity born in upon them of the reverent atmosphere in the home and the worshipful attitude of the mother that grace and the light of holiness might surround her character and enrich her personality for the benefit of her children and all those who cross her threshold.

We could not help thinking, in this connection of two verses in "Cotters Saturday Night" by Burns, and would like to quote them:

"Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays
Hope "springs exulting on triumphant wing,
That thus they all shall meet in future days:
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling Time moves round in an eternal sphere."

Then here is the comparison between the worldly and man-made and the Godly and soul-expressed;

"Compared with this how poor Religion's pride,
In all the pomp of method, and of art,
When men display to congregations wide
Devotions ever green; except the heart!
The Power incensed, the pagan will desert,
The pompous strain, the sacerdotal stole;
But haply in some cottage far apart,
May hear well pleased, the language of the soul;
And in his Book of Life, the inmates poor enroll."

The poem quoted in the leaflet was a criticism upon motherhood as it is understood by many, which was rather refreshing than otherwise, for we hear too much of the mawkish sentiment about motherhood which we consider more of a detriment than an encouragement, a detriment to the bad and indifferent mothers of whom there are a great many, and to the injury of the good, noble and self-sacrificing mothers of whom, Oh, joy! there are also many, who do not need our thin veneer of praise and fawning to help them along their way, for the very best inspiration that can attend any one in this life is theirs; the consciousness of duty done. They are the spirit-led of earth, and pass, we hope, unscathed by the upstart tongues that sing to any wayward floating tune that lackeys make popular; it is merely a fad like any other of the "fads and jetsam" of our times.

We would not discourage the real tribute due, but we do deplore the silly, disgusting, we had almost said degrading sentiment, which pervades some of our literature and some of our discussions upon "Motherhood," which includes all—good, bad and indifferent in our vast jumble and chaos; we would not so debase the good nor so exalt the bad.

So we think (though we hope without partiality) this leaflet held seed-thoughts of very broad scope and came at a fitting time; at the close of the year and the beginning of another when new plans might be made and new thoughts taken up. It might be

hoped that education of children might be studied according to the concrete principle and not to the abstract idea, as formerly. For instance, it is putting the "cart before the horse" to study and discuss "obedience" in its abstract form instead of studying the principle upon which all obedience is based and let each individual make her own application as her own circumstances will allow and the individuality of her child will permit. We can only apply principles; we cannot apply the experiences of others only in so far as they contain the fundamental truths.

One movement taken up this last year has met with success;—the literary class. The first part of the year was given up to miscellaneous work; the study of a primer in psychology—"Mental Growth and Control" under the direction of Sr. Ruth Smith, in which the women were interested; one book in sociology by Olive Shriner, and different literary productions were reviewed slightly; sort of a groping effort to find solid ground upon which to build, the greatest difficulty being to find a teacher who was both willing and able, but such a one was found in Bro. Bert McKim, and the last six months have been devoted to the study of that most wonderful book, "Les Miserables" under his able direction.

We believe all these branches of study might be included in this department, the greatest problem, as has been said being to find efficient teachers; but we hope in a year or so such might be developed who could lead out in the various branches.

This summary does not perhaps cover the ground, in detail of all that is being done, but gives some idea of our work and efforts here.

We would like to say something to encourage the smaller local societies to start something in the way of literary study, if only a reading class. We do need women in our societies who read and think. Magazine reading is a good start where no teacher could be found to direct any particular study. Begin something on the circulating library pass books around to each other, devise some way of starting the ball rolling.

In magazines we read of what other club women are doing all over the country; it often proves an inspiration to our own weaker efforts.

We read not long ago of one mother's club who made a move to co-operate with the school teachers in their town and get acquainted with the conditions surrounding their children during the school hours. They found miserable conditions and the result of the movement was vast improvement in sanitation, beauty, etc., intelligent aid to the teacher (who really has a hard time of it), and a better chance all round for the education of their children as well as a great deal of pleasure and benefit to themselves. The reading of this article stimulated enthusiasm in one individual for such noble work and a comparison in the mind of the idle tinkle of theories and the sound, practical working out of those theories. We wish the coming year might see in the larger locals, a committee of mother's for some practical work with teachers.

So, as the new year opens before us with a beckoning hand which says, come, try and achieve; it is yours, let us bend our wills, and band our efforts in one vast sisterhood for up-building.

MISCELLANEOUS

REUNION NOTICES.

The Western Iowa and Eastern Nebraska Reunion Association comprising the Pottawattamie, Gallands Grove, Iowa, and Northern Nebraska Districts will hold their reunion in the Missouri Valley, Iowa, City Park, August 22-31, 1913. The committee have engaged a large tent and settees which will accommodate more than fifteen hundred people. A dining hall is to be conducted on the co-operative plan as nearly as possible, also a confectionary stand on the camp ground. Provisions are being made for an interesting and instructive Institute work to be conducted by able auxiliary workers. Good speakers, good music, good meetings from the first to the last.

Missouri Valley has thirty-six daily passenger trains, and the beautiful park is only ten blocks from the depot. The names of S. Harding, J. L. Butterworth and M. M. Bilyus have been added to the reunion committee.

J. M. Baker, Pres.
J. A. Hansen, Treas.
C. J. Hunt, Secretary.

The ninth annual reunion of the Southern Nebraska District will be held in Morton Park, Nebraska City, Nebraska, Aug. 8th to 17th. Fremont District in Iowa is earnestly requested and expected to join with us in this meeting.

E. D. Briggs, Chairman Com.

The Ohio, Pittsburg, Kirland, and West Virginia Districts joint reunion will be held at Tuscora Park, New Philadelphia, Ohio, Aug. 7th to 17th. This park surpasses any previous locations we have had for reunions. Details will be published later or will be furnished by

C. Edward Miller, Sec.

R. F. D. 2, Willoughby, Ohio.

NOTICES.

QUORUM OF HIGH PRIESTS.—I am under instruction to give notice that the sessions of the quorum for 1913 will be held in the Methodist church; and that the first meeting will convene at eight o'clock, Monday morning, April 7th, for preliminary business, the appointment of necessary committees, and a prayer service.

Your fellow-servant, Rob't. M. Elvin, Sec.

Lamoni, Iowa, March 27, 1913.

OFFICIALS OF ELDER'S QUORUMS.

I have today sent out requests for a list of the names of the elders composing the quorums of which John A. Gardner, Wm. H. Smart, and J. F. Keir are presidents, and of which C. J. Clark, W. S. Hudson, A. L. Sanford, Frank Gray, W. R. Adams are secretaries. If there are any other Elders' quorums not included in these eight above mentioned, please to send me a list of the names of the elders composing the same by first mail, addressing me at Lamoni, Iowa, care of C. Scott. These lists are for the use of the presidents of the Seventy and as we meet the 27th inst., we cannot get these lists too soon for our use.

J. F. Minton, Sec. of the Pres. of the Seventy.

CONFERENCE MINUTES

KENTUCKY and TENNESSEE.—Conference met with the High Hill Branch, March 1, 1913, President J. R. McClain in the chair. The following officers reported, Elder J. R. McClain, W. S. Shupe, W. L. McClain and S. E. Dickson. Priest H. R. Shupe; Teachers G. E. Jones, J. K. Powers and J. R. Cook. Branches reporting:—Liberty Hill, present number 74; Farmington 152; Foundry Hill, 174; High Hill, 110. Bishop's agent reported receipts \$421.30, paid out \$421.30. Audited and found correct. Delegates to general conference, H. E. Moler, J. R. McClain, S. E. Dickson, J. H. Kelton, W. L. McClain, J. A. Roberts and W. S. Shupe. Next conference with Bethel saints at call of president.

S. E. Dickson, Sec.

NORTHERN NEBRASKA.—Conference convened at Omaha, Feb. 8th, at 9 a. m., for prayer service; business session at 10 a. m. A motion prevailed that we request General Conference to give us permission to change the name of our district to Northeastern Nebraska District instead of Northern Nebraska district. A motion also prevailed that we purchase a district tent provided sufficient missionary help be given us to operate same. Officers elected for the ensuing year were as follows: J. M. Baker president, M. A. Peterson associate president, Anna Hicks secretary and treasurer, Alice C. Schwartz member library board, Paul N. Craig chorister. Those elected as delegates to General Conference are as follows: Mr. and Mrs. Paul N. Craig, J. M. Baker, Alta Butts, Mr. and Mrs. Geo. Murie, Mr. and Mrs. C. C. Coffeen, H. A. Scott, Anna Hicks, Mr. and Mrs. W. T. Lowe, H. E. Stolt, H. S. Lytle, Martin Case, Elizabeth Watkins, L. Marteeny, J. L. Parker, J. E. Butts, A. C. Schwartz. Next conference at Decatur, Neb., May 31st, 1913 at 9 a. m. Anna Hicks, Dist. Sec.

2805 No. 25th St., Omaha, Neb.

FLORIDA DISTRICT.—Sunday school association met at Alafaha church near Dixonville, Ala., Feb. 28, 2:30 p. m. Schools reporting viz., Ala. Flora, Fair View and Cold Water. Officers elected, Sr. C. J. Clark, superintendent, E. M. McCall, assistant, Sidney McCall, secretary. Helon Jernigan, treasurer, Sidney McCall, librarian and Sr. West superintendent home department. A program was rendered consisting of talks debates etc., which was highly instructive and was also a patent factor in the success of the convention, which was one among the best yet held in the district.

EASTERN COLORADO.—Semi-annual conference assembled at Denver, Colo., March 1, 1913. Prayer service at 9 a. m., business session at 10, Samuel Twombly, district president, presiding. Branches reporting: Denver 258, Trinidad 54, Highland 23, California Mesa 25, Delta 51, Colorado Springs 124, Wray 149, total 684. Baptisms 16. Ministerial reports: high priests, B. J. Scott, Samuel Twombly; elders, E. J. Clarke, J. I. Young, Geo. W. Beobe, S. J. Hovey, Josephus Hubbard, E. D. Bullard, A. E. Tabor, T. B. Nerron, Chas. E. Everett, M. W. Sampson, E. J. Williams, M. L. Schmid, T. Cheney; priests, Hobart W. Berry, T. A. Park, B. H. Blowers, Don A. Harris, F. R. Brown, Clyde W. Baker, J. W. Huppi; teachers, Lyman L. Hubbard; deacons, J. Leroy Park, W. S. McBurney, W. E. Boyd. The following is a summary of their labors: pastoral visits and fireside talks 122, sick calls 85, whole number of services 522, sermons preached 163, assisted and in charge 191, baptisms 6, confirmations 5, children blessed 6, ordinations 2, administered, to sick 87, marriages 1, official visits 13, new openings 4, new organizations—branches 1, Religio 1.

Reports from the following were received too late for tabulation: high priest, E. F. Shupe, elders, J. E. Landolf, F. B. Shumate, A. E. Tabor; priests, I. C. Edwards, Fenner Bullard, Geo. F. Bullard; teachers, Homer Shupe, Coral Willis, F. E. Bullard. Bishop's agent, Chas. E. Everett reported: Receipts from tithes and offerings \$1184.16; cash on hand last report \$13.60; notes on hand last report \$116.51; total \$1314.27; expenditures \$993.55; balance due church \$320.72. District secretary's financial report: Balance on hand last report \$4.62; quarterly collection, California Mesa \$1.60, Denver \$6.51, Delta \$1.25, Colorado Springs 60 cents; total \$14.58. Expended for postage \$1.07, statistical reports 80 cents; total \$1.87; balance on hand \$12.71.

The Highland Branch was declared disorganized, and the district secretary was authorized to issue letters of removal to all resident members to the Wray Branch.

The following were elected delegates to represent this district at general conference: Samuel Twombly, B. J. Scott, L. G. Holloway, O. Z. Thomas, Frank Russell, Sr. N. A.

Tabor and Sr. Ellen Tabor; in case of division to cast majority and minority vote. Owing to the fact that he is compelled to be away from home the greater part of the time, Elder Chas. E. Everett resigned as Bishop's Agent, and the conference recommended the appointment of B. J. Scott to fill the vacancy. A resolution was passed requesting the return to this field of Elder B. J. Scott, with Denver as the objective point.

The attention of the members of the priesthood of the Eastern Colorado District is called to the following resolutions passed by the conference: "Resolved, that it is the judgment of this conference that the proper construction to be placed upon sections 4 and 5 of the By-Laws of the district is that all members of the priesthood residing in the district shall report to the district secretary as provided. Resolved, that the reports of the different members of the district priesthood shall be presented to the district conference only in the secretary's tabulated report.

Conference adjourned to meet at Wray, Colo., the first Saturday and Sunday in September, 1913.

E. J. Williams, Dist. Sec.

1210 S. High St., Denver, Colo.

NORTHERN CALIFORNIA DISTRICT.—Conference convened on March 1, 1913 at Chico, Cal., 10 a. m. F. M. Sheehy, J. M. Terry and C. A. Parkin, presiding. H. J. Davison, secretary and Sr. L. Day, assistant, Sr. B. Holling, chorister, and Sr. H. Blohm, pianist. Statistical reports:

Ukiah, Chico, Santa Rosa, Stockton, Tulare, San Jose, Oakland, San Francisco, Sacramento and Fresno. Ministry reporting, J. M. Terry, C. A. Parkin, J. D. Stead, C. W. Hawkins, J. B. Carmichael, C. W. Denel, C. E. Crumley, Geo. Daley, H. A. Hintz, J. S. Hommes, Geo. S. Lincoln, A. M. Starkey, Mahlon Cannon. Priests, F. H. Lawn, W. H. Dawson, E. A. Opsal; teacher, Lytle E. White. Bishop C. A. Parkin's financial report accepted: Total receipts \$5611.53. Total paid out \$4554.19. Balance due church \$1057.34. Reunion committee reported next reunion at Irvington from August 15 to 23 inclusive. Elder J. D. Stead submitted an itemized report showing all receipts and expenditures in connection with tent work in the district. The conference declared in favor of a uniform system of ministerial reports and J. M. Terry, C. A. Parkin, and J. A. Saxe were appointed a committee to prepare regular reporting blanks for ministers to district conference. All of the present district officers were re-elected. Delegates elected to general conference—Bro. and Sr. C. A. Parkin, Bro. and Sr. J. M. Terry, Bro. and Sr. Walter Page, H. J. Davison, C. E. Crumley, J. D. Stead, D. R. Chambers and J. C. Cady, instructed to cast a majority and minority vote in case of division. On Sunday the Chico church was dedicated. Sermon by Elder F. M. Sheehy. Next conference at Irvington in conjunction with reunion.

J. A. Dawn, Dist. Sec.
H. J. Davison, Sec. of Con.

NORTHEAST KANSAS.—Conference met at Atchison, 10:30 a. m., Feb. 22, 1913. Frank G. Hedrick and Fred A. Cool presiding. Mrs. Florence McNichols, secretary pro tempore. Ministerial reports were read from W. A. Brooner, R. T. Walters, Frank G. Hedrick, Mahlon Smith, J. D. Shower, W. P. Bootman, E. T. Lucas, W. H. Bivens, G. H. Robinson, Chas. Jacobson, H. C. Shriner, Ben C. Shriner. Branch statistical reports: Topeka 54, Blue Rapids 150, Atchison 87, Fanning 121, Scranton 101, Centralia 32, Netawaka and Idylwild not reporting. Report of John Cairns Bishop's agent audited and found correct. Twenty-five delegates elected to represent the district at General Conference. Rules for the governing of the district were presented and adopted. Election of officers resulted as follows: President, Frank G. Hedrick; vice president, Fred A. Cool; secretary and treasurer, Mrs. F. G. Hedrick; chorister, Mrs. Flo. McNichols; librarian, Mrs. Elmira Miller. Blue Rapids was elected as place of next conference. Preaching Saturday evening by W. P. Bootman, prayer and sacrament Sunday afternoon in charge of James Ballite and Fred Cool. At this service Edward T. Lucas was ordained an elder by R. T. Walters and D. MacGregor; Ben C. Shriner a priest by D. MacGregor and R. T. Walters; Joseph S. Norman a teacher by Frank G. Hedrick and D. MacGregor. Preaching at 7:30 by Daniel MacGregor.

Emma Hedrick, Sec.

NORTHEAST MISSOURI DISTRICT.—Conference convened at Bevier, Mo., Feb. 15, 1913. Peter Anderson, D. E. Tucker and F. T. Mussell, presiding. Wm. C. Chapman and W. B. Richards, sec., Bevier, Higbee and Menefee branches reported. Elders D. E. Tucker, F. T. Mussell, W. B. Richards, P. Lofty, Wm. C. Chapman, F. O. DeLong, C. W. Miller, Wm. Keiso and K. R. Jones, reported. Also Frye W. T. Ramsey, D. Edmunds, Ivon Surridge, G. W. Frye and J. W. Dubose. Teachers, C. A. Brown, B. S. Tanner, Charles Edmunds and S. S. Smith. Deacon T. E. PERRY Bishop's Agent and district treasurer reported reports audited and found correct. Bro. John Fassnacht was ordained an elder by Peter Anderson, D. E. Tucker and F. T. Mussell. Delegates to general conference, D. E. Tucker, Peter Anderson, J. W. Dubose, Sr. Ellen Davis, F. M. Richards, Frank Lofty, F. T. Mussell, W. Miller, F. M. Burch and Ed. E. Thomas. Adjourned to meet at call of district officers.

Wm. Chapman, Dis Sec.

CONVENTION MINUTES

NORTHERN CALIFORNIA DISTRICT.—Religio district met in convention at Chico, Feb. 28, 1913, district officers presiding. Reports showed 342 members in the district; 7 live locals, 2 inactive ones, and 35 home class members. The district home class superintendent was authorized to draw \$5.00 semi-annually to assist in defraying the expenses of home class supplies. Officers elected were president, Wm. H. Dawson vice p.; Earl A. Opal secretary, Pauline O. Napier, treasurer, Minnie Bates, home class superintendent, Clara B.

Laudrum, library committee, Harley V. Bates, gospel literature supt., Sr. L. Chalmers.

Twelve delegates were elected to general conference. An entertainment held in the evening was enjoyed by all.

Pauline O. Napier, Sec.

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MARRIAGES.

MAYNE-LUNDQUIST.—At the Order of Enoch House, Independence, Mo., on Wednesday evening, March 19, 1913, Bro. John F. H. Mayne and Sr. Emma Ellen Lundquist; Bishop E. L. Kelley officiating.

WHEELER-LARMAN.—At the home of the bride's mother, near San Antonio, Texas, March 19, Elder Carl Wheeler and Sr. Mary Larman. Elder W. H. Manuering officiating. At home near San Antonio.

RUSSELL-DAVIS. At the home of the bride's parents Bro. and Sr. Alroy C. Davis, Independence, Mo., March 24, 1913, Bro. William H. Russell of Portland, Oregon, and Sr. Ethel E. Davis; Elder W. H. Garrett officiating. They will make their home in Portland, where Bro. Russell is engaged in business, and is Teacher in the branch in that city.

ADDRESSES.

C. E. Crumley 143 East Fifth St., San Bernardino, Cal.

DIED.

RYAN.—Sister Amanda H. Ryan died at Angula Kaunas, Feb. 25, 1913. Aged 71 years 4 months 11 days. She was born Oct. 14, 1841, married Dec. 1, 1858. Baptized by Elder M. T. Short. Husband, two sons, one daughter survive her. Her life was full of sacrifice, self denial, and loving service. Services conducted by Elder J. Arthur Davis at the Richland school-house to a large concourse of friends and neighbors.

HARCOURT.—Frank Harcourt died at Independence, Mo., March 15, 1913. He was born at Branford, Canada, April 9th 1833, married to Lavina Shivear, from this union were born, four boys and two girls, one boy has preceded him to the great beyond. He was baptized Nov. 1894, by E. T. Atwell at Lone Star, Mo. His wife, and five children, and 26 grand children are left to mourn his loss. Funeral conducted by G. E. Harrington, sermon by Geo. Jeankins, Interment Mound Grove Cemetery.

BROCKMAN.—Otto Brockman died at New Lyme, Wis., Feb. 24, 1913, aged 56 years, 11 months. He was born Mar. 25, 1856 at Concord, Wis. Though not a member of the church he was ever friendly to our cause, and accepted truth as far as he understood it. He was a man of upright life and was respected by all who knew him. His wife, one son, and one daughter are members of the Reorganization. He is survived by his wife and ten children, numerous relatives. Funeral conducted by Elder B. C. Flint.

BALLINGER.—At Saints' Home, Lamoni, Iowa, Mar. 27, 1913, Sr. Abigail Ballinger, age 89 years, 7 months and 28 days. Born in Otsego County, New York, July 29, 1823. In 1847 in Michigan married James Sisson. He died in 1884 at Omaha, and there she married William Ballinger in 1893. He died in 1897 and in 1898 she came to Saints' Home to live. She was baptized by G. M. L. Whiteman at Omaha in 1893. Her three children died long ago and no kindred are living. Service in charge of A. S. Cochran, sermon by H. A. Stebbins.

TALLMAN.—At Port Townsend, Washington, March 19, 1913, Bro. Claude Tallman, son of Mr. and Sr. S. B. Tallman of Lamoni, aged 21 years, 5 months and 27 days. He was a militiaman on the Pacific Coast Artillery and during some trouble was killed, whether accidentally or otherwise is not yet known. The body was brought to Lamoni and buried March 27th. Four sisters and two brothers mourn with the parents. Sermon by H. A. Stebbins, assisted by A. S. Cochran.

BENSON.—Sr. Jessie M. Benson died at Houston, Texas, March 23, 1913. She was a faithful sister, leaving for the most beloved, mother, brother, son, daughter and three grand children. Interment in Hollywood cemetery. Services conducted by W. H. Manuering.

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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, APRIL 10, 1913

NO. 15

ZION'S ENSIGN

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CHARLES FRY, EDITOR

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THE GENERAL RELIGIO CONVENTION.

A prayer and social service constituted the introduction of the Twenty-first Annual Convention of the Zion's Religio Literary Society, an auxiliary organization in the church, at Lamoni, Ia., April 2d. The meeting was held in the lower auditorium of the church and was in charge of Elder J. A. Gunsolley, president of the society, and Elder John F. Garver, both of Lamoni.

The many delegates and visitors from various parts of the country entered into the spirit of the service with energy and keen interest, and the time was too short for all to occupy who desired.

The first business session was held in the upper auditorium of the church beginning at 10:30 a. m., with Pres. J. A. Gunsolley in the chair. After singing, prayer was offered by Elder T. J. Elliott of St. Louis, followed by another hymn.

A printed report of a previously appointed committee on credentials was placed in the hands of the delegates and others present, and two members of the committee not in attendance, viz., M. H. Siegfried and R. B. Trowbridge, were substituted by the appointment of B. W. Taylor of Chicago and John Lentell of Independence, Mo. Corrections were offered, and the report was adopted subject to further corrections.

By motions and vote Pres. J. A. Gunsolley and Vice-president T. J. Elliott were chosen to preside, and Secretary Mrs. M. A. Etzenhouser of Independence with her chosen assistant, Miss Louise Giesch of Independence were chosen as secretaries, and further organization referred to the presidency.

The chair announced that by appointment of the program committee, Elder and Mrs. Paul N. Craig of Omaha, Neb., would be in charge of the music of the convention.

The appointment of committees was taken up, and the convention approved of the appointment of such committees as had been outlined in the published program, the appointment of members for such committees being left in the hands of the presidency with the exception of the committee on nominations which was left with the body. R. S. Salyards of Lamoni, J. O. Dutton of Minnesota, F. A. Russell of Colorado Springs, J. W. Wright and Mrs. R. S. Salyards of Lamoni were elected committee on nominations, and the chair announced that other committees would be named later.

Elder S. A. Burgess of St. Louis, Mo., gave a brief address on "The appeal of the Religio," which was responded to by Elder J. W. Wright in behalf of the church, after which the session adjourned.

AFTERNOON SESSION.

Pres. J. A. Gunsolley called the afternoon session to order at two o'clock. The invocation was offered by Elder James C. Page.

The chair announced the appointment of the following committees:—

On Resolutions, H. J. Davidson of Stockton, Cal., W. W. Scott of St. Joe, Mo., Mrs. Daniel MacGregor of St. Clair, Mich., Sr. O. E. Pratt of Lamoni, Iowa, and J. O. Dutton, of Minnesota.

On appropriations, J. A. Gardner of Independence, Mo., Harvey Sandy of Kansas City, Mo., Mrs. S. R. Burgess of St. Louis, Mo., T. J. Elliott of St. Louis, and Edward Rannie of Independence.

Press Committee, Charles Fry of Independence and Israel A. Smith of Lamoni, Ia. On notification E. W. Taylor of Chicago and R. Ellis.

Pres. J. A. Gunsolley read the following report:—

ANNUAL REPORT.

To the Convention Greeting:

As for a number of years past, my work has been only such as could be performed in connection with my duties in Graceland College. These duties have been such that most of the time I have been unable to attend the sessions of the local Religio, so as to keep in touch with the practical workings of the Society and its program and lesson features to the extent I should have liked, much to my regret. From September to June, I am busy with college duties, and from June to September away from home in field work, leaving me small opportunity for regular attendance at local meetings. I have tried as best I could under the circumstances not to lose interest and become a back number.

Immediately upon close of college work, I planned for field work, my first point being Port Huron, Mich., where I arrived June 17th. I spent Sunday in Detroit enroute, speaking twice, and visiting the Sunday school. At Port Huron, the work was ably represented by a goodly number of capable young saints, besides the district officers. Both the Sunday school and Religio were in the hands of energetic and capable officers who were magnifying their calling. A new venture was started at this reunion, in the matter of organizing an Association of District Presidents.

The next point was Chetek, Wis., arriving on June 21th. The attendance at this place was small, but there were quite a number who were deeply interested in the work, and the good Spirit was present to encourage and bless the humble efforts put forth. A number of sessions were held to the enjoyment and edification of those present.

The homeward trip was by way of Sioux City, Iowa, where I attended the little gathering that ventured out on that sultry July 1, evening.

After a little over two weeks at home engaged in college work the place next claiming attention was Stewartsville, Mo., where a two days institute was held by the Far West District, July 19 and 20. This was a very fine meeting, many good papers and addresses being given, some of which were procured for publication.

July 26 found me with the family encamped upon the Reunion grounds at Lamoni, Iowa. The time heretofore just spent in attending meetings, and giving attention to the duties of the college office, I occupied one service and took part in a college program.

August 8 found me alighting from the slowest train on the crookedest road known to my experience, at Wilburton, Oklahoma. But, once there, you soon forget how you arrived, for there is certainly a hospitable and earnest band of Saints there, and such meetings were held as were found practicable. There is an opportunity for doing much good among the saints in this locality as there is a willingness to learn, and they have not enjoyed the advantages had in many other places.

Pittsburgh, Kansas, Reunion has in some respects the most nearly ideal place for a reunion had anywhere. I reached there August 13th and soon found the saints beautifully located in Lincoln park. Sr. Florence McNichols had the Religio work in full blast, having come at the invitation of her father, one of the committee. I did little more here than to sell books and attend to the interests of the college. Sr. McNichols had Sr. Stebbins conduct the Sunday school and Religio work.

My last stopping place for field work was at Council Bluffs, Iowa, where at the request of the officers of the association formed from the several districts, I had charge of the Sunday school and Religio work. The plan here was to a goodly extent an experiment. An organization was effected in the nature of a school, consisting of the following departments, each with its teacher at its head: Primary, Intermediate, Senior, Doctrine and Covenants, Music, Normal and Literary. A daily program was arranged consisting of, in addition to the general opening and closing exercises, and lesson, a lecture, or address, on some live topic, representing the various departments, and review, or special exercises. This was pronounced a splendid success by those present, and might with profit be tried by others.

A number of brethren and sisters have done field work, among whom are Sr. M. A. Etzenhouser, Sr. Alta Deam, Sr. Florence McNichols, Sr. Eliza Chase and daughter Alice, Sr. Madden, Bro. J. F. Garver, Bro. C. R. Wells, Bro. J. B. Terry, Bro. Salyards, Bro. Daniel Macgregor, Bro. H. J. Davidson and doubtless many others whose work has not been especially called to my attention. Certain it is that most of the brethren of the missionary quorums do what they can in the interest of the auxiliaries, recognizing them as "help" indeed, and an effort is being made to bring about a more general effort by the missionaries and to afford them more as instance in preparing for the work. To such end the appointing quorums are being asked to consider the needs more fully of the auxiliary departments in the various fields, and to make appointments with these needs in view, the Religio pledging to sustain such appointees financially and giving them other aid.

The demands of the office touching correspondence are somewhat heavier than hitherto, and same has been carried on by means of my helpers in the college office. I cannot report the number of letters and the number written, as I have enough details with out burdening myself with such as these, but they are not a few.

I have acted as a member of the committee on lesson revision in connection with Bro. Heman C. Smith, and Sister Flora L. Scott. This work has been pleasant, and the utmost harmony and good feeling is enjoyed by the members of the committee towards each other, and between the committee and the editor upon the one hand and the publishers upon the other.

I have assisted in revising the constitution as ordered by the convention and getting it again printed. I have written a number of brief articles for publication in the Arena and secured a number of papers from others for that purpose.

The writing of the Parliamentary lessons has continued to be my task, and sometimes it has truly been a task. I have felt at a loss to know what to give next, and am wondering just how the lessons on our Constitution will be received. The Executive Committee held two days' sessions of meetings during the holidays. In addition to the full Executive Committee there were present by invitation the Supt. of the Normal Department, Sister D. H. Blair, Supt. of the Gospel Literature Bureau, Bro. Harvey Sandy both of Kansas City, Mo., and John W. Rushton, of Independence, Mo. This was a very enjoyable session and very important measures were discussed, and some of them adopted. But the proceedings of this meeting have been published some time since in the Arena, and do not need repeating here.

I have tried to keep a sharp outlook in behalf of the general interests of the work, surveying the field from end to end, advising here and counseling there. One's comprehension of possibilities grows the more his mind is put to it.

The various departments have been carried forward with reasonable vigor and wisdom. Everyone in charge of special work or department is employed in other work which in itself might claim about all his time, and yet by willing sacrifice of time, which might be given to other things, and not by employing idle moments, the work is taken care of.

In historical work the two grades of quarterlies are written by a missionary who is caring for the church work entrusted to him by conference appointment. Our official organ, the Religio's Arena, a department in Autumn Leaves, is edited by one of the First Presidency, assisted by the managing editor of the Hope.

The Quarterlies have been undergoing a trial the past year, or rather the course of study has been in the crucible. A large number of people have developed a feeling of dissatisfaction. They seemed to have acquired the habit of thinking the Religio was a synonym for Book of Mormon, and vice versa, that there is no text for study so nice as the record of ancient America. They said, "We cannot get interested in the new lessons, and we cannot interest the non-members of the church in these lessons, like we could in the old," and so on. But upon due consideration it appears that the real difficulty in the situation lies in the fact that more study and effort is required in the preparation of these lessons, than were required for those. And it would seem that it ought to be apparent to all that the study of the law dealing directly with work, lying immediately in hand; namely, Zion and her redemption, ought to be considered the thing of paramount importance. How long would it take one to learn his duty touching his part in the redemption of Zion, from study outside of the revelations to the church? He could never do it. He would continue wandering in the wilderness, and only being able at times, if faithful, to ascend some mountain peak and enjoy a brief glimpse of the promised land. He would not be qualified to enter. It is so with the church. She will never come fully out of the wilderness until she learns the law, not only to say but to do. And this learning will come only from study and practice. The Bishops and other ministers should expound it, of course, but we of the members must study it, and get it into our minds and hearts.

It is admitted that the lessons have been very imperfect; but it should be remembered too, that it is a much more difficult task to write lessons upon the revelations than upon the Bible or even the Book of Mormon. This has not only been pioneer work, but based upon matter that is not historical as are the other records largely, but upon revelations which many of them, contain a score of topics in a single paragraph. The convention, in my judgment took a mighty stride in advance when it authorized the change, and it will do well to stand firm. Time will fully vindicate the wisdom of the change.

The Junior quarterly relieved the situation to a large extent, with the little folks, and the lessons on the biographies of the noble men and women so prominent in the founding of the work, ought to be an inspiration to our young people. The Junior Quarterly has met with much favor, and the circulation of both is gratifying.

The Religio's Arena still continues to occupy fourteen pages—more or less—of the Autumn Leaves. But it seems that the editors have had great difficulty in obtaining matter to fill the space allotted. The news from societies has been entirely too brief. One would think from what appears from time to time in the Arena that we have about a dozen local organizations. The officers and heads of departments might have been heard from more frequently. We can scarcely expect the editors to drum up patronage, especially since we pay them no salary.

The various departments have done excellent service this year. The one in charge of each has kept things moving. The Home Department has demonstrated its usefulness in bringing blessings to many stay-at-homes and isolated ones. Since each of these departments will have its own individual report, this report will only speak of generalities. This department merits the encouragement and support of all Religions and all members of the church.

The Gospel Literature Bureau has prospered notwithstanding the obstacles of indifference has been a hard one to surmount, and can scarcely be counted as removed entirely. By a little effort upon the part of many who now are not interested, the church publications could be more widely circulated and read. In very many places subscribers to the church papers could by a little thought and effort pass them

(Continued on Page 4)

THE SUNDAY SCHOOL CONVENTION

The General Sunday School Association of the Reorganized Church of Jesus Christ of Latter Day Saints met at Lamoni, Iowa, April 4th. The convention was begun by a prayer service at 9 a. m. in charge of John Smith of Lamoni and A. B. Phillips of Massachusetts.

MORNING BUSINESS SESSION.

The first business session was opened with a song service in charge of Hale W. Smith of Independence. President Daniel MacGregor being in the chair. Prayer was offered by George W. Robley of Massachusetts. A vocal solo was rendered by Miss Stella Bandy of Lamoni, accompanied upon the piano by Miss Yerrington.

The chairman read a greeting from Joseph Smith, president of the church.

GREETING FROM PRESIDENT SMITH.

To the Officers and Delegates of the General Sunday School Association in Convention Assembled; Greeting: As a one-time worker and promoter of the Sunday school work,— begun so long ago by that humble and farseeing philosopher and humanitarian, Robert Raikes, the benefit of whose work for humanity has not yet been fully estimated and will not be until time passes and eternity under the blessings of God shall pay due respect to him and other great benefactors of the race,—I greet you as one whose activities have been cut short by the passing of time but whose wishes still go out to the followers of those who have preceded them, and hopes and prays for the continued divine favor and complete success of the Sunday school work.

With sentiments of continued esteem for those who still believe that it is the glory of God to bring to pass the redemption of man, I give you the soldierly greeting, as a fellow worker in the great Sunday school cause.

Ever your brother,

JOSEPH SMITH.

Independence, Missouri, March 24, 1913.

By separate motions and vote the general superintendent, Daniel MacGregor was chosen to preside over the convention, and being authorized chose D. J. Krahl of Independence, and F. B. Farr of Cameron Mo., and D. J. Krahl was elected to act as secretary, choosing F. A. Russell of Colorado Springs, and Miss Estella Wight assistants.

A printed report of the credential committee and with some corrections and recommendations was approved.

The superintendency was empowered to appoint such committees as were necessary to complete the organization. The following were announced:

Committee on resolutions: George Thorburn of Washington, Arthur Allen of Detroit, Mich., and John Zahnd of Independence.

Press Committee: W. H. Garrett of Independence, H. E. Moler of Holden, Mo., H. J. Dovison of California.

Notification Committee: George W. Robley, and F. J. Ebeling of Ohio.

By motion the superintendent, secretary, and treasurer were made members of the appropriating committee.

The printed report of the general secretary, D. J. Krahl, was presented and distributed, and explanations and comments were made by the secretary.

The interests of the Beginner Department of the Sunday school was discussed by Mrs. G. T. Griffiths of Columbus, Ohio, followed by a paper by Mrs. F. B. Farr of Cameron, Mo., on "Teaching intermediates; obstacles, and how to overcome."

AFTERNOON SESSION.

Elder T. W. Chatburn of Independence offered the opening prayer of the afternoon session, following the song service.

A piano solo was rendered by Miss Florence Thompson, of Lamoni, after which was read a greeting from the president of the Quorum of Twelve.

To the Sunday-school Association:

Our authoritative textbooks teach that "whatever is good or leadeth to good is of God." No one doubts but that the Sunday-school movement has a good object in view and that the workers enlisted in it are animated with the best of intentions. This at once places it in harmony with the divine code as cited above. All people of whatever name are instinctively led to care for, train, and develop their offspring as wisely as they know how.

To the Christian of thought, having a knowledge of the truth, this is intensified as a first duty, so can not be set aside or ignored. This educating and training the youth along moral, intellectual, and spiritual lines, is a first duty and those engaged in this service are to be commended in their work.

The Quorum of Twelve, one and all, are in sympathy with this work, and may be depended upon to encourage the movement, and commend those devoted to it in every way they consistently can.

May God speed the work and bless those engaged in it.

Respectfully,

William H. Kelley.

Lamoni, Iowa, March 30, 1913.

A roll call of registered delegates was read. The chair announced the names of M. H. Bond of Independence, and T. A. Hougas of Henderson, Iowa, as additional members of the appropriations committee of which the superintendent, secretary, and treasurer had been made members by the morning session.

The report of the home department superintendent, Mrs. Florence McNichols, of Atchison, Kas., was read:

The home department is no longer experimental. It is here to stay and is one of the growing features of the church as evidenced by statistical reports. With 4216 reported members now, with 480 reported transferals to local schools during the year, with 12 organized districts failing to report their members, we may consistently conclude our membership has reached, if not actually passed the 5000 mark for the year 1912.

600 "Hopes" and 3110 Quarterlies have been utilized by the department, and \$681.80 is the year's offering according to incomplete reports. We quote from last years report "Home department correspondence is growing to such magnitude that it requires a vast deal of time to handle it. Originating and planning for an extension of the work has had to be abandoned to some extent in order to meet the current demands. The superintendent of the home department is also the assistant, and the secretary, corresponding, financial and otherwise and we believe the time is right now when one person cannot do justice to the growing needs of the department." We have written more than 1000 letters in the interest of the home department this year and yet we feel that we have covered very little ground compared to the vast area it were our privilege to cover, had we the time to forge into the unexplored. The capacity of the home department is unlimited as the whole world is its field. True it is, that district superintendent of home classes are doing a noble work but there are thousands of families outside of their limited territory some of whom could, and would be reached yes, many of whom would be glad to be reached if the General Superintendent were not literally tied to current demands.

We are not pleading for less work for the superintendent whoever it may be, but we are pleading for relief in one direction that more efficient work may be accomplished in general, for the home department. And it is our hope that the general association may find the way, the best way, the way that will permit this great asset of the Sunday-school, and therefore of the church, to get into the very heart of the big possibilities lying all around it.

Mrs. Florence McNichols, Gen. Supt.
Atchison, Kans.

A report of Mrs. D. H. Blair of Kansas City, superintendent of the normal department was read, being the same as being reported to the Religio convention.

The report of John Smith treasurer, was read showing a balance March 19, 1912, of \$2602.09. Receipts \$6133.58, total \$8735.67. Expenditures \$5964.51, leaving a balance on hand March 15, 1913, of \$2771.16. An auditing committee reported the accounts correct.

Mrs. D. H. Blair discussed the subject of "Training for service."

An address was made by Joseph Arber of Independence on the subject of "Practical methods for senior teachers," following which a paper written by Mrs. Florence McNichols on "Home department work," was read by Mrs. M. A. Etzenhouser.

The report of the general superintendent D. MacGregor was read by himself:

One year ago as you are aware, we launched on an un-sailed sea, that of graded lessons, and withal graded schools. The voyage was not undertaken without fore-thought and consideration. For several years the matter had been before us.

Unaccustomed as we were to voyages of this character, some of us have become sick, but this was to be expected, as disorders of this description are but natural.

We shall not say, however, that this sickness was not quickened by unskillful work on the part of the crew. It was a new experience to us all, and so perhaps we may be pardoned for our imperfections.

But this does not destroy the fact that our graded gospel boat is seaworthy, nor that we shall not reach the haven of satisfaction. As we hasten on, working off the bile of antiquated customs, and taking on the sea legs of progress, our voyage will become the pleasanter.

True we have not as yet reached our port of destination; we have not perfected the grading of our system, so that the reward that awaits us is not to be measured by the trial along the way. But we have this to offer by way of assurance, that if the cross of inconvenience has been severe the crown of triumph will be correspondingly the brighter.

So far as my personal observations have permitted me to note the conditions of the schools at home and abroad I have this to say, that the whole association is at work. The hum of industry noted in class work, committee, and counsel is heard on every hand.

With this unusual activity the cry for skilled teachers is resounding far and wide. It is a cry for teachers of understanding, teachers of inspiration, teachers of love, and teachers of enthusiasm. Let me emphasize this as the greatest need of the school today.

In view of this fact I submit that steps should be instantly taken to aid the Normal Department. As you may be aware the present incumbent is called upon to occupy for both societies, the Religio and school. The burden is too great for one, help should be extended.

With a view to strengthening our relationship to the church and solidifying our forces, I recommend that this

association add to its general executive force a member of the First Presidency, and a member of the Quorum of Twelve who representing the parent body may serve us in an advisory way. As we understand it, it is the duty of these presiding quorums to extend their help and labors into all the world and in all the church.

Further affiliation with the parent body may be practicable and profitable by associating district president with the directing staff of the district association, and the branch president with the executive of the local school. It is a little premature, however, to inaugurate this latter measure, time and experience will soon determine.

The help rendered by my esteemed associates, Bro. G. R. Wells, Sr. Anna Reynolds, has been rendered in a magnanimous and efficient way. I appreciate to the full their sympathy and support.

The work of the Normal department has been cared for in an admirable manner by our long proved worker, Sr. D. H. Blair. The good resulting from her untiring toil is being demonstrated in a competent staff of teachers constantly coming to the front.

The Home Department, that awakened giant of the church, extending his far reaching arms from shore to shore, reaching into every hamlet and hill is proving an indefatigable toiler, and wonderfully successful. Being such a ponderous fellow, needless to say his wardrobe is extensive and requires constant attention.

Sr. McNichols is doing splendidly in the office of Home Department superintendent.

The general secretary, known to all through years of faithful service, has served us excellently, but his burdens are increasing with the growth and development of the associations. Some help should be extended him, for the work's sake.

Of the other officers, committees and editors, time and occasions prevent us giving to each due consideration, but each and all have endeavored to render the association their best service, which cannot but result in a crowning success.

Respectfully,

Daniel MacGregor.

The resolutions committee reported as follows:

Our Committee on Resolutions beg leave to report as follows:

Resolution No. 1 which reads, Resolved that a committee of 3 be appointed to consider the question of combining the Sunday-school and Religio Society, such committee to act in connection with the committee appointed by the Religio organization to report to the convention of 1914.

We recommend to table indefinitely.

It was moved to adopt. A substitute was offered that the recommendation of the committee be adopted. Considerable discussion followed when the previous question was called, the vote on the substitute resulting in 68 for, and 109 against. The motion to adopt prevailed by a vote of 103 to 54.

Nominations were made resulting in the election of D. MacGregor, D. J. Krahl, and T. A. Hougas.

The resolution committee further reported a petition from the Saskatchewan Canada, District requesting a division of the district, with a recommendation that it be granted, subject to the action of general conference. The recommendation was adopted.

A request from Southern California District for a field worker to be appointed to the district, the district to do what it could to support such worker. was referred to the executive committee with power to act.

Miss Doris Anderson of Independence sang a solo, and the session adjourned to 7 p. m.

FRIDAY EVENING SESSION.

The song service was led by the young people's choir, with Mrs. May Skinner of Lamoni, as leader. The choir was assisted by the Graceland College orchestra.

Prayer was offered by T. A. Hougas of Henderson, Iowa.

The Mandolin club entertained the audience with two excellent numbers, after which the children gave a drill entitled "March of the Nations." This was a very interesting number, consisting of 48 children each with a flag representing one of the nations. From this number those representing the nations in which the gospel had been preached were called from the group upon the platform to the front.

Upon this Elder MacGregor read the text, "And again this gospel of the kingdom shall be preached in all the world for a witness and then shall the end come, or the destruction of the wicked." Matt. 24. Inspired Translation, and the convention sang "From Greenland's Icy Mountains." After the withdrawal of the children, the boy with the American flag remained waving the same while

"My country, 'tis of thee,
Sweet land of liberty,

was sung by the audience.

W. W. Scott addressed the convention on the "Qualifications of a Teacher."

By appropriate speeches Rudolph Etzenhouser of Independence and S. A. Burgess of St. Louis presented the offices of Sunday school and Religio associations conjointly, with a gavel and mace, the

gavel being made of wood from the last stump left on the hill Cumorah where the Book of Mormon plates were found, and the mace from olive wood from Jerusalem.

A paper on "Teaching" by Miss Annie Reynolds, of Los Angeles, not present, was read by F. M. Sheehy.

"Interest in the class" was a subject discussed by Albert Carmichael of Lamoni.

Miss Frances White sang "A Little While," accompanied by Mrs. May Skinner, upon the piano, and with a violin obligato by Albert N. Hoxie, jr., of Philadelphia.

The general superintendent, Daniel MacGregor, with a few fitting remarks presented diplomas to a number who had completed the prescribed course in bible normal lessons, and John W. Rushton gave an address for the benefit of the graduates.

Benediction: E. F. Robertson of Australia.

SATURDAY MORNING SESSION.

The morning prayer was offered by Chief Three Fingers of the Cheyenne Tribe of Indians of Oklahoma, who is not only a member of the church but holds the Aaronic priesthood. He spoke in his native tongue, not having an extensive familiarity with the English.

A piano solo was rendered by Mrs. A. N. Hoxie of Philadelphia.

An auditing committee reported the accounts of the treasurer.

A financial report of the normal department was read:

Resolution committee reported the following from the Nauvoo District with recommendation.

"That we petition the General Convention to reconsider and return to the uniform text."

Resolutions Committee recommended as follows:

"We do not favor the passage of this resolution for the following reasons.

1st The present lesson system has not had time to prove its merits or demerits.

2d The present system, before being put in force, was submitted to all the districts, hence it would be unfair to change without submitting to all the districts again."

Motion to adopt the Resolutions Committee's report carried.

The recommendation was adopted.

Resolution on Beginner's quarterly was reported:

"Resolved that the Beginner's Quarterly be prepared for the teachers' use only, with such helps and suggestions as may be necessary for their work and that a small leaflet containing the lesson story be published to be given to the pupil on the day when the lesson story is presented in the school. It should also contain the Golden Text for the following Sunday to be memorized at home."

Resolutions Committee recommended to refer to the Lessons Committee with power to act.

Motion to adopt Resolution Committee report carried.

Miss Annie Allen was re-elected member of auditing committee.

J. A. Gunsolley was re-elected member of the lessons committee.

It was moved to sustain the present committee on lesson revision.

Upon a desire being expressed that others might be nominated, the chair stated that the present members, R. S. Salyards, A. Carmichael and John Smith would be considered in nomination and other nominations would be in order. Other nominations were Charles Fry and R. M. Elvin, resulting in the election of R. S. Salyards, A. Carmichael and John Smith.

The Lessons Committee reported:

To the Convention Meeting:

Pursuant to an action of the convention of 1912 by which the issuing of graded lessons was referred to the Executive Committee and the Lessons Committee, joint sessions were held with the Executive Committee, resulting in the adoption of a plan to issue five grades of quarterlies, each with its separate editor.

In response to a call by the chairman of the committee, a meeting of the committee and the editors was held at Lamoni, Iowa, July 5th to 8th. There were present at this meeting, general superintendent of the Association, Daniel MacGregor, St. Clair, Mich., chairman; J. A. Gunsolley, Lamoni, Iowa, secretary; Christiansa Salyards, Lamoni, editor of the Senior Quarterly; Lucie H. Sears, New Bedford, Mass., editor of the Intermediate Quarterly; Margaret MacGregor, St. Clair, Mich., editor of the Junior Quarterly; Anna Zimmerman, Philadelphia, Penn., editor of the Primary Quarterly; Hattie R. Griffiths, Columbus, Ohio, editor of the Beginners Quarterly; Heman C. Smith, Lamoni; Jno. F. Garver, Lamoni; and Gomer R. Wells, Lamoni, assistant superintendent and editor of the Exponent.

The following resolutions were adopted:

"Moved that it be the sense of this body that all editors of the various grades of quarterlies should be considered members of this committee by virtue of the action of the convention making the editor of the quarterly a member at the time there being only one editor, the other four having since been provided for; and that this action be reported to the next convention."

"Moved that G. R. Wells, editor of the Exponent, be invited to sit with the committee, and that he have voice and vote in our deliberations."

The five editors were then appointed a sub-committee to arrange the various grades of lessons, they to work independently or conjointly, as they found necessary, and present their report to the whole committee for further consideration. This was done with the result that outlines for lessons for three years in each of the five grades were adopted. This outline was published, and appears on pages 42 and 43 of the Exponent for October, November and December, 1912.

A meeting of the committee was held this morning at nine o'clock with the following persons present: Daniel MacGregor, chairman; J. A. Gunsolley, secretary; Christiansa Salyards, editor of the Senior Quarterly; Maggie MacGregor, editor of the Junior Quarterly; Hattie R. Griffiths, editor of the Beginner's Quarterly; Heman C. Smith and John Garver.

Each of the editors present reported lessons for the third quarter written and ready for the printer, prepared in harmony with the outlines previously adopted. Said reports are submitted herewith.

J. A. Gunsolley, Sec. Com.

G. H. Harrington of Independence spoke on "The school in its relation to the church."

A. M. Chase of Salt Lake City related the conditions of the Sunday-school and church work in Utah.

A vocal duet entitled "Forever with the Lord," was sung by Mr. and Mrs. Paul N. Craig of Omaha accompanied by Mrs. B. M. Anderson of Independence.

A number of short addresses given by the following:

Mrs. S. R. Burgess of St. Louis on "Personality of the Superintendent," G. W. Blair of Lamoni, "Managing a Sunday-school," Miss Oleta Smith of Lamoni, "How the superintendent can help the teacher," A. L. Keen of Lamoni, on "Need of District Superintendent to visit schools," D. MacGregor, on "The work of the superintendent."

A critic's conference was held and being free for all, a number took part discussing various matters of interest, and the session closed.

SATURDAY AFTERNOON SESSION

After the usual song service, prayer was offered by F. A. Smith of Lamoni, following which the convention was resolved into an "everybody's conference" in which questions were freely asked and answered until 3:35 p. m., when the body resolved to proceed with the business. A violin solo was rendered.

The revising committee reported, that they had revised all manuscript up to Oct. 1st, 1913, and that the spirit of unity was in their work.

A resolution providing for the appropriation of \$500 for a perpetual educational fund was read. It was referred to the appropriation committee.

Resolved that an appropriation of \$500 be made for the purpose of aiding young men and young women to secure an education at Graceland College said money to be expended under direction of the Trustees of Graceland College and subject to the following restrictions:

1st The amount furnished any student shall not exceed \$60 for the year.

2d This amount shall be considered as loaned without interest to the recipient and shall be returned by the student as soon after he leaves school as practicable.

3d Said money when returned shall again be loaned to a needy student, returnable as above, thus making a permanent fund.

The following was adopted unanimously:

Resolved that the General Association in Convention assembled express their hearty appreciation of Sr. R. S. Salyards efficient faithful and consecrated devotion to the arduous task we have imposed upon her during the last twenty years.

The following from the appropriations committee was read with their recommendation.

"Whereas the work of the church in the city of Salt Lake City is under a very serious handicap of having no church or other suitable building for Sunday-school, Religion or other church work and realizing not only the present need for such an equipment, but the earnest interest of the Sunday-school Association in our work. Therefore we earnestly petition this body to appropriate the sum of \$1000, or such other sum as they may deem expedient to assist in providing a suitable church or head quarters building for the work in that city.

Appropriations committee recommended that \$500 be appropriated for the purpose of the erection of church building in Salt Lake City, said money to be expended under the direction of the First Presidency, Presiding Bishopric and Salt Lake City branch."

It was moved to adopt the report of the appropriations committee.

Moved as a substitute that the General Sunday-school Association turn over the sum of \$2000 to the general church funds.

It was moved that the substitute be amended to read that \$500 be appropriated on behalf of the Salt Lake chapel to be expended according to the descretion of the joint council of the presidency, twelve and bishopric, and that \$500 be donated to the general church fund.

The substitute as amended carried.

The convention proceeded to the election of

officers and the following were nominated for superintendent. Daniel MacGregor, J. A. Gunsolley, J. A. Gardner and G. R. Wells.

Before a vote was taken the session adjourned to 7 p. m.

EVENING SESSION.

The song service beginning at 7 o'clock was led by Albert N. Hoxie and the newly assembled church choir composed of over one hundred. Prayer was offered by Hale W. Smith. The election pending at the afternoon adjournment was taken up, and after some discussion the vote was ordered. Daniel MacGregor received 136 votes, J. A. Gunsolley, 55, and G. R. Wells 34, resulting in the election of Daniel MacGregor.

For the office of 1st assistant superintendent G. R. Wells and W. N. Robinson were nominated, the former receiving 79 votes and the latter 12. G. R. Wells was declared elected.

For second vice-president Mrs. M. A. Etzenhouser, F. B. Farr, Annie Reynolds, and D. J. Krahl were nominated. The vote stood for Mrs. Etzenhouser 134, F. B. Farr 14, Annie Reynolds 4 and D. J. Krahl 57, and Mrs. Etzenhouser was declared elected.

For secretary W. N. Robinson received 119 votes, Mrs. Pearl Gardner 6, Cyril Wight 18, Merrill Etzenhouser 34, Bro. Robinson declared elected.

For the office of treasurer John Smith was elected, receiving 171 votes, and J. A. Gardner 5 votes.

The following were the only nominees for the respective offices and were elected unanimously:

Ralph W. Farrel of Mass., member social purity board, E. H. Fisher, Boston, Mass., member of library commission. Florence McNichols, Atchison, Kas., home class superintendent.

The resolution relative to appropriating \$500 for a perpetual fund to help college students, and which was previously referred to the committee on appropriations was reported with a recommendation that the amount be appropriated. The recommendation was adopted.

E. H. Fisher, Sunday school member of the joint library commission made a verbal report, following which an appropriation of \$100 was made for the use of the library commission.

An appropriation of \$50 was also made for the use of the social purity board.

The following on district social committees was presented and referred to the social purity board:

Resolved that we favor the appointment by the stake and district conventions of a Temperance and Social Purity committee, who shall have charge of the Temperance and Social Purity work throughout their stakes and districts by appointing local committees, or seeing that such local committees are appointed. Such local committees are to carry out the work under the direction of the stake or district committee.

\$50 were appropriated to the normal department, and \$750 for general expenses.

A recommendation in the superintendent's report requesting that a member of the Presidency of the church, and a member of the Quorum of the Twelve be made advisory members of the executive committee, was moved. It was deferred one year.

A request for extra help in the normal department was referred to the executive committee.

"Resolved that it be the sense of this body that the general superintendent give his entire time to the work and that he be supported from the general fund." The foregoing was referred to the Presidency of the church and the Quorum of Twelve.

The minutes of the day were read and approved with some correction.

A ladies quartette composed of Misses Zylphia Fenn, Doris Anderson, Mable Carlisle, and Frances White.

A demonstration of the methods of teaching entitled "The old and the new," was conducted by Miss Mable Knipschild, and Miss Lydia Thomas.

Doxology was sung, benediction by D. J. Krahl and the convention stood adjourned.

THE END OF GREED.

God sent his own Son into the world
Who came, and the message of love he unfurled;
And showed how souls thrive when on love they feed,
But shrivel and dwarf when they canker with greed.

Elders and angels and the still small voice
Of God's Holy Spirit now give the world choice,
All nations are choosing now to be freed
From this all absorbing monstrosity, Greed.

This message is spreading by means untold,
Its heralds becoming aggressive and bold,
Love links forging for the chain the world needs,
The chain to bind Satan and cancel his greed.

—D. R. BALDWIN.

(Continued from page 1)

along to their neighbors. Then a little more thought and effort might bring about a report to the superintendent of the department near at hand.

The Normal Department continues to train for teaching and other service. There is a mistaken notion held by some that the benefits of this work are applicable only to those who may teach; they should be a means of help in any work requiring a knowledge of the Scriptures and a knowledge of mind development and activity. In addition to gaining a certain outline knowledge of the sacred records and of the fundamentals of the laws of teaching and mind development, the habit of systematic study and analysis is of untold value, and should encourage more studiousness, resulting in higher order of intelligence among God's children.

The matter of library work is causing some inquiry along the line of suitable books for children of various ages. If lists could be prepared, giving quite a number of books suitable for children of the different grades, and such lists made available to those desiring them, the department would be of greater usefulness to the people. This department deserves to be sustained and encouraged.

The effort to raise funds for translating the Book of Mormon into foreign languages has been vigorously pushed. We do not know the results. They will be reported by the treasurer. But it will be a matter of disappointment if a better showing is not made than for any previous year.

A movement has been inaugurated by the Booster club of Graceland College looking toward a closer affiliation between our educational institution and the young people's society. This plan contemplates the appointment by each local of a committee to be designated as Graceland Booster Committee to furnish certain data to a committee appointed by the Graceland Booster Club designated as Graceland's Religio Booster Committee. These committees are to co-operate in disseminating information to the Religions by the college committee, assisting them in giving entertainments and so on, and the Religio committee furnishing the college with names and addresses of prospective students, gathering funds for the purchase of scholarships, offerings, etc. A closer touch thus brought about should be mutually helpful, and should be encouraged. It would be only a consistent thing to do, if each local and district that could do so, (and all could) would take at least one annual scholarship. This would give a material boost to the educational work and relieve the church of a part of the burden of debt.

There has been a material slump in attendance and interest in some localities, but not so bad as when a change was made from so much entertainment in a more sincere study. We have believed this condition would only be temporary, and already signs of a revival are apparent. We predict that ere long a larger attendance and a better interest will be realized than ever before.

It has been felt by some that the general society should be made to benefit more the work in the districts and locals. To this end, the work of the Executive Committee has been subdivided, or apportioned, so that each member of the committee represents a department that is placed under his charge. Then, too, institutes and convention programs should be given more attention and be made of more practical value.

A closer affiliation with the general church through its quorums and ministry is being sought. To this end request had been made by the Executive Committee of the Quorum of Twelve and First Presidency, that in the appointment of missionaries the needs of auxiliary work be considered. The great help given in the past by these brethren is not by any means overlooked, and is much appreciated, but this is an effort to secure more of what has proved a good thing.

Concluding, I wish just simply to say that I have enjoyed the thought of being held in so great confidence and esteem by the young people. None knows it better than I how poorly the duties have been performed. I have seen how little has been done compared to what might have been done, and perhaps ought to have been done. But I have enjoyed thoroughly what I have done, and hope more may be done in the future. God's work is worthy our very best service, and I desire to render whole-hearted service in all that is undertaken for the Master's cause.

Thanking all co-workers therefore, for their love, confidence and co-operation, and working and praying for the progress of the work destined to bring about the Zion of God on earth to meet the Zion from above, I am

Sincerely,

J. A. Gunsolley.

An address was given on the subject of "Legitimate phases of program work", by the president.

Elder H. O. Smith of Providence, R. I., Paul N. Craig of Omaha, Neb., and John F. Carver of Lamoni, gave three minute speeches on "The censorship of Religio programs by branch officers," followed by an address on "The attitude of pastors toward Religio work," by M. H. Bond of Independence, and one on the "Attitude of the Religio toward the pastor," by Mrs. S. R. Burgess.

The report of the vice-president was read.

A paper on the "need of an organized social committee and the results to be sought," by vice-president T. J. Elliott was read.

Mrs. Heman C. Smith read a paper on "The value of Social Work in the lives of our young people."

The report of the executive committee was read:

To the Convention:—

In the matter of providing maps for the Society Islands Mission and widening the circulation of *Autumn Leaves* referred to the Executive, our report is that these matters were submitted with the result that the following is reported by the sub-committee:

"In the matter of Z. R. L. S. report of executive com-

mittee, would respectfully report for the committee on increasing circulation of *Autumn Leaves*, that we approached the Herald Publishing House with various propositions, but finally reached the conclusion from their expression that they fear we would hinder them by any of the offers we have planned. We should, however, strongly urge upon all Religions that they subscribe for and read that paper, and encourage and secure as many subscriptions as they can in their respective localities. We may add that we are still trying to see what can be done in a practical way, but have nothing further to report at this time.

"On the matter of maps for the South Sea Islands, we spoke to Mrs. Lake and have written since their departure but although it is now some months since, we have heard nothing in reply. Doubtless after they are located they will find time to arrange what they wish and send it in, so that a committee should be continued and provision made for carrying out this work the coming year if possible."

In the matter of Junior Lessons referred to this committee, we have to report that it was decided to issue separate Junior Quarterly, to be edited by the present lesson editor. Three quarters lessons have been published and circulated.

In the matter of additional translations of the Book of Mormon, we have to report that we have not been called into council upon the matter.

Having been authorized to appoint a Society Historian, Sr. Pearl Gardner was selected for that position.

The Thanksgiving Offering to the Translation Fund was authorized to be continued and the treasurer instructed to carry it out. This having been referred to this committee.

Signed for the committee,
J. A. Gunsolley, Chairman.

A verbal report of the revising committee was given by J. A. Gunsolley, and E. Rannie reported verbally by the constitutional committee.

A report of the editor of the Arena was read:—
To the Convention of the Zion's Religio Literary Society Greeting:—

During the past year I have continued as editor of the Arena Department in *Autumn Leaves*. Sr. Estela Wight has acted as Associate Editor, and has done most of the editorial work. She has solicited special articles from various sources, particularly from the General Officers of the Society. This policy will probably be continued during the coming year, should the present editors be continued. As editor of *Autumn Leaves* I have endeavored to make the entire magazine useful and valuable to Religions. Many interesting and instructive articles have been secured from competent writers in response to a systematic campaign for such material. Some of these have been published during the year, others will appear later. We solicit the aid of all Religions in securing subscribers. Every Religion should boost for *Autumn Leaves*, the Young People's Magazine.

Wishing you a profitable convention and a successful year's work.

I remain yours in the conflict for truth,

Elbert A. Smith.

Lamoni, Ia., April 2.

The historian's report was read:—

Report of the Historian to the General Religio Association:—

At this time we have notes concerning the early years of the Religio ready to be compiled into suitable form for publication.

In writing the history of the Religio it became necessary to learn from its originators the need which incited its organization also the original plan. Hence last May we immediately got in communication with those, who, as we could learn, could give us the most information.

Our main difficulty has been to get correct information concerning the origin of the movement. This difficulty will be lessened in writing the history of later years, as the secretary's account will contain much of the information needed, while the secretary's account in early years is very meagre.

Mrs. J. A. Gardner.

The convention adjourned to separate conferences, one in charge of J. A. Gunsolley to discuss program work, one in charge of T. J. Elliott to discuss social work, and one in charge of Mrs. M. A. Etzenhouser to consider the work of the lookout committee.

EVENING SESSION.

A song service of about fifteen minutes was conducted by the chorister after which Elder G. T. Griffith of Columbus, Ohio, offered prayer. A male quartette composed of Messrs. F. A. Rüssel, Paul N. Craig, Hale W. Smith, and J. O. Dutton sang an excellent number.

The secretary's report was read:

SECRETARY'S COMMENTS ON STATISTICAL REPORT OF 1913.

A glance at the totals of our report would give one the impression that the year 1912 had been a very poor year for Religio work, but sometimes figures are deceiving, though it is true that this is the first year since I have been keeping the records (1906) that a loss has been shown in the number of active locals and the enrollment of the Home Department.

We first wish to call your attention to the fact that though our active locals show a loss of 3 our average attendance shows the splendid gain of 431. This is the third highest gain shown during the last seven years. The banner year being shown in our report of 1912 when our gain in average attendance was 620 and the lowest in our 1911 report when our average attendance only showed a gain of 180.

Though our Home Department shows a loss this year of 131, a great many of its members have been transferred to locals, thereby cutting down the enrollment of the Home Department and building up the enrollment of locals. The enrollment of this department is now almost five times as great as it was in 1907, it having grown from 459 in 1907 to 2273 in

1913. Enrollment of locals has increased from 6249 in 1907 to 10984 in 1913. Average attendance has increased from 3296 in 1907 to 5748 in 1913.

We can report one new district organized, Southern Nebraska. We were unable to get report from them, though we wrote to both the president and secretary in reference to the matter. Last year we received an incomplete report from the Portland, Ore., district, and this year we have heard nothing from them. No report has been received from Oklahoma. We received a letter from St. James Yates saying that if there were any active locals in Oklahoma she had not heard of them.

We are pleased with the steady growth the Religio is making, and though our enrollment does not show any marked increase this year, we account for it by the fact that the amendment to our constitution that was passed last year has been taken advantage of, which was, "Those who have become lost to the society by moving from local or through failure to report, after an absence of three months shall be dropped from membership in said local society." The membership has been weeded out, and as a consequence this year's report shows a higher percentage of attendance than ever before since I have been keeping the records!"

Mrs. M. A. Etzenhouser, Gen. Sec.

Address by Mrs. M. A. Etzenhouser on "Special qualifications of members of the lookout committee, and their objective work."

Several musical numbers were rendered, with pleasure to the delegates, viz., by Graceland College orchestra. Vocal solo, followed by a piano solo. A paper written by Miss Floralice Miller of Dunville, Canada, not present, on "The value and purpose of reporting," was read by F. A. Rüssel.

A report of the committee on resolutions was read and a motion to refer the matter of appropriations to the appropriating committee, was adopted.

A request for free quarterlies for the local at Jerusalem, Palestine, under the present emergency was referred to the executive committee, with power to act.

A recommendation of the committee to indefinitely postpone action on a resolution providing for the adoption of a society emblem pin, was adopted.

APRIL THIRSD.

The morning session on the 3rd, opened at 8 a. m., prayer being offered by B. W. Taylor.

The report of the treasurer was read.

A paper on "The gospel work of the Religio," was read by J. A. Gardner, followed by an address by Edward Rannie on "Extension of relief work."

A report of the committee on appropriations was read recommending appropriations of \$300 for the benefit of Graceland College, \$300 for general expenses, \$50 for the social purity committee, \$50 for the home department, \$50 for the normal department, \$75 for the gospel literature committee, \$100 for the publication of tracts in Hebrew.

The several recommendations were taken up separately.

An amendment was moved to provide for the election of the committee, one for one year, one for two years and one for three years, and thereafter one to be elected each year, for a term of three years. After considerable discussion the amendment prevailed, as also the recommendation by a vote 34 to 28.

Further consideration of the report was deferred and the report of the librarian was read.

To the General Convention of Zion's Religio Literary Society:

As your librarian, we respectfully report that we have represented your honorable body on the library commission and have answered all letters sent us, whether concerned with general Religio work or with the library work.

The department of the commission has been maintained by the secretary, E. H. Fisher, in the Sunday-school *Exponent*. He also has in hand a revised leaflet. We have been working on the list of books as time would permit and expect to see to its publication immediately after conference.

A full report will be given by the commission to the General Conference and for that reason we shall not burden your records with further details.

Respectfully submitted,
S. A. Burgess.

Lamoni, Ia., March 31.

An address on "Our library—its history, its value, its support, its purpose, and its future," was made by S. A. Burgess of St. Louis.

The report of the home department superintendent was read.

To the Convention, Greeting:

We cannot give a complete report as 12 districts are still to be heard from, but from those received our department has supplied members for ten Religions, transferred 98 to locals, leaving a membership of 2275. Greatly increased interest was reported from the Spring River district last year and as a result they have made the greatest gain. Enrollment 102, net gain of 75.

Eastern Michigan comes second with a real live wire for superintendent who is doing splendid work (Anna M. Isles), Enrollment 113, net gain 53.

Chatham, Canada, sends a good report with a gain of 51

against nothing from last year. Patience and perseverance finally wins.

Independence Stake has the largest enrollment but shows a loss of 64, but to offset that two Religio have been organized from their numbers. Lamoni Stake has second largest enrollment and shows a loss of 24 with one Religio organized from their membership.

Toronto, Canada, is steadily growing with gain of 35. N. California leads in contributions, having \$14.05. Colorado second with \$10.28. Total contributions \$100.40.

22 districts show a decided gain. Special mention should be made of the work of Sr. E. L. Madden in Oregon and Idaho, who organized 3 locals and reports 30 Home Class members. Also Sr. Hazel Kuisley who did much work in Idaho but owing to her death we were unable to get any records.

Nearly all districts show a decided gain. The lessons are well liked and the interest has greatly increased.

Some of the time was spent in field work under the direction of President Gunsolley and Supt. MacGregor. Was away six weeks and attended the reunions at Clitheral, Minn., Logan, N. Dakota, and Rich Hill, Mo. By invitation of the officers we represented the Religio and Sunday-school work at Minneapolis, Minn.

We were given every courtesy by both the ministry and reunion committees. We drafted several of the ministry into helping us and they gave us splendid service. This was realized in the spirituality manifested during the meetings as nearly everybody took part.

Traveling expenses were \$70.11. Cash received \$83.50. Balance of \$13.39 returned to general treasurer as per itemized statement in hands of treasurer.

We also represented Graceland College and the Woman's Auxiliary. As one of the Lessons Committee met with them in their sessions.

Respectfully submitted,
Altha R. Deam.

March 25.

A blackboard review was given by Mrs. W. H. Deam of Independence.

After a song the report of the good literature committee was read:

The possibilities of good literature work was discussed under the topics named by the following. The object was discussed by Harvey Sandy, followed by Mrs. A. M. Chase of Salt Lake City, on "Ways and means." A paper by Vernon Lee of Independence, not present, on "Results and testimonials," was read by Mrs. W. H. Deam. Also a paper by A. L. Keen of Lamoni, not present, on "relation to missionary and branch work," was read by Harvey Sandy.

The normal superintendent reported. "The value of trained teachers" was discussed by Mrs. D. H. Blair, Mrs. A. M. Chase, and John F. Sheehy.

The deferred business of the recommendations committee was taken up, and the convention proceeded to elect the committee previously provided for, to have charge of college fund resulting in the election of J. A. Gardner for the three-year term, J. Becker of Willoughby Ohio for the two-year term, and Mrs. Mammie E. Cowan of Denver, Colorado, for the one-year term.

The following appropriations were made by the body upon recommendation of the appropriating committee: For general expenses \$300, for social purity work. (Committee) \$50, home department \$50, normal department \$50, gospel literature department \$75, to Jerusalem workers for translating and publishing tracts in the Hebrew, \$100.

AFTERNOON SESSION

Elder Daniel MacGregor offered the opening prayer following the usual opening song.

Report of committee on revision of normal lessons reported:

To the Z. R. L. S. Convention:

The Religio part of the joint committee of the Religio and Sunday-school on the Bible Normal book, report the work well in hand but not yet fully completed. The committee divided the work among themselves, but the part assigned to the Sunday-school committee has not materialized. We could have the work ready for the revising committee in a short time if the Sunday-school convention will add a committee that have time to devote to their part of the work.

We suggest that the work be published in book form and not in the Religio Arena.

J. W. Peterson,
Anna Salyards,
S. A. Burgess.

(Chair stated committee will be continued unless objected to)

Additional report of the committee on appropriations was read, and a recommendation to appropriate \$100 for the use of the library commission was adopted. A further recommendation to appropriate \$200 to the relief committee of the Omaha Branch for the benefit of the saints who suffered loss in the tornado, was adopted.

ELECTION OF OFFICERS

The nominating committee reported the names of T. J. Elliott, F. A. Russell and J. A. Gunsolley as being nominations for president. F. A. Russell withdrew and the vote by ballot gave T. J. Elliott

51 votes and J. A. Gunsolley 84 votes resulting in the election of J. A. Gunsolley.

The names of Paul N. Craig, T. J. Elliott and R. V. Hopkins were presented as nominees for the office of vice president resulting in the election of T. J. Elliott.

For Secretary the names of Mrs. M. A. Etzenhouser, Miss Louise Giesch and Miss Mary Steele were nominated and Mrs. M. A. Etzenhouser was elected.

M. H. Siegfried, John Smith and J. A. Gardner were nominated for treasurer, J. A. Gardner being chosen.

The nominees for librarian were S. A. Burgess, and Mrs. Mammie E. Cowan, Bro. Burgess being the choice of the convention.

For Superintendent of the home department Mrs. Eva Holsworth of Independence received 74 votes and Mrs. Floyd McDowell of Lamoni 62 votes, Mrs. Holsworth being elected.

Elder J. W. Rushton was permitted to make an address on "The Renaissance," which was omitted from the morning program.

PROPOSED MERGING

The following resolution was read with the recommendation of the resolution committee.

Resolved that we favor merging the Religio society and Sunday school association into one organization.

That a committee of three be appointed to act for the Religio in connection with similar action that may be taken by the Sunday school Association or general conference.

Resolved further that we believe a ruleshould be adopted to provide that the president or superintendent of the consolidated organization be nominated by; the joint council of the Presidency and Twelve, subject to confirmation, other officers to be nominated by the organization.

R. S. Salyards,
F. A. Russell.

After a careful, serious deliberation upon the foregoing resolution, with all that it involves we have concluded that, in our judgment it involves an entire change in the constitution and would therefore be unconstitutional without the required month's notice.

H. J. Davidson, Chairman Res. Com.
Margaret MacGregor, Sec. Com.

It was moved to adopt the resolution, and after some discussion the matter was deferred until the evening session and the assembly divided into the several conferences provided for in the program.

THURSDAY EVENING, APRIL 3RD.

After singing J. A. Becker offered prayer.

The report of the lessons committee was read:

To the Convention:

Your Lessons Committee reports that it was decided to continue as the basis of study, Latter day revelations for the Senior, and biographies of prominent men and women of the church for the Juniors, was adopted.

The committee held sessions after the close of the convention of 1912, and during the holidays in December.

The committee favors continuing the present lesson basis.

For the committee,
J. A. Gunsolley.

QUESTION OF MERGING

The deferred matter of merging Religio and Sunday School organizations was taken up and discussion continued, after which it was moved to refer the whole matter to a committee of three for consideration and report to the convention of 1914. After further discussion the vote was taken on the motion to refer, which prevailed. R. S. Salyards, J. W. Rushton and F. M. Smith were elected as such committee.

CONSTITUTIONAL AMENDMENTS

A proposed amendment to provide for a standing nominating committee was moved and laid up on the table without discussion.

A proposed amendment relating to the appointment of Superintendent of the normal department by the joint executives of the Sunday School and Religio executives, was adopted.

Further amendments were offered providing that the branch president be made an advisory president of the Religio, were tabled.

Article 3 section 1 of the constitution was amended to provide for the election of officers by other means than by ballot as may be desired by the convention, was adopted.

MUSICAL NUMBERS

Graceland College glee club rendered an excellent number, followed by a piano solo by Miss Laura Kelley, both of which were highly appreciated.

LESSONS COMMITTEE

A motion that the present lessons committee be retained for another year prevailed. The present committee is composed of F. M. Smith, J. A. Gunsolley, Sr. M. A. Etzenhouser, Sr. W. H. Deam, and the editor of the Quarterly.

SOCIAL PURITY COMMITTEE

C. B. Woodstock was re-elected member of the social purity committee. This committee is a joint committee of three, elected by the Religio, Sunday School association and church.

APPROPRIATION FOR CHINESE MISSION

An appropriation of \$500 made last year as the Religio's offering to help in the erection of a Chinese mission house in Hawaii, not having been used, was by motion renewed.

ADDRESSES

Elder Heman C. Smith gave an address on "Home training" which was highly appreciated, followed by an address by Pres. J. A. Gunsolley.

Elder J. M. Baker, representing the relief committee of the local church at Omaha, expressed thanks for the contribution given for the relief of the tornado sufferers.

Miss Anna May Morgan, teacher of music at Graceland College sang two numbers to the delight of all, accompanied by Miss Laura B. Kelley of Independence.

The College glee club rendered the closing number, after which T. J. Elliott offered the benediction, and the convention adjourned.

REPORT OF GENERAL TREASURER.

RECEIPTS.

Balance on hand March 26th, 1912, \$2666.39; received from Ensign Publishing House as net receipts for sale of Religio Quaterlies for year ending March 26, 1913, \$1244.74; Ensign Publishing House account over payment on envelopes, 10 cents; Mrs. M. A. Etzenhouser General Secretary, \$35.90; Mrs. Altha Deam Home Department Superintendent, \$13.39; Contributions to Translation Fund, \$390.47; total \$4350.99.

DISBURSEMENTS.

Paid to special appropriations ordered by General Convention of 1912, \$550.00; Ensign Publishing House for printing stationery and supplies, \$93.78; Ralph W. Farrell for editorial work \$300.00; Ralph W. Farrell for books \$25.00; Herald Publishing House for printing, \$115.76; J. A. Gunsolley, R. S. Salyards, Gomer Wells, Mrs. Etzenhouser, Mrs. Deam, W. W. Smith—expenses as official field workers, year 1912, \$117.35; Mrs. D. H. Blair account typewriter \$36.75; General Officers of Z. R. L. S. for traveling expenses for year incurred in attending Convention of 1912 and special executive meeting of Dec. 28th and 29th, 1913, at Independence, Mo. \$145.62; miscellaneous items of expense for General Society, authorized by General Convention of 1912 not to exceed \$300.00, consisting of postage, stamped envelopes, circular letters, stenographic work, etc., \$210.37; total, \$1594.63. Balance on hand in Translation Fund, \$950.74; General fund, \$1805.62; Total balance on hand, \$2756.36.

J. A. Gardner, Religio Gen. Treas.

MAN AND HIS POWER.

The disasters in Omaha and in Ohio bring thought to the sluggish mind. Man is mighty puny and ineffective when the great forces of nature touch his efforts. Wind and water and fire destroy the work of a lifetime in a moment. Wealth as we count it, is invoiced in an evening and has disappeared when morning comes. Men rose in heroic deeds in the Dayton flood who were scorned the day before by the millionaire whose life was saved that night. Reduced to the beginning of things the worker in the factory was the better man when disaster came and his employer was helpless. From it all must come the thought that perhaps we are setting up a false standard of wealth and power. Perhaps success is not after all the piling up of money and the holding of others enslaved to do our work for us. Perhaps after all the most useful man is not the one who has made a success in accumulating dollars. And above it all must come the knowledge that we are in hands mighty and that we own nothing. In the recorder's office are our written deeds to lands and houses and we say we own them. The flood and the fire and the wind directed by a hand mightier than ours takes away the accumulated wealth. Man is man and his accumulations are artificial.

And now the world mourns the death of the mightiest of financiers. He breathed his last in a foreign hotel and the centres of wealth in many nations trembled that the master should loose the grip of his hand. Yet that hand lies nerveless today. None who has life so poor as he. His great property is of no use to him and he faces his Maker stripped of all power, as naked as the tramp who died unknown in the wreck of a fright train.

Do these lessons teach us truly? Heed we the obvious warnings? Thousands of years ago a man who had gotten rich said: "I will pull down my barns and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." But God said unto him, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?"—Editorial in Independence Examiner.

SERMONS AND ARTICLES

THE COMING OF THE LORD.

JAMES E. YATES.

"And I will set my glory among the heathen, and all the heathen shall see my judgement that I have executed and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward." Ezek. 39:21, 22.

Here is an event spoken of in prophecy which is clearly yet in the future. When this shall have had its fulfillment Israel shall know the Lord, from that day forward, and even the heathen shall know him. Much of literal Israel at this time are in heathendom themselves in that they do not accept Jesus as the Christ but are still looking forward for the coming of their Messiah.

But at the time when the Lord manifest himself unto all nations, some of Israel who have hitherto been unbelieving as to Jesus who was crucified being the true Messiah will ask the Lord "What are these wounds in thine hands? Then shall he answer, those with which I was wounded in the house of my friends." Zech. 13:6. This will occur at Christ's second coming. This advent is to be different from the first coming in many ways. He is to come this time in power and great glory, and will take "vengeance on them that know not God and obey not the gospel."—2 Thess. 1:8. It is to be a time of disaster and destruction to some, verse 9. He will be glorified in his saints and admired in all them that believe. Verse 10. The prophet Moses, more than fourteen hundred years B. C., mentioned the same event in Deut. 18 where he said the Lord would raise up a prophet like him (Moses) and that if any other or opposing prophet should attempt to turn the people aside from this great prophet (meaning Christ) they should die.

Such condition did not obtain when Christ came the first time but it will be so when he comes again, and then all people will not only be persuaded to yield to the supremacy of the Christ as now, but will be required to do so. Verse 19.

The same event is also mentioned in Acts of the apostles chapter three, verses 20-23 as follows:

"And he shall send Jesus Christ which before was preached unto you. Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet shall be destroyed from among the people."

In the former personal ministry no such destruction of the wicked from among the people occurred.

Note the statement above that all the holy prophets since the world began have spoken of this great event to be: namely the restitution of all things to their peaceful and holy estate and the coming of our Lord with power, and of the calamity and destruction which is to overtake the wicked just prior to the reign of peace.

Then as this great event to be, this climax of time, this majestic inaugural of the one superb Governor for eternity has been the theme of all the holy prophets from the beginning of the world, what shall we say of modern prophets, preachers, teachers or churches who do not speak the same thing? What is the matter with modern prophets and churches who have lost the theme of all the holy men of old concerning the greatest event that would ever be known? Many churches are asleep to this vitalizing issue of Christ's personal return and literal reign on the earth.

The holy men who surrounded the Master in his former personal ministry asked him, as is recorded in the 24th chapter of Matthew, concerning the sign of his coming and of the end of the world, and he proceeded to tell them of disasters and calamities, etc., and finally told them he would come as "a thief in the night," in other words he would surprise the world by his arrival. He told the disciples that it is going to be as it was in Noah's day—a few would be ready but the many would not. So we need not be surprised to note that many men and churches, claiming to be the followers of Christ are either asleep to this issue of the hour, or are directly arrayed against the doctrine of Christ's

real return to earth, and have set themselves squarely against the word spoken by Christ himself and of all the holy prophets.

Let us hear Peter, who was of those holy men, as he speaks upon this subject.

"Knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of creation. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, when the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3.

John the revelator confirms the word of the former holy prophets on this subject by describing in the 16th chapter of his revelation the calamities, hail, earthquake and storm which is to precede the Lord's coming, verifying the words of Ezekiel 38 and 39 and of Zech. 14, and of Mal. 3:1; 4:1, mentions the reign of the righteous with Christ, chapter 5:10, and chapter 20 connects the resurrection of the dead with the coming of the great day of the Lord, and closes the book with the Lord's statement to him: "surely I come quickly," or "suddenly" as Malachi worded it.

There Bible History closes. Silence reigns! The voice of living prophets among the people declaring the word of God direct to the people was not heard for hundreds of years until the prophet Joseph Smith arose and not only claimed a prophetic calling but proved the divinity of his commission by speaking in exact harmony with all that the holy prophets had spoken since the world began; also by suffering persecution and death as other prophets and holy men had suffered before him.

In the year 1831 Joseph Smith gave to the world a revelation from the Lord which contained the following: "Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old; and I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them saying, as ye have asked concerning the signs of my coming in the day when I shall come in my glory in the clouds of heaven to fulfill the promises that I have made unto your fathers." Doc. and Cov. Sec. 45.

And in such plainness was this prophet Joseph inspired to speak that the words of the old prophets were given new life and rescued from the dust-covering traditions of men so that crooked paths were straightened and obscure places made plain.

And while the "little flock," Church of Jesus Christ, composed of Saints in this latter day have enjoyed the glory and endured the cross of being in the focal searchlight at the direct point of contact between heaven and earth, all the world has received a measure of blessing through the spiritual illumination which was given to the people by God's word to the prophet Joseph Smith.

Religious tolerance and sweeping reform in the great trunk lines of thought have been more due to the eleventh hour restoration of the everlasting gospel than the reform leaders, or even the saints may be aware.

It is true that "evil men and seducers are waxing worse and worse" as the prophets said they would, but all who are not of the church are not evil,—all who are outside of the "little flock" are not seducers and deceivers by any means, and it is a more splendid fact than many suppose that by the gospel renewal to the world through the prophet Joseph Smith the light has not fallen from heaven in vain.

And by the word of God to the prophets ancient and modern the time speedily cometh when the Lord will set his glory among the heathen, and all people shall know him from that day and forward, and who shall be worthy to stand when he appears.

Lord speed the day of glory, and may we also be ready.

DUTIES OF PARENTS.

In this age when ignorance of the Scriptures is so characteristic and the rage for human opinions

and traditions so rampant, it is a duty doubly imperative on our brethren to give themselves much more to the study of the three books and then one of them will put a host of aliens to flight, and what is still more desirable he will have communion with God all the day, and ever rejoice in his salvation.

In the second place, there is a lack among Saints, who are heads of families, in making proper effort to bring up their children in the correction and instruction of the Lord. The children of all saints should be taught the first principles of the gospel of Christ, from the first dawning of reason. The good seed should be sown in their hearts before the strong seed of vice can take root.

From a child Timothy knew the Holy Scriptures and they were able to make him wise unto salvation, through the Christian faith. How many more Timothies might we have if we had a few more of the daughters of Lois, and a few more mother's like Eunice! Most saints in this generation appear more zealous that their children should shine on earth, than in heaven, and that they may be rich here, at the risk of eternal bankruptcy. They labor to make them rich and genteel, rather than pure and holy; and spend more time fashioning them to the foolish and wicked taste of polished society than in teaching them by precept and example, the word that is better than gold and more precious than rubies. Well, they sow darnel and they cannot reap wheat. They may have a mournful harvest and years of bitterness and sorrow may reward them for their negligence and error.

If only a tithe of the time and labor and expense that it costs to fit a son or a daughter to shine in the middle or front ranks of genteel society were spent in teaching them to fear God and keep his commandments how many more virtuous, solid and useful citizens, how many more valuable members of the family of God, how many more faithful and able witnesses for the truth of God would be found in all the land. Every Christian family ought to be a nursery for God. Their offspring should be trained for heaven for such are the promises of God, such are the facts on record, and such is the experience of Christians, that every parent who does his duty to his children may expect to see them inherit the blessings. Their didactic labors, aided by their example and their constant prayers, will seldom or ever fail of success in influencing their descendants to walk in their ways. The very commandment to bring up their children in the Lord implies its practicability. And all three books furnish us with all assurance that such labors will not be in vain. The men of high renown in sacred history were generally the sons of such parentage. The numerous failures which we witness are to be traced either to great neglect or to some fatal notion which paralyzes all effort.

I never knew but a very few families that made it their daily business to train up their children in the knowledge of the Holy Scriptures, to cause them every day to commit to memory a portion of God's word; but these few instances authorize me to think and to say that such a course, persisted in and sustained by the good example of parents, will very generally, if not universally result in the salvation of their children. And before anyone says, I have found an exception to the proverb of Solomon which says, "Train up a child in the way he should go and when he is old he will not depart from it," let him be shown that his children were trained up in the way they should go.

In the third place there is a wanting among the children of God. A strict regard to relative duties; we mean not only the duties which justice, truth and moderation claim, but all relative duties, so long as Christians live after the manner of men in the flesh, according to the fashion of this world, they must, like other men, contract debts which they cannot promptly pay, make covenants and bargains, give promises which they cannot fulfill and stake pledges which they are unable to redeem. All this is wholly incompatible with our profession.

A co-worker in the gospel

John Sallee.

THE END OF GREATNESS.

Take the four greatest rulers, perhaps, that ever sat upon a throne. Alexander, when he had so completely subdued the nations that he wept because there were no more to conquer, at last set fire to a city, and died in a scene of debauch. Hannibal who filled three bushels with the gold rings taken from the slaughtered knights, died at last by poison administered by his own hand, unwept and un-

known, in a foreign land. Caesar, having conquered eight hundred cities, and dyed his garments with the blood of one million of his foes, was stabbed by his best friends in the very place which had been the scene of his greatest triumph. Napoleon, after being the scourge of Europe, and the desolator of his country, died in banishment, conquered and a captive.—Bowes.

Bro. W. T. Miller writes from Nance in the Southern part of Missouri, that any of the elders who could come to that place would be welcomed. He believes good could be done.

CORRESPONDENCE

NORTH PLATTE, Neb., March 2.

Editor Ensign:—As we have not seen anything from this part of the country I write a few lines hoping it may benefit some.

We are among the isolated ones and are trying to live as best we can but with the surroundings we have we realize we make a great many mistakes but with the prayers of the saints, and the help of the Lord we hope to be found among the worthy.

We take the Ensign and get the Herald and Hope from my folks and do not see how we could get along without them.

This is a thinly settled district and a very expensive mission for the elders, so we seldom see any of them except our worthy Bro. C. W. Prettyman and that not as often as we would like. He has made several attempts to present the gospel to this community but with little or no avail. We live right in the midst of a "Holiness" settlement and they are too prejudiced to either read or listen.

Wife and I were baptized two years ago last October and can truly say we are glad we have thus far obeyed the gospel of Christ but realize being baptized is only the first step in the kingdom.

There are only two other families of saints near here and it seems they are more or less indifferent in regard to their soul's salvation.

We are striving to pay our tithing but as we are very poor in this world's goods and have so much other indebtedness it is hard to get much money for that purpose but trust with the help of the Lord we will be able to pay the rest this summer, also to send some to the Order of Enoch as we believe that as essential as tithing.

Dear saints, pray for us that we may be able to live a life worthy of imitation for the two little boys' God has entrusted to our care.

Your brother in the gospel of Christ, E. R. Sivits.

FARMINGTON, Ky., Feb. 28.

Dear Editor:—As I never see anything in your columns from the Farmington Branch, I will try in my weak way to write a few words. I live near Oakland and have been in the church only a short while. My husband has been a member of the church for a number of years. We take the Ensign and enjoy reading it very much.

I must say that I know this latter day work to be true. We have had things in our home to that effect. Our baby was taken seriously ill with pneumonia last fall, so we called an elder who administered to her and was almost instantly healed and has never been sick an hour since that time. We are giving the Lord all the praise.

We always try to attend church each time there are services at our little church. We have quite a few members while several have lately moved to Independence and we miss them so much here but are glad to see the upbuilding of Zion. Now hoping these few lines may be the means of some one learning as I have learned, I sincerely ask the prayers of the saints that I may ever be faithful and raise my little girl right.

Your sister in truth, Mrs. Pearl Fields.

WOODWARD, Okla., Feb. 23.

Dear Ensign:—We ask space in your valuable paper to report the progress of the work at Fern, Okla., our old home in which the writer assisted. Elder J. H. Baker came to Fern on the 8th inst. and commenced to preach there to the saints and people. I joined him on the 13th and on the 14th we baptized my brother-in-law and wife, who called me by phone to be there. We held forth over Sunday and held sacrament meeting at 3 o'clock after the regular Sunday school and morning service then Bro. Baker started to Fringy the 17th, came back the 18th and preached at Bro. O. Williams to a house full. After service my sister asked for baptism and on the following day her husband joined her at the water and was baptized making a total of 19, that has obeyed the gospel from Fern in the last 5 years. The saints with one accord agreed to petition the missionary in charge for the return next year of Elder J. H. Baker. They are talking for a branch of the church now at Fern.

We also had the pleasure of entertaining Bro. Hubert Case and Bro. Alva Christensen. Now an Elder, at our Woodward home 1302 2d street. They held forth five nights here. We got the court house and had a good interest though the crowd was small in comparison to the amount of room. The good seed was sown and will later bring two more into the church, another of my sisters and husband told us they expect to obey ere long—the good work goes on.

Woodward is being talked of as the next plausible place for the reunion of the Western District of Okla. Freedom branch wants it here and Bro. Baker says he will bring his big tent for that purpose. Let all the western saints get busy and help. Get the reunion nearer home. With the Wichita Falls Railroad now into Woodward from the south going out northwest and the Santa Fe east and west we have ample Railway accommodations. We feel

that Woodward should have the consideration of all parties concerned.

Yours for the rescue of the truth, A. H. Mooney.

IN THE REGIONS ROUND ABOUT.

STEWARTSVILLE, Mo., March 29.

Editor Ensign:—I write from Stewartsville, Mo., to which place I came a day ago. About the second General Conference I attended some few years ago, I roomed at a place where there was another roomer, very genial, by the name of Charlie Faul. He said: "You come to Stewartsville and I will show you a good time." This has been my first opportunity. Coming home from Idaho in December, it was too expensive to return there for so short a time, which together with some business changes necessary at home has kept me from getting far away, though I insist that I am not an interloper by any means and never wish to be the victim of a transfer from the office I now hold to that of a high priest on account of forcing local opposition; in other words, the assumption on my part as a seventy of the prerogatives of a high priest.

Here I find old veterans of both the civil and the gospel war. Among them I. N. Roberts who insists on my feet being under his table before I go away, who has fought under both Robert Lee and Jesus Christ. And I was interested today in hearing him relate how when the war cloud had fled away he returned as a soldier of the cross to the very field where he with others had grappled for supremacy with carnal weapons, and thereon presented the message of peace on earth, good will toward men. And here lives A. W. Head who was a boy with our Joseph, and John Davis who was my co-laborer the past year.

Stewartsville is about the center of a district which has a population of between one and two thousand Saints. It is sixty or seventy miles from Independence, and land here, as good as shone upon by the sun of nature, is purchasable for from \$90 to \$100 per acre.

Enroute hither I delivered addresses in Atchinson and in the brick church in St. Joseph. At the former place I was the guest of Dr. McNichols and wife; at the latter, of V. M. Goodrich and wife, whose (Bro. G's) return for the ensuing year is the prayer of his congregation, notwithstanding he has been there six years.

Dr. McNichols is not a member of the church, but his wife, spare bed, automobile, and purse are. And I desire to make this passing observation in reference to Atchison branch and Sunday-school, that in the conduct of the latter and as to the musical aspect of both, they are not one whit behind Independence—only where numbers would make the difference—and I am quite sure that flattery is a distant stranger to me when I say, that in musical excellency, for a band of its size, they surpass anything I have observed in my travels. Sr. McNichols is Sunday-school superintendent and chorister, and Elder Cool very coolly administers the affairs of the branch as its chief executive.

Before closing I desire to include a very unique document in print which was handed me here by Sr. Madge Head, whose father is a war veteran. It is of historical value as well as amusing and interesting:

A SALE BILL OF 67 YEARS AGO.

A copy of a sale bill advertising a sale in Pike Co., Mo., 61 years ago came into possession of one of our readers recently. Pike Co. was headquarters for the outfitters to California during the gold craze. The bill is as follows:

"PUBLIC SALE.

"State of Missouri, county of Pike, to whom it may concern: The undersigned will on Tuesday, Sept. 29th, A. D. 1846, sell at public outcry for cash on premises where Coon Creek crosses the old Mission road, the following chattel, to-wit: 6 yoke oxen, with yoke and chains, two wagons with beds, 3 nigger venches, 4 buck niggers, 3 nigger boys, 2 prairie plows, 25 steel traps, 1 barrel pickled cabbage, 1 hogs-head tobacco, 1 lot of nigger shoes, 1 spinning wheel, 1 loom, 13 fox hounds, a lot of coon, mink and skunk skins, and a lot of other articles. Am gwine to California.

JOHN DOE.

Richard Doe, cryer. Free, head-cheese, apples and hard sard."

ALVIN KNISLEY.

COLUMBUS, Ohio, Feb. 21.

Editor Ensign:—As I have never seen a letter from this place I am writing this with the hopes of some one in this city who is more able to give a correspondence taking it up. We have a good many members in Columbus, and seldom have a sacrament meeting that we don't see the power of God made manifest. We have a mission in the south end where we expect to have a branch sometime in the near future. Have a nice Sunday-school and Religio in the north end of city where most of the members live and also have a very nice Sunday-school and Religio in South Columbus where the mission is. Most all the members in Columbus are faithful and trying to promote the work. There has been a very exciting time over religion, as we have had the Rev. Wm. A. Sunday here for the last seven weeks.

I give a few reference here to read, When you have the blues read the 27th chapter of Psalms. When your pocket book is empty read the 37th Psalms. When people seem unkind read the 15th chapter of St. John. When discouraged with the work read 126th Psalm. When you are out of sorts read the 12th chapter of Hebrews. If you are loosing confidence in your brethren read the 13th chapter of First Corinthians. If you can't have your own way keep silent and read the 3rd chapter of James.

This is the first time I have written to any of the papers, I have been in the work about 18 months and am thankful that the gospel has come to me. I know the work is true and have no desire to turn back.

Hoping if this goes to print it will strengthen some brother or sister who isn't as strong in the faith as they should be. Let us pray for one another, and go on to perfection is the prayer of your brother,

W. H. MOORE.

TRIDRE, Sask., Feb. 22.

Dear Ensign:—It is a great pleasure for me to read the letters and sermons in the ENSIGN. I noticed a letter in the last paper from Bro. Long and I see he has the same trouble as we have in this part and that is indifference. We very seldom get an outsider into our meetings. The greater part of the people being Lutherans and their minister will tell them to have nothing to do with us as we are a very bad people. Our branch is scattered so much this winter we do not hold regular meetings some going to Montana some in Dakota and the writer about ten miles from the branch meeting place. Hope to be able to get our people together again as soon as spring opens up. It seems queer to me how some people can go on reading their Bible and not see where they are wrong. It seems so plain to me.

My wife and I and family are striving to keep the camp fire burning and do what we can for the work. I expect to open up meetings in this new town as soon as the weather will permit. I preached one sermon here last Sunday but there was not many out as the members of the branch took us by surprise on Sunday morning and came over for Sunday-school and preaching. Ever praying for the advancement of the work I am yours,

H. A. SPRAGUE.

CALVERT CITY, Ky.

Dear Ensign:—As I have been reading some interesting letters in the ENSIGN, I was spiritually helped very much. I enjoy reading them for they increased my faith. I live in an isolated place, just my mother, aunt and myself are the only Saints around here.

We are always pleased to meet one of our faith but we seldom ever do. I was in Independence, Mo., five months and attended the Sunday-school and prayer meetings regular. I learned to love the Saints there, and miss being with them on Sundays. I am looking forward when I may have the opportunity of meeting them again.

I would be pleased to hear from any of the Saints as I love to read letters from them.

I am your sister in the gospel faith, Lola Cooper.

GLEANINGS FROM OUR CORRESPONDENTS.

Miss Winnie Upton, Owasso, Okla.—I am still trying to keep the covenant that I made with God when I went into the waters of baptism. I feel that my weakness is great, and being young in the faith as well as years, I meet with many temptations. I ask the saints to remember me in their prayers, and if there are any saints living in or near Owasso I would like to hear from them. I came here from my home in Johnson City, Ill., last month.

Mrs. Warren Woods, South Portland, Me.—Enclosed you will find \$1 for the ENSIGN. I have lately been born into the kingdom, being baptized by Elder George Robby, March 9th. I do thank my kind heavenly Father for this true gospel of Jesus, and that I have heard it and heeded it in time. My husband has not as yet, but I am in hopes he will soon obey.

Mrs. Ada F. Keith, Scottsville, Mich.—We are sending in our renewal to the ENSIGN which we feel as though we could not get along without. It is always full of good instruction to those who will take it, and encouragement to those who are in need, which is many times oftener than we are aware of, and often when we are through reading them we pass them on for others to hear the good story as well as ourselves. Ever praying for the welfare of Zion and that the coming conference will be a happy, peaceful and instructive one with much good to all.

CONFERENCE MINUTES

SOUTHWESTERN TEXAS.—Pursuant to the appointment of last August the conference was held at Pipe Creek in Bandera County, beginning on the evening of the fourteenth and lasting through the following Sunday. Although nothing unusual can be recorded of this conference, it was quite a success. Besides attending to the routine work, six services were held and these were generally well attended. Among the elements contributing to the success of the conference might be mentioned the prevalence of fine weather and the presence of two of our missionaries, Bro. Glau R. Kaykendall and W. H. Manning.

Carl F. Wheeler, Dist. Sec.

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CHARLES FRY, EDITOR

W. H. DEAM, BUS. MANAGER

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THE GENERAL CONFERENCE.

According to custom April 6th, the anniversary of the organization of the church, was the day for the convening of the sixtieth annual conference. The delegates and ex-officio met at Lamoni, Iowa, the assembly being called to order at 11 a. m. by Frederick M. Smith of the First Presidency. Associated with him upon the platform was his father, Joseph Smith, president of the church, and Elbert A. Smith, also of the first presidency. E. L. Kelley presiding bishop, W. H. Kelley president of the apostles, Charles Derry of the patriarch, T. W. Chatburn of the high priests, and H. O. Smith of the presidents of seventy.

"Redeemer of Israel" was sung and prayer was offered by Pres. E. A. Smith. The assembly proceeded to organize and by motion and vote the First Presidency were chosen to preside over the conference, and were authorized to make all appointments necessary to complete the organization, and to arrange the order of services and appoint speaker, etc.

The choir of one hundred voices sang the anthem "Unfold, Ye Portals" from "The Redemption," by Gounod, being led by Albert N. Hoxie, Jr.

The chairman then announced the following appointment: Secretary, church secretary, R. S. Salyards, assisted by F. A. Russell and M. H. Siegfried. Stenographer, Mrs. Belle R. James, chorists, Albert N. Hoxie, Mrs. May Skinner, and Mrs. Audentia Anderson. Ushers, local deacons with power to choose assistants.

Committee on credentials F. A. Russell, C. E. Harpe, and Roy V. Hopkins.

Organists, Miss Pauline Anthony, Miss Laura Kelley and Paul N. Craig.

The chairman stated that it being the Sabbath day no other business would come before the body until the following day, and that the time would be devoted to addresses.

Elders W. H. Kelley, H. O. Smith, E. L. Kelley and Charles Derry spoke briefly, followed by the chairman Pres. F. M. Smith. Announcements were made of the services of the day, a hymn sung, and President E. A. Smith offered the benediction.

At the same hour an overflow meeting was held in the lower auditorium in charge of Elders F. A. Smith and Amos Berve, the sermon being preached by Elder F. A. Russell.

Two services were held at 2:30 p. m. A prayer service in the upper auditorium in charge of C. J. Hunt and V. M. Goodrich and a prayer service for the Melchisedec priesthood in the lower room in charge of three cousins, F. M. Smith, Elbert A. Smith and F. A. Smith. The sacrament was administered in both meetings. At the latter service H. O. Smith of the presidents of Seventy was ordained to the office of High Priest by F. A. Smith and F. M. Sheehy, provision for the same having been made by the conference of 1912.

In the evening F. M. Sheehy preached, assisted by Wm. Bradbury, and T. W. Chatburn preached in the lower auditorium assisted by Alvin Knisley.

MONDAY 7.

While the various quorums of officers were in session at their appointed places, a prayer service was held at the church at 9 a. m. in charge of J. A. Tanner and G. Harrington, and at 10:45 a. m. Bishop E. Lillard preached assisted by Lester Haas.

BUSINESS SESSION.

Pres. F. M. Smith called the assembly to order at 2 p. m. After singing, prayer was offered.

Chair announced that Sr. Belle R. James had chosen as her assistants Raymond Scott, Miss Ruth Lewis and Miss Blanch Allen. Also that I. A. Smith and Charles Fry, would be press committee.

The printed report of the credential committee was distributed and after some corrections and additions was adopted.

The reports of ministers in charge of missions were read, viz.:

W. H. Kelley, G. T. Griffiths and J. W. Wight for mission number one; J. F. Curtis and I. N. White for No. two. U. W. Greene, number three; R. C. Russell number four; F. M. Sheehy, Pacific Slope mission; J. W. Rushton, Rocky Mountain mission; W. H. Greenwood, British Isles mission; H. N. Hansen, Scandinavian mission; C. A. Butterworth, Australian mission; C. H. Lake, Society Island mission; F. A. Smith, Great Lakes mission; Reese Jenkins, Palestine mission.

President Joseph Smith spoke a short time as follows:

SPEECH BY PRESIDENT JOSEPH SMITH.

April 7, 1913.

Brother President, Members of the Conference—I regret exceedingly that I am in such a condition, that I may not be able to make you hear me, for the message that I have is of importance to us all, and of peculiar and striking importance to a goodly number of us; and I should be sorry, that, if at the opening of this business session, I should forget the pit whence I was dug, the quarry whence I was gathered, the position from which I was called, and the one unto which I was entrusted, with interests of paramount importance to me, and as I have believed and now believe of great importance to the world.

My message is one of warning, and I want to warn some of these tempestuous spirits which are among us, and who feel it strongly their duty to watch over the spiritual and temporal interests of the church, that the time has come for every man who speaks or attempts to speak in the name of God, to remember who he is, and the Master whom he is essaying to serve, and to put the question of self out of sight. The Master said we could not serve two masters; we could not serve God and Mammon; and at the same time, Master said that the children of this world are wiser in their day and generation than the children of the kingdom; and if we have made a mistake in the past, if we have failed to understand the duties devolving upon us in either the spiritual or the temporal departments of the church, and if for this reason apparent disaster has come upon us, or is looming up before us. It is far, far more important for us to quietly and manfully assume the consequences of what we have essayed to do in good faith, and may possibly have come short of doing than it is for us to quarrel among ourselves, and seek with all the vigor in us to fasten the blame of our condition upon somebody who has been at work in the same interests that we have, and as we ought to admit, as honestly serving as ourselves. This latter course can only produce continual distrust, does not help us in the least to lift or shift the heavy burdens that are resting upon us, but it only adds to these unfortunate burdens, the condition of a man serving in dejection and serving in misapprehension, and serving in dejection of his own spirit, that he can not force conditions to comply to his ideas of what they should be. You will understand what I have been saying, when some of these questions that have vexed and annoyed us in the past, shall again arise in our midst, to vex and annoy us, not only in this session, but possibly for years to come. One thing that I refer to is the apparent condition of the great indebtedness of the church.

It is beyond question true that as a body, as an organized body, we are in debt. Which is wiser for us to nag each other, to trouble ourselves and others in throwing blame upon those who are working with us, and thereby disturb those relations of amity and good will that should rule among co-workers professing to be men of God; or assuming a portion of the responsibility as resting upon us, willingly accept a portion of the blame, and do what we can to meet the indebtedness of either a spiritual or temporal nature, as men of God should? I can not forget that the body, the larger part of the body before me, especially that recognized as the spiritual officers and forces of the church, are spenders of the church's money rather than those who are at work temporarily, to gather that which is essential unto the welfare of the church? I know, and I have had reason for the last two years to contemplate some of this condition, that too many of us assume in our actions, at least, that the church is an organic body, which by virtue of its organization, may assume rank among associations as a millionaire organization, and that if we can, by any possibility become creditors of that church, sooner or later, we arrive at the condition that the church is under obligation to us, and that they who dispense moneys of the church are under obligations to meet our demands, our necessities, our wants; and I have known that there are individuals, and I trust that if I speak plainly, and the words that I utter, reach tender hearts, that they will at the same time reach discriminating minds and honest purposes, as I know full well that this body is composed of. I say and repeat, I know that we too often neglect to remember whence, and how the church moneys are gathered, and how it is that they are spent for the good of the body in its different departments, and to meet its different obliga-

tions to the general body, and the public services of the ministry. We forget the sums that are to be accumulated, sums of material aid and comfort that are needful; we forget how they are gathered, that it is simply the result of faith in the single membership, and the meeting of an obligation of a pecuniary character taken upon the individual by virtue of his becoming united with the church, in the spiritual form of baptism, and becoming associated with the body of Christ in carrying out a great work. I say, we forget the little streams whence these sums, that are to fall into the general coffers of the church, come, where they have their rise, and how they reach the general coffers of the church, and we ought to remember that every man, who like myself, is dependent upon the church, should use that which comes from the general body, with a far more honest purpose, with a far greater devotion of self-abnegation and self-sacrifice than one should do if they were laboring with their hands, for their own support, and have won from the world in their labors that which sustained them from day to day. I have seen, I have known, that we are in this respect far too neglectful, and we forget, seriously forget the sources whence these moneys of material support for the ministry and its work, for the comfort of the Homes, and the educational interests that we have, we forget where they come from and how they reach us and how they accumulate, and too frequently we spend them more freely and without a thought whence they came, which we should by no means neglect.

I have now been engaged in this work, as you know from the history, fifty-three years, and the jubilee year I was greeted with confidence and affection by the body. My usefulness, my days of usefulness are past, and it is only on this borrowed time, that I am permitted the satisfaction and the honor of your association, and the blessings which flow from that, and I know, looking back along the history of my life, in connection with the church that I have, but on two occasions, ever left my home with the idea of dropping my spiritual work for the purpose of having a good time, to minister unto the lusts of the eyes and the imaginations of the heart. In other words, I have been engaged in the Master's cause, and I always felt that I could not afford to spend the church's money for gratifying the sensations of my body in seeing the world. God knows that I have seen enough of the evil of it, without seeking among its frivolities (?) for the idle pleasures and gratification of the senses that in these business sessions we will, each and all of us, remember the thought that I have suggested, not with a view of finding fault with my brethren and sisters, either upon this or any other occasion, but fore-warning them, warning them to be against the fact which will present itself by which undue service of self or undue crimination of others or an undue censure may be put upon others, who have served the church in the past. The day has been, as many of you will remember, when I have always stood first in the defence of a defenceless man, if he were attacked in his absence before the body called the church. I can not now hear what goes on around me, I only know that which comes to my special attention, by reason of it being told that I may in some sense help those who are engaged in the work. I shall do what I can.

I have thought it better and I think so still, that it is better for a man, a soldier to perish at his post, than it is for him to lie down supinely under evil conditions, and allow those things which he should meet in a manly fashion to pass over him unchecked, and unnoticed. May God help us, my brethren, that we who strive to do business here for the church, may remember who we are, how we are striving to serve Him, and how with the injunction for us to help each other, and to help our neighbor comes first in its exhibition in our field of service to the man who stands next to us in the great battle at our right or left hand. And when we shall have done that in its true sense we will understand what it is that we are called upon to do in this respect, and I feel thankful to God, that I have been permitted to meet you once again, as I had little hope to do two years ago, when I was here.

I leave my thoughts with you, and wish you to understand and continue to understand that the vow that I took upon myself April 6, 1860, still stands recorded in the archives of heaven and will face me, and alas, it will face others who have for a time stood with me, who have drifted away upon the waves of unfortunate mental reservation, and mental misunderstanding, mental inability to comprehend the force and value of the evidences of this work which we have so abundantly received. I should feel if I should now give way to doubt as I heard a sister express herself only a few days ago when in a feeling of reverence, she said "Brother Joseph, I should be ashamed to get down upon my knees and ask God to give me an evidence that this work is true after all that I have passed through and have been permitted to see and know."

May God's blessing be with us all is my prayer.

A petition from the Hamilton conference, New South Wales, asking for an expression as to the kind of wine—whether fermented or unfermented—that should be used at the sacrament, was referred to the first presidency and twelve.

Several petitions relating to division, and boundary lines of districts were referred to a committee composed of R. S. Salyards, C. I. Carpenter, J. F. Garver, O. W. Newton, and F. A. Smith.

(Continued on Page 4)

REVELATION RECEIVED

By word from the Editor we learn that there has been a revelation received, but he was unable to get a copy of it in time for this issue. It will appear in our next. The revelation releases Apostles W. H. Kelley, I. N. White, J. W. Wight and F. A. Smith, the latter to be presiding Patriarch. The new apostles to be W. M. Aylor, J. E. Kelley, Paul M. Hanson and J. A. Gillen. E. A. Blakeslee is to be ordained a bishop, and to give his whole time in the presiding bishopric.

NOTES ON THE CONVENTIONS AND CONFERENCE.

President Joseph Smith was able to attend the business sessions but twice during the first week on account of the continued rain. He is in his eighty-first year.

The business of the church is growing to such an extent that the conference is under the necessity of referring many matters, such as were formerly done in open session, to the quorums or special committees.

The attendance is perhaps the largest ever known at a general conference. Delegates are present from every part of the United States and Canada.

Elders J. W. Davis and E. F. Robertson are delighted with their opportunity of attending conference again, having just returned from a four years' mission to Australia via Egypt and Palestine.

The church choir has rendered excellent service under the leadership of Albert N. Hoxie and his associates. The general church choir has come to stay, i. e. for general conferences, and the movement indicates growth in church work. A goodly number of talented musicians assist along the musical line with solos, etc.

The Religio and Sunday school conventions covered a wide range of work evidencing progress during the year, though in some points there seemed to exist a tendency to return to earlier methods. Is it possible to progress too fast?

One feature of the conventions which has caused some unfavorable comment is the effort to crowd too much work into the available time. The sessions were too long, and much on the program had to be omitted.

A very interesting service was held on the morning of Friday the 11th when two Indians of the Cheyenne tribe of Oklahoma, both elders in the church spoke of how the gospel was brought to them by the elders of this church, and how they had received the Spirit by which they knew it was true. We hope to publish these addresses soon.

During the business session of Saturday 12th, when the chairman had presented Chief Three Fingers, and Philip Cook with copies of the Book of Mormon and they had made simple but appropriate replies of acceptance, there was a touching meeting between the Chief and Joseph Smith, the aged president of the church. The dignified Chief who did not understand English was interpreted by Philip Cook, and President Smith being blind and largely deaf because of advanced years, was under the necessity of having the interpreted words repeated to him by Bro. T. W. Chatburn. The situation was somewhat difficult, but the meeting was none the less cordial for the two leaders held each other's hand during the introduction and conversation.

CORRESPONDENCE

Blockow, Mo., March 2.

Editor Ensign—It has been a long time since I last wrote to the columns of our dear missionary paper. I have often looked and waited long for some more ready writer to give you the news from this part of the Lord's vineyard. Since none have ventured I will assay the task. The ENSIGN is a very welcome visitor and has been coming ever since 1900, laden every week with good news from every part of God's vineyard. I have sent out several subscriptions of the ENSIGN. Last year I sent the paper to A. J. Hoyt of Rosendale. After reading it about one year and such other church literature as he could get hold of he confessed that he believed this was to be of God and the writer was permitted to baptize him, with three others during our district conference last October. Now he rejoices in the latter day work.

I know this work is of God; if I did not I could not stand against some of the trials that I have been called upon to pass through.

Man is weak and is often false and tries to display his

genius to the injury of the work as well as of others of his fellow men. If it were not for the divine part of this work—had I not the evidence that this church was from a source higher than man—Bro. Torrance would not do all that he does in the interest of this work. But I am satisfied that the work is of God and that it will triumph over all regardless of false brethren and the "I am it" that manifests itself now and then.

Since the early dawn of the history of man he has been inclined to wander away from God, and devise ways of his own in which to do what God wants him to do.

Because of envy, jealousy and evil designs man has gotten away so far from God, until Christianity is broken up into a multitude of bands endeavoring to worship God. "But God's ways are not man's ways." "As the heavens are higher than the earth so are God's ways higher than man's ways." Let us seek for God's ways. Jesus says, (Matt. 7:7). Ask and ye shall receive, seek and ye shall find, and knock and it shall be opened unto you.

It is the carnal man that must be subjugated and no one else can do it but the individual himself so there is plenty for each one to do and have no time for idleness. The numerical strength of the Guilford branch is 103, we are located 30 miles north of St. Joseph, Mo., on the C. G. W. R. R., we have Sunday-school every Sunday at 10 a. m., superintended by Bro. R. M. Jeffries. The majority are farmers and some are quite a distance from our place of meeting, so that some are not regular attendants; however we have good school and had we more room could double our school soon. We hold meeting every Sunday, preaching every second and fourth Sundays, prayer and sacrament the first Sunday, and testimony meeting the third Sunday of each month. The officers of the branch are Pres. T. A. Ivie, Priest W. B. Torrance, Teacher W. T. Ross and Deacon A. O. Beck. Bro. W. T. Ross is leader of the choir. There are young people here that are musically talented which if developed will be a help to the work of God. Young brothers and sisters put forth every effort you can to develop your God-given talents and labor to the advancement of the work of God.

Oh! that we might always work together; blend our energies together in the interest of each other and the work of God. May selfishness, jealousy, pride of life, evil ambition and every trait of carnality be obliterated, driven from the lives of God's people, and the various Christian graces be cultivated and cherished. This we can do, and must do if we are to be the people of God. Young people have advantages and opportunities today that were not enjoyed by our fathers and mothers thirty years ago.

So young people try and avail yourselves of these privileges and opportunities to increase your mental and spiritual abilities unto the honor and glory of our heavenly Father.

Bro. C. E. Willey held a few meetings the last week in February; the weather hindered some. Bro. Willey is a good preacher and is enthusiastic and courageous in the work.

May God bless his people is the prayer of your brother, W. B. Torrance.

ROCK ISLAND, TEXAS, March 8.

Dear Editor—It is now almost five months since we broke up our home in Holden, Mo., to come to this south land and I have thought frequently to write of our trip and experiences. We left Holden on Sunday, Oct. 13th, there being a number of saints and friends at the depot to bid us goodby and success and health in our new home. We left the three oldest children in Holden until the close of school, and wended our way to the home of Sr. Jessie Allen, at Independence, attending services at the stone church, not knowing when we would have the pleasure of again meeting the saints in services there. Monday we bade adieu to the center place, stopping off at Girard, Kansas, visiting a few days with my kin, and my old home, then on to Kragfisher, Okla., met Bro. Hubert Case and family, T. J. Smith and others, then on to Reading, near our old homestead, where the gospel found us, visiting with Bro. J. L. Vanvalkenburg and family, and Bro. H. H. Rowland and family. It seemed strange to hear of the interest in the gospel around there, after the freezing out that the elders got just before we left there. The experiences which we got while in Holden are of great help to us now that we are isolated. There is one saint, a Sr. Harter living about 4 miles from here.

The 4th of January, Bro. W. E. Peak made us a visit on his way to San Antonio, and we tried to get the M. E. church also the Baptist church but was refused, "As Christ said, . . . you are the servant of him whom you list to obey." In the religious world the rule holds good, that the offspring partakes of the characteristics of its parent, and we find the same spirit manifested as was in the old Roman church. You can't tell the people the gospel of Christ in any other way than we see it, you must believe the Bible as we teach it or you are not christian. Rock Island is now having its second revival, this winter—a great big empty noise—a very poor grade of husks, is all the feeding the people get at their hands. All the food we get now is from the church papers. Meeting the different people we are forced to see how little regard and time they have for religion. If there are any saints near here we would like to meet them, or any passing through would be glad to have them stop off. Ever praying for the redemption of Zion and the spread of the gospel.

Yours in Christ,

Dr. Geo. M. Hiles.

JERRY CITY, Ohio, March 9.

Dear Ensign—I thought a few lines from this part of the Master's vineyard might not be amiss. The work at this place is not in a very flattering condition, although there have been many efforts made to get the gospel before the people, but the people seem to be satisfied with their idols. Just at present we are mourning the loss of Sr. Thatcher, who departed this life March 4th. The funeral was held in the Christian church at Rudolph, Bro. W. S. Heltrick of Toledo, Ohio, preached the funeral assisted by the writer. The sing-

ing was rendered by the choir of said church. The sermon by Bro. Heltrick was very good and seemed to be well received. He paid a glowing tribute to the Christian life of Sr. Thatcher who had endeared herself to the hearts of the saints and those that knew her. She had been a great sufferer but was very patient through it all, and was very calm when she realized the end was near. Her zeal and love for the church was unbounded—no task or sacrifice too great for her to perform. She was baptized by U. W. Greene, in 1904 and was an apt student from that time on, and an able defender of the work. She was ever on the alert to tell the glad story of the restored gospel to others. We shall miss her, but her influence still lingers. She leaves six sons (who have grown to manhood) to mourn their loss. Her husband Paul Thatcher was buried on election day and she died on inauguration day.

Your brother,

E. Patten.

SERMONS AND ARTICLES

ENDOWMENTS OF "POWER EROM ON HIGH."

The term endow signifies to give, bestow, empower, authorize, to clothe with, invest with power, some favor, gift, talent, etc. It may pertain to temporal or spiritual things." We will now consider it as pertaining to things spiritual. All power comes from God, whether physical, mental or spiritual; whether in the heavens or on the earth. We recognize that we are in a world of conflict between two opposing influences, good and evil, and of necessity we must stand on the one side or the other, "as the Savior declares, "Ye cannot serve God and Mammon."

As a church and as individual members of the church we have enlisted in the service of the Lord. When we entered into the church we consecrated all our powers of body and spirit to the service of God—to engage in the great conflict between truth and error, against evil in every form, and to continue in that warfare to the end. But we find the enemy is subtle, cunning and powerful; we are weak and unskilled. Unable to cope with the enemy alone and of ourselves either as a church or as individuals. Our great Captain has foreseen the lack on our part and has made ample provisions to meet every necessity, both of the individual and of the church as a whole. He says, "If ye love me, keep my commandments, and I will pray the Father and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." John, chapters 14, 15, 16. Again he says, "He shall guide you into all truth," etc. From this promise we learn that the Spirit will dwell in us and abide with us, guide us into all truth, open the future to our view, testify of the Messiah, even Jesus Christ, the Son of God.

That this glorious promise belongs to every true believer. See Peter's statement, speaking under the divine influence, (Acts 2:38,39), "And ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and all that are afar off, even as many as the Lord our God shall call." To show further, that this promise was not confined to the Apostles, Peter declares, God hath given the Holy Ghost to them that obey him. Acts 5:32. With this endowment came the power to heal the sick, cast out devils, etc. Mark 16, as Jesus there promises, to them who believe and are baptized. Similar blessings were enjoyed by God's people on this Western Continent and especially after Christ appeared to them, (See Book of Nephi B. M.), and through that power mighty works were done in the name of the Lord Jesus, proving that "God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness is accepted with him." Acts 10:34, 35.

There were special endowments given to some of the people of God to enable them to cope successfully with the peculiar conditions surrounding them in their day. Adam, Enoch, Noah, Moses, Abraham, Joseph, Daniel, the three Hebrew children, etc., etc. Christ received an endowment at the commencement of his public career. Matt. 3 and Luke 4. He received a special one on the Mount of Transfiguration. Peter, an eye witness, says, Christ "received from God the Father, honor and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased." 2d Peter 1:16, 17, 18. Paul recounts the mighty works wrought by the ancient worthies through the endowment of power given to them. Heb. 11. The Brother of Jared was highly favored of God because of his exceeding faith.

He was permitted to see the Lord. Enoch walked with God. Isaiah saw the Lord sitting upon a throne. Such was the power with which holy men of God were endowed, in ancient times, and since he is no respecter of persons, he is equally willing to endow his people now, according to their needs and faith. The great endowment given on the Day of Pentecost was a wonderful fulfillment of his promise to his disciples, not alone to the Twelve, for Luke informs us "The number of names together were about a hundred and twenty;" (Acts 1: 15), and both Joel and Peter foretold the great endowments that God has decreed shall come to his people in the last days. Joel foretold the gathering of the nations against Israel, Israel's deliverance by the hand of God and he told of the great endowments that shall follow; and Peter using almost the same words says, "And it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:17, 18. Isaiah foretells the glorious effects of this endowment. Isaiah 11, also 64; Joel 2:14, 23. The Scriptures teem with evidence that in the last days God will abundantly pour out upon his people, the Spirit of power, light and peace. The Prophet Nephi in the Book of Mormon, says, "And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the Saints of the church of the Lamb; and upon the covenant people of the Lord who were scattered upon all the face of the earth, and they were armed with righteousness and with the power of God in great glory. 1 Nephi 3:230, 231. (Authorized Edition.)

But before this great endowment can come in the last days there must be a preparation in the hearts and minds of men to receive it. Forasmuch as there has been a great departure from the path of righteousness and men deny the apparition of the Holy Ghost, as enjoyed in ancient days, there must needs be a restoration of the gospel in its purity as taught by Christ and his apostles, and as foreseen by John when on the Isle of Patmos. Rev. 14:6. And as many as shall receive the restored gospel with their whole hearts are to be made partakers of this power. The Reorganized Church of Jesus Christ of Latter Saints, stands as a witness that the gospel has been restored and the work of the Holy Spirit has begun to be manifest therein. And thousands have been made to rejoice in its life-giving power, in proportion to their faithfulness to the covenant they have made with God.

These are what may be termed special endowments and general endowments. I understand a special endowment to be one to enable its recipient to meet some special, or great requirement, or trial, or duty, such as Moses, Daniel, Jesus and others of the ancient worthies were called upon to perform or endure, a general endowment may be that portion of the Holy Spirit given to each and every member who lives rightly before God. Special endowments were given to those whom God had chosen as his instruments to inaugurate this great latter day work, and to carry it on to completion, under Divine direction.

That such special endowment was promised and enjoyed, see Doctrine and Covenants, sections 17, 38, 91, 92, 102, 107, and Church History. A general endowment is that promised, Acts 2:17, 18, 38, 39. Paul says, "The Manifestation of the Spirit is given to every man to profit with all." It is manifest in giving us wisdom, to more fully understand the things of God, increasing our knowledge, our faith, brightening our hope, and in many ways comforting our hearts. Other outward manifestations of the Spirit are in tongues, prophecies, healing, etc., as the Spirit may deem wisdom to bestow for the edification of the body of Christ, in our assemblies for the worship of God. But while we as a church, or as individuals, enjoy the blessings promised we must see to it that we bear the fruit of the Spirit, which is, love, joy, peace, longuffering, gentleness, goodness, faith, meekness, and temperance, (Gal. 5:22, 23), or we will be found among that class of whom Christ speaks (Matt. 7:21, 22, 23.) Thence the necessity of our cultivating the excellencies and graces of the gospel, as well as cherishing its gifts. Then we shall be prepared for the great endowment of eternal life.

Charles Derry.

MANNERS IN BUSINESS.

Courtesy is a necessary asset to a successful business. All large concerns recognize the necessity

of their employees being obliging and mannerly. To some it is not natural to be polite, and it is a virtue they can acquire only by being placed in a position where their success depends on it.

Although the business world is actuated mainly by selfish motives in the requirement of their employees that they exercise the most manly and ladylike demeanor towards customers, it has its effect in a degree at least in overcoming the tendency of the age towards irreverence and unmannerly conduct, because all nature is influenced by environment, custom and habit. If employees could not profit by being required to be polite in a degree at least, the same might be said in regard to parents teaching their children to be polite to others. Children are more irreverent and show a lack of proper training to a greater degree today than they did a few decades ago. The polite child who always says, "Yes mam," and "Yes, sir," "Thank you," etc., is not so common today as a few years back. Now frequently we hear such expressions, in speaking of the father as "the governor," or the "old man."

It would be rather unjust to say that there is not some soul and sincerity connected with politeness in business in varied degrees according to the character of the individual making such requirement. There are those who are distinctively selfish in business or out of business, but there are also those who are kind and considerate by nature and they are polite because it is right to be as well as because it is profitable. To say that all is superficial is to deny the force of habit and example as affecting one's nature and that there is no good to come from being taught to be polite, obliging and mannerly.

Railroads are now instructing train men to not only be polite and obliging but to acquire the ability to entertain, to laugh and be jolly, to be able to tell a story, so they can make the time of the lonely traveler pass pleasantly and quickly. Is not this a feature of railroading with some soul in it? Or does selfishness entirely prompt it?

The common term in business in addressing men is "Mr." and that for the gentler sex as "Lady." Sometimes "Sir" is used in addressing a man. Primarily the term "Lady" was used to designate a woman whose husband was of some high rank in government or social life, but now it is used in a respectful way as applied to all women, whether a young miss, old maid, married woman or widow. It is considered a mark of civility in the one addressing the lady. It is far more pleasant to deal with an obliging, mannerly person than with one who is a grouch, and the person who cannot appreciate gentlemanly or ladylike treatment must himself be a grouch.

W. H. DEAM.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. KATE GOODWIN, EDITOR,
116 W. Walnut St., Independence, Mo.

HYGIENE IN THE HOME.

Hygiene has been defined by one noted writer on medicine as "the knowledge of instituting such a mode of living as is best calculated to preserve health." This would naturally comprise: cleanliness (personal and in our homes), pure air, pure water, good ventilation, wholesome food, proper clothing, sleep, regularity and in moderation in all things.

There are many ideas advanced in one generation called "science" that are as flatly denied by another generation of scientists so that it is wise to give thorough attention to the fundamentals, and not seek to follow every idea advanced.

This is especially true in diet. Those in the financial circumstances of the majority of our people cannot afford to follow all the fads of the dietitians, nor is it necessary. We are so constituted that we require animal food as well as vegetable, liquid as well as solid. The waste of the body must be repaired by proper food and drink. Food must be nutritious and digestible, and to be so must be well selected, well prepared and well masticated.

In very many cases now the philanthropic demands, one way and another, upon woman's time, do not leave her free to properly attend to this branch of her duties. It is easy to rush home and send to the bakers for bread, pies, etc., and to the grocers for many of the prepared foods, and here lies a danger. This kind of food cannot take the place of good home-baked bread and pastry, well-cooked meat and vegetables.

Pause and consider this, sisters, it is much more prevalent than is generally thought.

Meat supplies heat to the body, hence it is more generally eaten in the cold weather than warm. However there are cases when meat may be necessary in warm weather, and it the condition of the body demands it, it does no harm, if partaken in moderation.

Beef is the most nutritious and digestible, pork the most indigestible, besides having a tendency to cause skin dis-

cases. It may be eaten with impunity, however, so far as digestion is concerned by those who perform hard manual labor, as this greatly aids digestion.

Fish may take the place of meat in warm weather. Its digestibility is greatly interfered with if used with acid.

It has been proven that a higher degree of intellect prevails where the diet combines both animal and vegetable foods. I will submit a table from which you may draw.

I feel to emphasize that we need more wholesome food than fancy dishes, as the lack of it makes us easy prey to disease.

Pure air, winter and summer is one important adjunct to good health. In the summer we generally have an abundance of it, but it is not always pure. Decayed vegetation, bad odors, etc., are very pernicious to health. Especially our sleeping rooms must be removed from such. It is only in exceptional cases that such conditions need exist. In the winter time we should never be without a current of fresh air, day and night. In ventilating it is desirable to lower your window from the top, never allowing a draught to pass over a bed or to fall upon us when sitting.

Rain water is considered the most healthful beverage.

It is, of course, needless that cisterns be kept clean and our roofs well washed before permitting the water to enter the cistern. Where cistern water is unavailable, river water is considered more to be desired than well water.

The free use of good cold water is a great promoter of health and it will be found advantageous if a glass of water is partaken first thing upon rising in the morning and last thing at night.

We can learn a lesson from the animals in regard to clothing our bodies. It is a mistaken idea some have formed in recent years, that light clothing in cold weather is a promoter of health. We see this contradicted by God's creatures who are subject to law they cannot control. A proper amount of clothing (not too much) in cold weather is necessary as our vitality is lowered by being imperfectly or unsuitably clad for the season. This and the indifferent attention paid to proper food are great friends of our modern foe—tuberculosis.

We all know that tight clothing, whether corsets, gloves or shoes, are harmful. Keep the head and breast cool, the feet and stomach warm.

Our sleep, exercise and food should be as regular as our circumstances will permit, for herein lies one secret of good health.

Kansas City, Mo

Mrs. H. B. Curtis.

RIGHT TO THE POINT.

Woman! as baptism is by immersion for the remission of sins, what did you have that innocent baby sprinkled for?

In some cities, Latter Day Saints have the smallest church in town but the biggest thing on earth!

You can't jimmy some people away from their false traditions, that is why they can't see truth when it comes.

A lot of professed Christians are only 16th carbon copies of the genuine article.

If you can get the Holy Ghost without a man of authority placing his hands on your head, so could those upon whom the apostles and others laid their hands. Then what did they do it for, anyway?

Alexander Campbell said: "We have the gospel restored on paper and in speech," then he sent out tons of more paper and made more speeches, but he didn't restore the gospel Paul preached, which was a gospel of power, not paper, and demonstration, not assertion.

Christ was baptized to fulfill all righteousness. If you think it unnecessary that you be baptized, then you assume that you can fulfill all righteousness but the immaculate Son of Mary could not!

Christ only organized one church, it had a great many different officers in it, who each had his particular work to do. WHERE IS THAT CHURCH? And what about the many different organizations today, with their two or three officials?

A sollogism is a proposition containing a major and minor premise. If these are correct the conclusion is considered an absolute demonstration. To illustrate:

All men will die, Mr. Taft is a man, therefore Mr. Taft will die. There is a specimen of good logic. Now is not the following equally good?

God is a divine Creator, God formed a church, therefore it was a Divine creation. Man is a human creator, man has formed churches, therefore they are human creations.

Friend, can those weak, human institutions save you? If so why did God form his church? Can humanity success fully compete with Divinity?

C. EDWARD MILLER.

TRUTH.

Truth is eternal. Truth is sublime, Unchanged ever by the lapse of time; Agrees with what were, the prophets say; Expressions of God in olden day.

'Tis the power of God to save the race, To prepare them here, to see His face; Revealing its power to mould our life, By planting peace and uprooting strife.

Dispels the darkness of human creeds, Like a mirror reflects our evil deeds, Searchlight it is to illumine our way, Aids us to walk in the light of day.

With Truth at hand, we need never fear, Though battles rage and defeat seems near; Not a thing can live nor long endure, Which hath not Truth—a foundation sure.

James F. Keir.

GENERAL CONFERENCE

(Continued from page 1)

A communication from the first quorum of teachers relating to dealing with certain offenses was referred to the presidency and twelve.

A resolution from the Lamoni stake on the manner of reporting officers who hold more than one office, was referred to committee composed of C. I. Carpenter, L. H. Haas, and E. H. Fisher.

A petition from Utah district asking that provision be made for the erection of a church building in Salt Lake City was referred to the presidency, twelve and bishopric for consideration and report.

A petition from the Little Sioux District reunion committee protesting against other districts holding a reunion in close proximity to the district reunion was read. It was referred to a committee composed of J. W. Rushton, J. A. Tanner and E. A. Blakeslee.

A petition from the Eastern Michigan District asking for the establishment of a mail order store was referred to the general bishopric with the bishops.

Some announcements were made and the session adjourned in the usual manner.

Elder E. E. Long was the speaker at 7:45 p. m. assisted by O. Salisbury. The choir rendered assistance which was helpful and uplifting.

TUESDAY APRIL 8th.

Elders Wm. Sparling and R. J. Parker were in charge of the morning prayer service at 9 o'clock and the sermon at 10:45 was delivered by Elder E. F. Robertson of Australia, assisted by Elder J. O. Dutton.

THE BUSINESS SESSION.

The business session was opened at 2 p. m., by Pres. Elbert A. Smith. "Blest be the tie that binds our hearts in Christian love" was sung and prayer was offered by Bishop Joseph Roberts of Lamoni.

Following the reading of the minutes, the secretary read the report of the church recorder, C. I. Carpenter:

To the General Conference, Greeting:
During the past year the work of this office shows the following results: We have recorded as gains by Baptism 3,383, received by letter 2513; losses by letter 2483, by expulsion 81, by death 536; making a net gain of 2,796 which added to our total of 65,415 gives us a present number of 68,211. The number of baptisms exceeds last year by 321; the losses by death and expulsion were not unusually large, but the number of transfers exceeds by far any previous year.

Missouri leads with the number of baptisms having 690 to her credit, but this is larger than it would otherwise have been because it includes nearly two years reports from the Independence Stake, the reports having been delayed by reason of a change in their system of records having been effected. Iowa follows with 366 and Michigan with 322, all others are less than 300.

Missouri also leads in the matter of net gains having 708; this item also being affected by the conditions above mentioned. Michigan follows with 233, Kansas 217 and Illinois 200; all others are under 200.

The reports show 4,123 members holding the various orders of the priesthood. 314 ordinations were reported and 368 marriages. 27,787 are reported as absent from the branches of the church. 1,014 Certificates of Blessing of children were reported.

The totals for Canada, Ohio, Pennsylvania, Utah and West Virginia do not represent the work done in these fields for the reason that the reports from them were not received in time to be recorded before closing our books for the year, some arriving as late as April 1st. They are all in the office at the time of this writing except from Canada and we are informed that the district secretaries are at work upon them and we are to receive them soon.

It will be noted that one new foreign country is added to our list this year, that of New Zealand, they having a branch of 15 members at Dunedin; and one new State, New Hampshire with 1 member baptized there by Elder J. H. Baker.

We have the work of perfecting the records of the quorums of elders, priests, teachers and deacons well under way but not sufficiently completed to give any date at present.

During the year we have added the following branches as new to the records: Dunedin, N. Z., Lowell, Arkansas, Spring River district; California, Mesa, Colo., Delta, Colo., in the Colorado district; Fairview, Florida, Florida district; Weiser, Idaho, Idaho district; Troy, Illinois, Alton, Illinois, O'Fallon, Ill., St. Louis district; Indianaapolis, Ind., Southern Indiana district; Anamosa, Iowa, Eastern Iowa district; Quindaro, Kans., Independence Stake; Clear Springs, Mich., Lachine, Mich., Northern Michigan district; Centropolis, Mo., Second Independence, Mo., Lexington, Mo., Independence Stake; Bourbon Mo., St. Charles, Mo., St. Louis district; Warm Springs, Mont., Montana district; Lincoln, Neb., Southern Nebraska district; Buffalo, New York, New York district and Centralia, Washington, Seattle and British Columbia district. Besides these which have been recorded there are a number of others shown on the related reports which have been received.

The records of this department manifest two weaknesses in our system of transferring members from one branch to another, which in our judgment are serious. First, Members are permitted to obtain letters of removal and for reasons of their own retain them in their possession indefinitely; they are reported as removed by the branch granting the

letter and they are deducted from our total numerical strength. The transfer is not effected, the system has failed to accomplish its object and the church has suffered numerical loss. Second—Members are permitted to change their residence from one branch to another and for reasons of their own fail or even refuse to obtain letters of removal to the branch where they reside; they are reported as absent members by the branch where their membership is recorded, though in fact are living in and participating with an organized branch, and recognized by the law as amenable to the authorities of the branch where they reside. As a result the number of absentees as shown by the reports does not represent the facts, and few branches are credited with their actual numerical strength of resident members and many members do not enjoy the voting privileges of the branches where they reside unless by courtesy. Since the church claims the right of jurisdiction over its members by the authorities of the branches where the member resides, we believe it should assume the right to transfer the membership of such members upon their change of residence whether requested so to do by the member or not. Because of the above conditions which are emphasized by the records of this office we would recommend that a system of transferring our members be adopted which will be effective, and will relieve the undesirable condition above referred to.

Our work has been hindered by lack of proper office facilities, valuable papers and reports being misplaced and some even lost, for want of suitable desk room in which to keep such papers until finally disposed of in the permanent files. We need a desk. The increased range of work being done by this department greatly increases the volume of correspondence, and the constantly increasing amount of recording which must be done demands the use of more than one typewriting machine much of the time in order to handle the work to the best advantage. We need two typewriters.

We have enjoyed our work and desire to more thoroughly perfect it in all its details.

Respectfully submitted,
C. I. Carpenter, Church Recorder.

April 3, 1913.

The report of the church secretary, R. S. Salyards was read.

Church Historian Heman C. Smith reported as follows:

HISTORICAL REPORT FOR 1912.

GENERAL ORGANIZATION.

During the year the personnel of the church organization remained practically as at last report. There have been no changes in the First Presidency, the Quorum of the Twelve, or Presidents of Seventy.

The High Priest's Quorum lost by death George H. Hilliard a member of the Presiding Bishopric and Ebenzer Keeler, a member of the Order of Evangelists.

The following ordinations were provided for at the General Conference, James C. Page, Edward Rannie, William Anderson, John F. Petre, Parley T. Plumb, and Francis L. Sawley to the office of seventy; William Sparling, Eli Mayer, Hugh W. Gould, Thomas J. Elliott, Andrew St. Louis, and William E. Winkworth, Senior, to the office of High Priest; John Shields, Henry Greenwood, and Josiah E. Matthews to the office of Evangelical minister.

RIVAL ORGANIZATIONS.

There are now but two organizations disputing our claims to succession, of sufficient activity to demand notice: One the organization in Utah under the presidency of Joseph F. Smith, and the one in Independence known as the Church of Christ. Though both have continued active opposition, neither have made any material progress. The latter has suffered severe loss in the death of Elder John R. Haldeeman.

AUXILIARY ORGANIZATIONS.

The General Sunday school Association as in the past has been actively engaged in its line of work and has prospered. The officers placed in charge at the annual meeting were: Daniel MacGregor, superintendent; Gomer R. Wells and Anna Reynolds, assistants; David J. Krahl, secretary; Florence McNichols, superintendent of the Home Department; John Smith, treasurer; Edmund H. Fisher, Member of Library Commission; Mrs. Maggie Blair, superintendent of Normal Department; Richard S. Salyards, John Smith, and Albert Carmichael, Revising Committee; John F. Garver on Lessons Committee; Ralph W. Farrell, Member of Social Purity Board.

Zion's Religio Literary Society has made commendable effort and progress. The last meeting of the society elected as officials: Jeremiah A. Gunsolley, president; Thomas J. Elliott, vice-president; Ida Etzenhouser, secretary; John A. Gardner, Treasurer; Altha Deam, Superintendent Home Department; Jeremiah A. Gunsolley, Ida Etzenhouser, Ralph W. Farrell, Altha Deam and Frederick M. Smith, lessons committee; Jeremiah A. Gunsolley, Heman C. Smith and Flora Scott, Revising Committee; Pearl Gardner, historian, Maggie Blair, Superintendent of Normal Department.

Women's Auxiliary for Social Service has continued it's ministrations and active co-operation with the church in it's special lines. The work of the organization was divided into several departments and superintendents of departments appointed as follows: Home and Child Welfare, Mollie Davies; Literary and Educational, Vida E. Smith; Domestic Science, Bertha Donaldson; Eugenics, Clara Curtis; Sewing and Aid societies. Minnie B. Nicholson; Lucy L. Ressegue, Minnie B. Nicholson and Callie B. Stebbins, Members of the Board of Trustees of the Children's Home. The officers are Mrs. Emma E. Smith, president; Ruth L. Smith, vice president; Grace Krahl, Secretary, Letha Tilton, treasurer.

MISSIONARY WORK.

Members of the First Presidency have been engaged to the extent of physical ability so far as special duties would permit. Office duties have developed principally upon Frederick M. Smith, Joseph Smith and Elbert A. Smith have served as editors of Church publications, and the latter has been engaged in church service in California, the most of the year. Edmund L. Kelley and George H. Hilliard of the presiding Bishopric have extended aid to the ministerial

force so far as the special duties of their positions would permit.

The general mission field was placed in charge of members of the Quorum of the Twelve and others as follows: John W. Wight and Gomer T. Griffiths: Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Minnesota, Nebraska and Iowa.

James F. Curtis and Peter Anderson: Oklahoma, Arkansas, Texas, Louisiana, Kansas, Missouri Central and Southern Illinois.

Ulysses W. Greene: Maritime Province, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware and District of Columbia.

Robert C. Russell: Ohio, Western Pennsylvania, West Virginia, Southern Indiana, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Mississippi, Alabama and Florida.

Francis M. Sheehy: British Columbia, Washington, Oregon, California, Nevada, Arizona, New Mexico, Mexico, and Hawaii Territory.

John W. Rushton: Montana, Idaho, Wyoming, Colorado and Utah.

William Greenwood: British Isles.

Hans N. Hanson: Scandinavia and Germany. Cornelius A. Bultwerth: Australasia. Charles H. Lake: South Sea Islands.

Frederick A. Smith: Ontario, Quebec, Wisconsin, Michigan, Northern Illinois and Northern Indiana.

Kees Jenkins: Palestine, Asia.

The fields occupied have been about the same as the year previous. The results of missionary work according to the report of the church recorder has been 3378 baptisms, against 3062 of the year previous, a gain of 316. A net increase of 2796 against 2325 of the year before, a gain in net increase of 471.

BOARD OF PUBLICATION.

There has been no change in the personnel of this Board. The following periodicals have been regularly published: Saint's Home, Journal of History, Autumn Loves, and Zion's Herald from Lamoni, Iowa; Zion's Ensign from Independence, Missouri, Gospel Standard from Rozelle, Australia; and Sanhedrin's Banner from Porsgrund, Norway.

Other periodicals and books are issued by private persons or associations in the interest of the church.

The Board of Publication maintains an Electric Power Plant which furnishes light for Lamoni, Kellerton and Davis City, and arrangements are making to extend its field of operation.

GRACELAND COLLEGE.

The terms of office of trustees, Richard J. Lambert and Clarence F. Smith expired, and Frederick M. Smith resigned, John F. Garver was elected for one year to succeed F. M. Smith, Thomas A. Hougas for three years to succeed Richard J. Lambert, and Frederick W. Newcombe for three years to succeed Clarence F. Smith.

The terms of John F. Garver, Frederick B. Blair and Samuel A. Burgess will expire at this conference, those of Daniel Anderson and Albert Carmichael in 1914 and those of Thomas A. Hougas and Frederick W. Newcombe in 1915.

HOUSES FOR THE AGED.

There are five of these homes under the general oversight of the Bishopric; two at Lamoni, Saints' Home, and Liberty Home under the direct control of a committee consisting of Lorenzo Hayer, Joseph Roberts, and John Migarden; two at Independence, Bonheim and Kensington, and one at Kirtland, Ohio. No details have been reported to this department.

CHILDREN'S HOME.

A change was made in the policy of operating this institution by the appointment of a Board of seven Trustees, Richard Bullard and Callie B. Stebbins were elected for a term of three years each, and Heman C. Smith and Lucy L. Ressegue for a term of two years each, and Joseph Roberts, Oscar Anderson and Minnie B. Nicholson for a term of one year each.

The Home is still operated under the superintendency of Brother W. P. Robinson and family.

The first half the year was discouraging from a financial standpoint, but later the Saints and friends responded nobly to the call for help, and the institution not only met the running expenses but has paid several hundred dollars on arrears. This board organized by selecting Heman C. Smith, president, and Joseph Roberts treasurer, Oscar Anderson secretary.

SANITARIUM.

This institution has continued its work, and good reports reach us of its success, but we are not informed regarding details of the work accomplished. The trustees elected were Edmund L. Kelley, Joseph Luff, Richard Bullard, George E. Harrington, Buford J. Scott, Ellis Short, and John W. Rushton.

ORDER OF ENOCH.

This institution has maintained its organization at Independence Missouri; but it has not been established elsewhere. The officers chosen at the last annual meeting were Edmund L. Kelley, Fredrick M. Smith, G. H. Hilliard, George E. Harrington, David J. Krahl, J. T. Curtis, Ellis Short, Buford J. Scott, Alonzo H. Parsons, Winfred B. Kelley, David T. Reese and William R. Dexter. The Board chose Edmund L. Kelley, President; Ellis Short, Treasurer, and William R. Dexter, Secretary.

GENERAL LIBRARY.

There has been no change in the personnel of the Library Commission. The General Conference placed all libraries purchased directed or indirectly by Church funds under the supervision of the Commission.

PRESIDENT SMITH RESIGNS FROM COMMITTEES

ON account of failing physical powers and in order to bestow more time upon other affairs of vital importance, Pres. Joseph Smith resigned his chairmanship and membership in the following committees:

Incorporation in States; Revision of Church History; Memorial to the Martyrs; Clergy Credentials Committee; on Choosing Auditors. The conference passed fitting resolutions of appreciation for his long services on these committees, to which he replied in an able and pleasing address.

RULES OF REPRESENTATION

The General Conference decided to revise these rules and provided for a committee for the purpose consisting of one of the First Presidency, one of the Quorum of Twelve, one of the High Priests, and the Presiding Bishop. The appointment of the committee was referred to the First Presidency who subsequently appointed Frederick M. Smith of the First Presidency; Francis M. Sheehy of the Quorum of Twelve, Hyrom O. Smith of the Seventy and Joseph A. Tanner of the High Priests in addition to the Presiding Bishop provided for in the resolution.

LOCAL WORK

Some of the force of Local Historians are doing faithful and acceptable work, a work that will be more fully appreciated as time passes.

This department however has not yet secured representatives in some parts of the church.

YOUNG PEOPLE'S HISTORY

The manuscript for this work up to 1852 is still in the Historian's Office awaiting the action of the Committee on Revision.

No one has yet been selected to write the history after 1852.

PRESS AND PULPIT

There has been a revival of the spirit of opposition of late which has found expression from the pulpit, and resulted in the production of several new books.

A Bishop Spalding has recently made quite a scholarly attack on the accuracy of the translation of the Book of Abraham. But this does not directly concern the Reorganized Church as the church has never adopted the Book of Abraham as a standard work. The bishop's criticism however received able attention from those to whom the Book of Abraham is standard work. Though the controversy has not yet closed at the present status of the argument the translation of the book has not been seriously discredited.

OFFICE WORK

It will be recognized by all who have had experience in historical work that it is of that nature that it can never be said to be finished. The more there is accomplished the more the possibilities develop so that even now a large force of helpers could be employed with profit to the church were the finances available to sustain the effort.

We have offered our services to many authors and publishers to enable them to get reliable and authentic information concerning the latter day work. In some instances we have been treated courteously and we have had a respectful hearing which has resulted in placing our position before the public. In some instances we have been ignored, but the disposition to treat us fairly is growing and those who do not recognize our right to speak in self defense are coming into disfavor.

We have written many articles for periodicals and several critiques on books most of which has been favorably received.

The proofs of the articles mentioned in our last report written for the American Biographical Encyclopedia have been submitted to this office for examination.

Through the courtesy of Mr. L. L. McShane of Kansas City representing Dodd, Mead and Company "The New International Encyclopedia has been submitted to us for examination and criticism. Our criticisms were received with gentlemanly courtesy and consideration. We hope future editors of the work will give us the proper proper attention.

Many invitations reached us to attend historical gatherings but much to our regret finances are not available to comply in every case.

January 14, 15 and 16 of the present year we attended the Nebraska State Historical Convention at Lincoln and on the 16th accepted an invitation to deliver an address which was received with every mark of respect both for the speaker and the church he represented.

The Journal of History remains the chief medium through which we reach the influential circles in the historical world and has done more to get proper recognition in such circles than any other venture ever made.

Though we feel our work has been very imperfect, we are profoundly grateful for the recognition and respect shown us by our co-workers in the church, and for the Divine guidance so manifestly felt at times. We are willing to continue to serve in this capacity, or give place to another as shall best advance the interest of the work growing dearer to us year by year.

SUGGESTIONS

There will be a great gathering at Keokuk, Iowa, in the autumn of the present year for which extensive preparation is making. President Wilson, the Governors of all states, and other notable persons are to be invited.

The Trans-Mississippi Congress which met at Salt Lake City, Utah, in September, 1912, endorsed a plan for a celebration in the fall of 1913 to celebrate:

- 1st The opening of the dam.
- 2d The Home Coming of the Mormons at Nauvoo.
- 3d The centenary of the evacuation of old Fort Madison.

The Utah people will doubtless make special provision to be represented at the Home Coming. Should we not be suitably represented?

Is it not also an opportune time to push the erection of the monument under contemplation?

As early as June, 1831, the Lord instructed two of the best educated men of the church (Doctrine and Covenants Section 55) to write schoolbooks. Because the work was not accomplished we have been humiliated and embarrassed. Should not this matter receive our serious attention? Since we have established an institution of learning should we not have textbooks based upon the Divine declaration "So God created man in his own image, in the image of God created he him; male and female created he them?" instead of using borrowed books based upon "science falsely so called."

The use of which creates a demand for instruction and influences to counteract impressions received in our own school, should we not have text books based upon the great scientific principles revealed in the book of Doctrine and Covenants? Respectfully submitted,

Historian

A communication from I. N. White was read expressing a desire to renew his labors in the church after a period of inactivity due to ill health and to spend the remainder of his days in the work.

The committee on compilation of general conference resolutions reported that all resolutions to date had been compiled.

The order of evangelists reported:

To the First Presidency:—We herewith submit the annual report of "The Order of Evangelists" closing with March 1st, 1913, as follows: During the past year Josiah E. Matthews was added to our number by ordination, and Ebenezer Keeler was removed by death, leaving the present number of our order at seventeen. Some of our members are aged and infirm, yet they have attended 2319 services, preached 1149 discourses, baptized 53, confirmed 82, ordained 4, blessed 72 children, solemnized 7 marriages, administered to 626 sick persons, and have given 1713 patriarchal blessings.

They express, as we represent them in few words, an earnest desire that the Lord by his Spirit may bless the "Order" and all the deliberations of the coming general conference. E. C. Briggs and Joseph Greenwood have not reported and the work referred to above have been done by the fifteen members that have reported. We attach itemized report, thinking you might desire something of the kind.

Respectfully submitted,

J. R. Lambert, Pres.
Chas. E. Butterworth, Sec.

A report from the quorum of high priests was read, showing that among its 158 members were 18, patriarchs, 12 high counselors, 30 stake counselors, 15 bishops, 4 counselors, 11 bishops' agents, 2 stake presidents, 4 counselors to stake presidents, 41 pastors, 28 district presidents, 42 branch presidents. The sermons reported were 7115, baptisms 490.

The committee appointed by the last conference to have inscribed the memorial address to Pres. Joseph Smith reported that it had been "suitably inscribed, embossed and illuminated, and then framed." "The design is a wide, conventional border of intricate pattern, after the best class of book plates, in the three primary colors, red, yellow and blue, illuminated with pure gold leaf, and emphasized with black." The committee were Thomas W. Williams, R. C. Evans, and S. A. Burgess. The work reported was approved.

A report from the council of seven presidents was read, and the recommendation for the ordination of A. B. Phillips as one of the council was approved and the ordination provided for.

To the General Conference:

The council of the presidents of the seventy have held fourteen sessions, at which all the council were present except James McKiernan, who has been hindered by sickness. Since the beginning of the conference one of our number, H. O. Smith, has been ordained to the office of high priest, thus leaving a vacancy.

This vacancy has been filled by the selection of Bro. Arthur B. Phillips to be ordained to the office of a president of the seventy, and we ask that this selection be approved and his ordination be provided for.

The council is now composed of Bro. C. Scott Sr., president, James McKiernan, J. F. Mintun, W. E. Peak, T. C. Kelley and J. A. Davis.

Respectfully,

J. F. Mintun,
Sec. of the Pres. of Seventy.

Lamoni, Ia., April 9.

A communication from Joseph Smith president of the church, requesting that the right of nomination of directors be vested in the board of directors, or with the physician in charge, and that the nomination of the assistant physician be placed in the hands of the physician in charge. The matter was referred to the joint council of the presidency, twelve and bishopric.

The board of college trustees reported.

Four members of the standing high council (the supreme court of the church) being absent, the presidency was authorized to choose others to temporarily fill the vacancies that the council might be prepared to hear matters to come before it.

A report from the presidency, twelve, and bishopric, on a matter from New South Wales relative to the kind of wine to be used in the sacrament was read as follows but no action taken:

To the General Conference, Greeting:

In regard to the petition from New South Wales, we are authorized to present to you the action of the joint council of the first presidency, twelve and presiding bishopric as follows:

Resolved, in reply to the new South Wales resolution touching the kind of wine to be used in sacrament services of the church, we are of the opinion that fermented wine should not be used but either unfermented wine or water should be used, and so be in harmony with the spirit of the

revelations. See Doctrine and Covenants 26:1. 86:1 and 119:5.

Fred'k M. Smith, Sec. First Pres.
F. A. Smith, Secretary of Twelve.

Elder Richard Baldwin was the evening speaker assisted by T. W. Thomas.

WEDNESDAY, APRIL 9th.

The morning prayer service was in charge of G. A. Smith and W. H. Garrett, and at 10:45 J. W. Davis addressed the conference, being assisted by Wardell Christy.

BUSINESS SESSION.

President F. M. Smith called the assembly to order at 2 p. m., and after singing "Yes we feel the clouds are breaking, and the light begins to shine," Patriarch Ammon White offered prayer.

A letter from a committee of the Wheeling, W. Va., Branch, relating to the losses of individual members, as well as damage to church property, through the disastrous floods, and asking for aid in restoring the church building to usable condition.

It was moved that a collection be taken up for this purpose, but a substitute was offered that the bishop be authorized to pay for such purposes \$500. After some discussion the matter was referred to the presiding bishopric with power to act.

The committee to which was referred several matters relative to division and boundary lines of districts reported. The report was adopted and the recommendations concurred in.

To the General Conference Assembled, Greeting:

We your committee appointed to consider petitions on boundary lines beg to report as follows:

1 We recommend that the Saskatchewan district be divided in harmony with their petition, the dividing line being the line between the provinces of Alberta and Saskatchewan, and that Alberta be organized into a new district.

2 That the petition of the Spring River district be granted and that the counties of Cowley and Butler be severed from the Spring River district and annexed to the unorganized territory of Southern Kansas.

3 That the petition from the Central Michigan district, concurred in by the Southern Michigan and Northern Indiana district, be granted and that Gratiot County be annexed to the Central Michigan district.

4 That the petition of the Northern Nebraska district be granted, and the name changed to Northeastern Nebraska district.

5 That the petition from the Seattle and British Columbia district be granted, and that portion of Kittitas County lying west of the 121st meridian be annexed to the Seattle and British Columbia district.

6 Owing to a division of one of the counties in the panhandle of Idaho, it becomes necessary for us to correct our records and record the two new counties. Lewis and Clearwater, organized from what was formerly Nez Perce Co., along with what is now known as Nez Perce Co., as a part of the Spokane district.

7 That the dividing line between Eastern Oklahoma district and Central Oklahoma, the 96th meridian be continued south to the north line of the Central Texas district, and that portion of Texas lying west of this line which was formerly in Eastern Oklahoma district be annexed to Central Oklahoma district.

8 In regard to the petition of the Central Oklahoma district for a change of line between them and the Eastern Oklahoma district, we suggest that the matter be referred back to the district with the recommendation that they confer with the Eastern Oklahoma district authorities and reach some agreement as to just where they would like to have the line, and then present their petition to conference for ratification.

Respectfully submitted,

Frederick A. Smith,
Chairman of Com.
O. W. Newton, Sec.

Lamoni, Ia., April 8.

A report of the Independence Sanitarium was read, showing total assets \$65345.50, total liabilities \$68047.81, loss, \$2695.31. The receipts were \$9655.43, and expenditures \$12350.74. The liabilities consist of accounts payable \$1455.34, due general church \$9744.49, and present worth \$56847.98. The report tells of the work of the institution, and improvements, also the Christian spirit manifested in carrying out the purposes designed.

A communication from the first presidency was read as follows:

To the General Conference, Greeting:—

Brother C. I. Carpenter, the church Recorder, has called the attention of the Presidency to the fact that reports of blessings of children which come to the Recorder's office show that there seems to no recognized age limit above which a child should not be entitled to the ordinance of blessings. The Church Recorder, as a consequence, has raised the question as to whether the church should take any action in the matter of placing such limit. He has submitted to the Presidency a partial list of cases in point showing that children of twelve and even fourteen years of age have been blessed by members holding the priesthood.

The presidency are of the opinion that the ordinance of the blessing of children is designed for children who have not reached the age of accountability. It would therefore follow that the ordinance of blessing should not be administered to children who are old enough to be baptized—

whether the limit for blessing children should be placed below the age of eight we are not prepared to say.

Respectfully submitted,

The First Presidency,

Frederick M. Smith, Secretary.

Lamoni, Iowa, April 9.

It was moved to adopt as a safe rule for the guidance of the church. The motion prevailed.

The presiding bishop's report of the financial condition and business of the church. The report was printed and distributed among the delegates, and showed total receipts by the bishops of \$322,824.54, expenditures \$320,371.33, on hand \$2,453.21. The report will appear in the conference minutes.

The library commission reported the library interests of the church.

The report of the joint council of the presidency, twelve, and bishopric on the kind of wine that should be used in the sacrament, and which was read on the 8th, was taken up and its adoption moved. Some discussion followed, and the motion prevailed. Hymn 223 was sung, the benediction being offered by Bishop Kelley.

At the evening service Elder F. B. Farr was the speaker, being assisted by J. C. Page.

THURSDAY APRIL 10TH.

Patriarchs Wm. Lewis and Ammon White led the morning prayer service at nine o'clock, and at 10:45 Russell Archibald of St. Louis preached the sermon assisted by T. J. Elliott.

BUSINESS SESSION.

President E. A. Smith occupied the chair at the opening of the afternoon session. After singing, J. A. Gunsolley offered prayer.

The committee on library building reported that the general needs of the church in other directions had rendered the erection of a library building inadvisable. It was signed by E. L. Kelley, Bishop; E. A. Blakeslee, and Elbert A. Smith, S. A. Burgess, E. H. Fisher, and Heman C. Smith.—Library Commission.

By F. M. Smith secretary, the presidency reported on the organization of quorums. The report showed the organization of eight quorums of elders during the year, six quorums of priests, four quorums of teachers, and one quorum of deacons.

Church Physician Joseph Luff reported as follows but no action was taken:

To the General Conference Assembled at Lamoni, Iowa, Greeting:

My report is brief. As church physician I have filled the office to the best of my ability. My health has been very poor at times and I have almost feared a collapse but it is somewhat improved again at present.

No distinction between members and non-members of the church has been made by me, and all appeals from everywhere have been met with the best I had of skill and means. Some are thinking better of the church in consequence, I learn. Medical details would not interest you, so I withhold them.

The Sanitarium work has been separately reported through the board. The house physician Dr. W. E. Messenger (who is also business manager) has had the details of service and management in his hands. During the winter months I was able to visit the Institution but a very few times, but acted as consultant with Dr. Messenger when appealed to. A vast and ever increasing amount of the work required there is of a character that I am incapable of and does not come under my directorate even suggestively, as the institution is in every practical sense a public hospital.

Should you wish to further sustain me in the office of church physician the Sanitarium and responsibilities connected therewith must be placed in other hands as my work outside of it is all I can stand up under. My opinion is that whoever performs the practical work in and over that institution should have the credit for it and be recognized as its superintendent.

Should this separation be not approved by you, please do not consider me as available for office of church physician as I cannot serve.

Should further explanation be required I hope to be with you in time to furnish it. My present thought is to be in Lamoni by the 11th or 12th.

In gospel hope yours as ever,

Joseph Luff.

A report of the social purity board was read indicating progress in the formative period of the work. Considerable research had been made, and literature distributed with due caution, and some original matter prepared.

The term of J. F. Garver as member of this board having expired, he was elected to succeed himself, and \$50 were allowed to assist the committee in its work.

The committee on Book of Mormon concordance reported:

To the General Conference:

The committee on Book of Mormon Concordance reports that progress has been made on the work committed to us. By the assistance of Elder Duncan Campbell a compilation of every important word in the Book of Mormon, alphabetically arranged, has been provided and which will constitute the basis of the subsequent work of compiling the concordance.

The committee has been hindered in its work because of other duties, also because of financial conditions.

Respectfully submitted,

Frederick M. Smith,

Heman C. Smith,

R. S. Salyards,

Committee.

The joint council of the presidency, twelve and bishopric to whom was referred the matter relating to the building of a church in Salt Lake City, reported as follows. The report was adopted:

To the General Conference Greeting.

The Joint Council has instructed us to return to you the petition from Utah for a church building at Salt Lake City with the following report which has been adopted by the Joint Council of Presidency, Twelve and Bishopric:

1st We favor the erection of such a building which will provide both a place for public meetings and also apartments for the minister who may be appointed there, but would advise that the whole amount expended in such scheme do not exceed \$5000.

2d We favor the investment of \$3000 out of the general church treasury, out of which a suitable lot may be purchased; and with the balance together with the appropriation from the Sunday-school association of \$500 together with what the local congregation may be able to supply a plain and substantial building shall be erected.

3d We advise that the selection of the lot, the plans, material and equipment of the building, be placed in the hands of the Presidency, Presiding Bishopric and the member of the Quorum of the Twelve who shall be in charge of that mission, with whom the local building committee shall co-laborate.

Very respectfully submitted,

Fred'k. M. Smith, Sec. 1st Pres.

Fred'k. A. Smith, Sec. Twelve.

Lamoni, Ia., April 10.

The following was received:

Lamoni Iowa, April 10, 1913.

To the general conference:—

In behalf of the board of trustees, we respectfully report, that pursuant to notice previously given in the *Saints Herald*, and also to your honorable body, the said board has this day taken up and adopted the proposed amendments to article viii of the articles of incorporation of Graceland College, except that in lieu of the last clause thereof, the following was adopted:—

"Provided further, that two-thirds of the whole Board of Trustees, present and voting in favor of such employment, may elect a professor or teacher at any time for a term of years, not exceeding five (5)."

As previously published unanimous consent was required, the present amendment requires only two-thirds vote, that is five out of the whole seven members of the board of trustees. No action by the conference is necessary, unless so desired by you.

Respectfully submitted,

A. Carmichael, Chairman.

S. A. Burgess, Sec.

The board of auditors reported and by motion and vote the report was adopted:—

To the church is conference assembled.

The board appointed to audit the accounts of the presiding bishop, and of the various institutions of the church hereby reports:

The board have completed their work, having checked the books and accounts of the bishop's office, the Independence Sanitarium, the Herald Publishing House, the Ensign Publishing House, Graceland College, the Children's Home, the Kirtland Hotel, and the various homes for the aged, verifying same with the reports and summary statements as furnished. In every instance the books and accounts are found to be correct and in agreement with statements.

A new set of books is found adopted at Graceland College, which furnish a very complete record of the business done, each department of the college appearing in separate account.

The board has been treated with courtesy by those in charge of the various offices and institutions.

Following the custom of the past, reports have been made to those in charge of church institutions; Herald Publishing House, Ensign Publishing House, Independence Sanitarium, Children's Home, and Graceland College; also to the Presiding Bishop and First Presidency and Quorum of the Twelve.

Respectfully submitted,

G. W. Blair,

J. F. Garver,

L. H. Haas,

Board of Auditors.

The following was moved:

"Resolved that the Bishopric of the church is composed of men holding the office of Bishop under a presiding head as defined in Doctrine and Covenants, 129:8 and that the Order of Bishops consists of the Presiding Bishopric and the other Bishops and their counselors."

It was moved to refer to the presiding bishop, the bishops, and agents, before being considered by the conference. The motion prevailed, after which the session adjourned in usual manner.

The evening session was under the auspices of the Woman's Auxiliary for social service, with Mrs. B. C. Smith in charge. Interesting talks interspersed with literary readings and musical numbers, followed by a general round table.

FRIDAY, APRIL 11.

The prayer service at 9 a. m. was in charge of J. M. Baker and J. S. Snively.

The preaching hour at 10:45 was occupied by several missionaries who had been laboring among the Indians of Oklahoma. Hubert Case spoke giving an account of the work done among the Indians during the past three years, and then introduced Chief Three Fingers of the Cheyenne tribe who spoke through an interpreter, telling how the gospel had been brought to them by the elders of the Reorganized church, and that they had found in it divine assurance that it was the gospel of Christ. He was followed by Philip Cook, a leading man of the tribe who spoke in excellent English describing the religion of his people, and declaring his faith in an allegiance to the church. Other missionaries among the Indians, A. H. Christensen and J. E. Yates also spoke of their work.

BUSINESS SESSION.

Hymn 109 was sung at the opening of the business session, and Sidney Pitt offered prayer. After the reading of the minutes a report of a committee appointed by the conference of 1912 to revise the rules of representation, was read as follows:

To the General Conference, Greeting:—

We, the majority of the committee to whom was referred by the General Conference of 1912, the matter of revision of the rules of representation, (See Conference Minutes, page 1629), report that after due consideration we recommend that the following be adopted as our rules of representation, they being substantially the ones submitted some years ago by Pres. Joseph Smith, except that among the general officers specified as being entitled to ex-officio vote we have included the Presiding Patriarch and the Church Historian:

1 That the general officers of the church known as the presidency, the twelve, the high council, the seventy, the presiding patriarch, the church historian and the presiding bishopric are ex-officio members of conference, and entitled to a voice and vote as representatives of the spiritual authorities of the church at large.

2 That high priests, elders and priests engaged in the ministry and under missionary appointment of General Conference, or the general authorities of the church, and not laboring in and by the authority of organized districts, are hereby declared to be entitled to voice and vote in General Conferences when present.

3 That organized districts be authorized to appoint from their members, at their last quarterly session of district conference next preceding the session of General Conference, delegates to said sessions of General Conference, who shall be entitled to represent said districts, which delegates so appointed shall be declared members of said General Conference entitled to voice and vote.

Provided: That the choice and appointment by said districts shall be made by a majority of those present and voting, in regular or called session of district conference, of the holding of which due notice shall have been given, as to time and place within the district, to each and every branch composing said district; together with a statement of any important business or action that is to be presented to, or likely to be had by said general session, affecting said district, and to which their consent or denial is desired, that instructions to said delegates may be given as to their action.

And provided further: That the only qualifications to eligibility to the office of delegate from district to General Conference shall be membership and good standing.

Provided further: That no less than one, nor more than five delegates may be sent from any one district; but that said delegate, or delegates, shall be entitled to voice and vote in such General Conference to which they may be appointed, upon a presentation of a certificate from the clerk of district conference to the said General Conference, upon their organization at the time specified for their assembling.

And provided further: That said delegate or delegates shall be entitled to cast one vote for each branch of six members; and one vote for each twenty members in excess of six, that there may be in the branches of their said districts, in all cases where such a vote may be necessary, or desired, to secure the common consent designed in the law; but that in the common routine of business said delegates may vote as units, each in his own right, and in cases of division, the majority of the delegation from a district shall cast the whole vote of said district.

4 That each branch of six or more members, not included in an organized district, be authorized to appoint one delegate to the General Conference, who may or may not be a member of said branch, but who shall be a member of the church and in good standing, whose qualifications to eligibility shall be the same as those required in districts, and who shall represent said branch and be entitled to voice and vote in said conferences to which he may be appointed; and who shall be entitled to cast one vote for the six members required to appoint, and one for each twenty members in excess of six composing said branch.

Provided further: That two or more branches in near proximity to each other, not in organized district, may unite in choosing a delegate, who shall cast their vote, one vote for six members of each branch, and one vote for each twenty members in excess of the number six, multiplied by the number of branches represented; the manner of casting their votes in cases of importance and common routine of business to be as provided in cases of districts.

Provided further, That due general notice to the members of branches of the time and place of meeting for the choosing of said delegate be properly given, as required in cases of districts; certificate of appointment of branch delegate to be signed by the president or clerk of branch, and to be presented as provided in cases of districts.

5 That in all questions of grave importance, affecting the polity and faith of the church; districts and branches

may instruct delegates to cast a majority and a minority vote, for and against; but in no case shall the number of the votes cast by said delegates so instructed, exceed the number to which the district appointing him or them shall be entitled as hereinbefore provided, and in cases of a tie in districts or branches on questions presented to them, certified to said delegates, the votes of said districts or branches shall be cast in equal numbers by the delegates.

In all questions of debate, incidental motions, and routine business, representatives, ex-officio, and delegates, appointed, shall speak and vote as units and in their own separate and personal right.

That the foregoing rules on representation may be altered and amended at any General Conference of the church, and that all the provisions of said report on representation may be altered or amended at the next conference of the church to be held at —, on —, which shall be composed of members as provided by the rules adopted for the purpose of obtaining the voice of the whole people of the church.

Provided, that at least six months' notice of the nature of such amendment or amendments shall be given in the official church publication before the date of the sitting of the session of conference at which such amendment or amendments will be presented, giving manner and form in which such amendments are desired.

Respectfully submitted,

Frederick M. Smith,
H. O. Smith,
F. M. Sheehy,
Of the Committee.

A minority report was also read:

Minority Report.

The undersigned members of your committee, after having carefully examined the instruction of the Lord given to the church touching further change in the rules of representation are firmly of the opinion that any change made at the present time further than providing for an enlargement of the number entitled to delegate as stated in Section 125, paragraph 7, will be another violation of the later instruction to the church upon representation which reads:

"The direction of the Spirit is that they be left as they now are until such time as the increased numbers of the members of the church shall require either an enlargement of the number entitled to delegate or that there may be a closer line drawn as to the number of delegates which the church shall require to meet. Such time has not arrived, nor does it exist, and to adopt the majority report would disfranchise a large number of the active and helping officers of the church who now have voice and vote with us to the great detriment of the church and its work.

The undersigned, therefore respectfully present this minority report as a substitute for the majority report of the committee already read before the conference.

J. A. Tanner,
E. L. Kelley.

It was moved that these reports be made the special order for Tuesday 15th, and that printed copies be placed in the hands of the delegates.

A substitute was offered moving the adoption of the majority report.

It was moved to amend to strike out "majority" and insert "minority."

Discussion upon this matter occupied the remainder of the session and was pending when the assembly adjourned.

Hymn 172 was sung and R. Bullard offered prayer.

The evening session was devoted to the interests of the college.

SATURDAY, APRIL 12TH.

The morning prayer service was in charge of Elders Sidney Pitt and Eben Miller, and at 10:45 Elder R. T. Cooper was the speaker assisted by Elder J. E. Kelley.

BUSINESS SESSION

The afternoon session was in charge of Pres. F. M. Smith. "How firm a foundation ye Saints of the Lord," was sung, and prayer was offered by V. M. Goodrich.

After the reading of the minutes the chair stated that the matter of representation pending at yesterday's adjournment was before the body, and discussion of the same was continued.

Moved to defer until the Lord sees fit to give additional revelation upon the matter.

The discussion continued until the closing hour.

Before adjournment Pres. Elbert A. Smith in a fitting address presented Chief Three Fingers and Philip Cook of the Cheyenne Tribe with copies of the Book of Mormon which purports to be a sacred history of the fathers.

Each made a brief reply of appreciation:

PHILIP COOK.—I want to say to the conference that this is just what I am looking for, and I have stated in my speech the other day that I was hungry after the word of God and I thank the Lord and thank you people that I am indeed happy that I have received what I am searching for. I thank you more than words can tell.

CHIEF THREE FINGERS.—I thank the Lord that he has given me a blessing today that I may take it back to my people and that the Lord might so bless me that I might have such a broad influence in me that I might turn the minds of the Indians unto the

true church by taking this gospel to them. I thank you ever so much and will always appreciate your loving kindness towards me.

The assembly sang, "All hail the power of Jesus name" and Joseph Luff offered the closing prayer.

At the evening service the speaker was A. B. Phillips, assisted by H. E. Moler.

SUNDAY, APRIL 13TH.

The usual Sunday services were held with Sunday-school at 9 a. m., in charge of the local officers.

Church Historian, Heman C. Smith was the speaker at 11 o'clock the service being in charge of Arthur Allen. The afternoon prayer service was in charge of John Smith and G. E. Harrington, presidents of the Lamoni and Independence Stakes, respectively. The spiritual gifts were manifested. The evening service was largely devoted to music, though Pres. F. M. Smith gave an address touching upon music.

Overflow meetings were held in the lower auditorium, Patriarch Ammon White preaching in the morning, assisted by his father, I. N. White of the twelve. The priesthood met in the afternoon for prayer, the meeting being in charge of Frederick A. and Elbert A. Smith. Daniel MacGregor spoke in the evening, the meeting being in charge of L. E. Hills.

MONDAY, APRIL 14TH.

The morning prayer service was in charge of D. E. Powell and F. M. Weld. The speaker at 11 o'clock was J. A. Dowker assisted by Wm. Anderson.

BUSINESS SESSION

The session opened at 2 p. m., with Pres. F. M. Smith in charge. "Lift up your heads, ye heirs of glory," was sung and G. T. Griffiths offered prayer.

After the reading of the minutes, a report of the board of trustees of the Children's Home was read and approved.

LAMONI, IOWA, April, 1913.

To the General Conference:—

The Board of Trustees of the Children's Home at Lamoni, Iowa, have held eleven meetings since our last report.

The regular meetings of the Board are held four times a year on the third Tuesday of the months of April, July, October and January.

The present officers of the Board are Heman C. Smith, president; Oscar Anderson, Secretary; and Joseph Roberts, treasurer.

Since the Board of Trustees were appointed, four children have been placed in homes, two in Iowa, one in Michigan, and one in Montana, and another had been placed in a home in Lamoni, Iowa, before the trustees were appointed, making a total of five children placed in private homes. Fifteen have returned to their former homes, and one removed by death, leaving the present number now in the home twenty-nine.

By arrangements with the Board of Trustees of Grace-land college, the children of the home are receiving free schooling at the college.

Those of the Board of Trustees whose term of office expires at this conference time are Sister Minnie B. Nicholson and Bro. Joseph Roberts and Oscar Anderson.

A committee on incorporation was appointed by the board to carry out the resolution of last General Conference to incorporate. It was thought best by the trustees to defer the incorporating until more experience was had in managing the home, hence the incorporation has not yet been effected.

Much encouragement has been received from many of the Saints and from many of those outside of the church by their freely giving in different ways to help maintain the institution so much needed in the church.

Very respectfully,

Oscar Anderson, Secretary.

The financial summary of the treasurer attached to the above report showed total assets \$18805.75, total liabilities \$3962.07, net worth \$14843.68. Receipts: balance on hand \$170.55, donations \$4800.89, earnings \$406.02, total receipts \$5377.46, total expenditures \$5377.46. The average cost of caring for the children was \$2.79 per week.

Minnie B. Nicholson, Bishop Joseph Roberts, and Oscar Anderson were separately re-elected to fill vacancies upon the Board of Trustees of the Children's Home.

The matter of the rules of representation pending at Saturday's adjournment was taken up and the discussion continued. At 3:15 p. m. the previous question was ordered. The motion to postpone was lost.

A yea and nay vote was asked for upon the amendment, and motion to adopt the report of the committee. The assembly divided into delegations to determine the vote and upon their return the vote was taken, which, for the amendment to strike out "majority" in the motion to adopt the major-

ity report and insert "minority," stood 113 for and 949 against, the ex-officio vote on the same amendment stood 111 for and 86 against, the total vote being 1224 for and 1035 against, and the amendment was declared carried.

The vote then being taken upon the motion as amended resulted in for and against and the minority report was declared adopted.

It was then moved that the number of members entitled to delegate be made 50 instead of 25.

An amendment was offered to strike out 50 and insert 100. The previous question being ordered the amendment prevailed and also the motion as amended.

A motion also prevailed directing that the Book of Rules be corrected to conform to the resolutions passed as above.

The doxology was sung and Bishop Kelley dismissed the assembly with prayer.

A Theological Point.—A revival was being held at a small colored Baptist church in Southern Georgia. At one of the meetings the evangelist, after an earnest but fruitless exhortation, requested all of the congregation who wanted their souls washed white as snow to stand up. One old darty remained sitting.

"Don' yo' want y' soul washed w'ite as snow, Brudder Jones?"

"Mah soul done been washed w'ite as snow, pahson."

"Whah wuz yo' soul washed w'ite as snow, Brudder Jones?"

"Over yander to de Methodis' chu'ch 'across de railroad."

"Brudder Jones, yo' soul wa'nt washed—hit were dy-cleaned." —*Life*.

Reginald DeKoven told at a musical in Chicago a pretty story in praise of modesty.

"A group of tourists," he said, "visited Beethoven's house in Bonn. One of the tourists, a girl of twenty or so, sat down at Beethoven's piano and played the 'Moonlight Sonata,' none too well. Beethoven's own work, in his own room, on his own piano!

"When the girl had finished she rose and said to the old caretaker:

"I suppose lots of famous musicians have been here and played on this instrument?"

"Well, miss,' the caretaker answered gravely, Paderewski was here last year and his friends urged him to play, but he shook his head, and said: 'No, I am not worthy.'" —*Washington Star*.

Be not swift to take offence,
Let it pass!
Anger is a foe to sense,
Let it pass!
Brood not darkly o'er a wrong,
Which will disappear ere long;
Rather sing this cheery song,
Let it pass!

One of the greatest lessons in life is to learn to take people at their best, not their worst; to look for the divine, not the human, in them; the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side.

NOTICE.

The Joint Session of the Massachusetts District Sunday school and Religio Associations will convene in Attleboro, Mass., Saints' church, 2:30 p. m., Saturday, May 10, 1913, continuing over Sunday, the 11th.

Viola Holmes, Sec.
Calvin Sears, Sec.

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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, APRIL 24, 1913

NO. 17

ZION'S ENSIGN

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NOTES ON THE CONFERENCE.

Discussion upon the roles of representation occupied three days, and among other things proved that in the Reorganized church there is full freedom of thought and utterance. While the church believes in revelation, the Lord has never assumed the task of directing the church in every detail, leaving such matters to be worked out by the body according to the wisdom of its members as based upon the things revealed. One of such matters is the rules of representation, and it is not strange that the many members should have different opinions, and claim the right of expressing them. In expressing their views, the members of the church present as delegates stood equally with the apostles or even the president, so that the discussion was full and free. Every member of the conference was also free from any official restraint in voting upon this, as upon all other questions.

Loyalty to the work and the spirit of self-sacrifice was shown by many of the high priests and elders in voting for the majority report from the committee on revising the rules of representation, knowing that if it carried they would be deprived of any ex-officio rights in the general conference.

One of the interesting and entertaining features of the conference is the illustrated hymns sung by the choir preceding the evening services, illustrated by stereopticon views by Rudolph Etzenhouser. Such helps relieve the strain of studiously listening to papers, speeches, and sermons which so soon weary the mind.

The adoption of the revelation brings a radical change to the quorum of the twelve. Four young men are called to occupy in the place of others of greater years who are called to other positions, or released because of old age. One of these is: William H. Kelley who was called to be an apostle by the revelation of 1873, thus completing forty years of active service in that responsible position. I. N. White and J. W. Wight also released were called to that office in 1897 and thus spent sixteen years in the quorum. Frederick A. Smith entered the quorum in 1902 and labored as an apostle eleven years. He has scarcely passed middle age, and his present call to the evangelical work leaves him many years of vigorous manhood for that service if his life shall be spared.

Three of the young men, viz., J. E. Kelley who is a son of W. H. Kelley, Wm. Aylor, and Paul M. Hanson are well known in the church, having spent a number of years in missionary work. The fourth, James A. Gillen, though having not been engaged in the active missionary field, has labored locally and has been successful. Bro. Hanson and Gillen were not in attendance at the conference but came in answer to telegraphic call, the former from Los Angeles, Cal., and the latter from Independence, Mo.

The male chorus which rendered excellent service at former conferences has been revived and during the year the individual members will prepare for more efficient service at the next conference.

ADDRESS OF H. O. SMITH AT THE FIRST SESSION OF CONFERENCE, APRIL 6TH

Twenty-five years ago this spring I was selected to be ordained to the office of Seventy, and I have been in the field continually from that time until the present occupying in that particular office. My association with the work and its needs has taught me quite a number of things. One of the things that is confronting us today is the development of the church itself. We sometimes wonder why it is that the world seems to be indifferent, and I believe that one of the

reasons why that this condition of things exists, is that we are expecting too much of the ministry, and the lay members are not doing their part of the work entrusted to us all.

I look upon the organization of the church in branches and districts as homes for those whom we bring into the church, and until these branches and districts become so far advanced that they may take the raw material that is gathered from the world and educate them and make them latter day saints indeed, we are not hoping for any great progress to be made in the preaching of the word outside. And hence I believe, that while in the inception of the work, the burden of its success largely depended upon those whom the church sent out to preach the gospel today, to a large extent that burden has rolled from the shoulders of the ministry and rests upon the membership. And until we recognize the fact that any position in this church is a sanctified one, just as holy a position as can possibly be occupied by the man that stands behind the sacred desk, and that any position in this church that we may hold, whether it shall be the highest office within the gift of the people or the calling of God, or simply a membership in the church, should be consecrated to the service of God fully and completely, we shall not succeed to the extent that we hope to succeed.

We are wont to look upon the individual that stands behind the sacred desk, or one who holds that mysterious position to some, called the priesthood as the only one who can work in the church, and that we have not very much to do; but I believe in that revelation that has been given to the church in recent years where it is said, "The responsibility or care of this work rests upon all; and each and every individual should occupy according to the gifts of God unto them." And I believe that the man who can live his religion, the individual who may, by example, show to the world the benefits of the gospel of Jesus Christ, is doing a mighty work for the advancement of this work, a mightier work than the individual can do who goes out into this world and preaches the gospel unto the people.

The local man comes in contact directly with those with whom he is thoroughly acquainted. I may go into a neighborhood and be a perfect stranger unto the people; they may recognize that I can present the gospel of Jesus Christ eloquently and convincingly, but one of the little lines of poetry that has impressed itself upon my mind many times is the thought presented—I don't know who the author is, but in a little poem called Eastertide—the last line of the first verse reads:—

"But we watch for the signs of his living, in the lives of the children of men."

The eyes of the world are upon us, and they are watching for the signs of the value of our message in the lives of the children of men; and I believe that that is the essential thing for us to hold always before the people, that every calling, though humble it may be, occupying even as a member of the church, is just as sacred, just as worthy of being sanctified, as the individual who occupies in the priesthood. And until we can come to that conclusion and work upon that line, and so place ourselves in the condition that we may be an example to those who come in from the outside, we shall fail to magnify our calling as a church.

THE GENERAL CONFERENCE.

(Continued from last week)

The evening service was preceded by a number of songs by the men's chorus, and illustrated with stereopticon views. M. H. Bond presided and V. M. Goodrich preached the sermon.

TUESDAY, APRIL 15TH.

B. J. Scott and Wm. Bradbury had charge of the morning prayer service, and the sermon at 10:45 was by H. N. Hansen, assisted by John Harp.

BUSINESS SESSION.

The afternoon session was opened by Pres. F. M. Smith, R.C. Russell offered prayer.

After the reading of the minutes, a report was read from the Woman's Auxiliary for Social Service. This report showed the existence of the following departments; home and child welfare, literary and educational, eugenics, domestic science, sewing and aid, young woman's department. Forty-four new locals had been organized during the year, and two district organizations, making in all sixty-nine locals and four district organizations. The officers for the ensuing year are president, Mrs. Mrs. B. C. Smith; vice-president, Mrs. S. R. Burgess; secretary, Mrs. D. J. Krahl; treasurer, Mrs. J. A. Gardner.

The Religio-Literary society reported the work of the convention held April 2-3.

A report from F. M. Smith, secretary of the First Presidency relative to the general choir movement was read. The report embodied an account of the work done by Albert N. Hoxie, Jr., appointed last year as general chorister showing that the choir movement had spread to many branches throughout the church. The purpose is to continue the work and bring the various musicians

and choirs to a unity of work. The appointment of Bro. Hoxie by the presidency as general chorister was approved by the body.

The chair announced the reception of a telegram from J. A. Gillen, Independence, Mo., in which he stated willingness to accept the apostleship in harmony with the revelation. This in reply to a dispatch from the president of the conference.

A communication from Pres. F. M. Smith, was read:

Lamoni, Ia., April 14.

To the General Conference:

It will be remembered that the presidency appointed a delegate to the Third National Peace Congress which was held at Baltimore in May, 1911, and our appointment was later approved by the Conference of 1912. The Fourth National Peace Congress will be held in St. Louis next month, and we think it to our interest to have delegates in attendance at that Congress. The Presidency desires that the conference shall authorize them to appoint delegates to this Congress who may go with credentials showing that the appointment is authorized by our annual conference. While in Washington last month the undersigned had the matter under discussion with Benjamin Trueblood, Secretary of the American Peace Society, and he requested that we have delegates in attendance.

Respectfully submitted,

Frederick M. Smith,
Secretary Presidency.

A motion prevailed that the presidency be authorized to appoint delegates to the peace conference at St. Louis.

A report from the quorum of twelve was presented as follows:

A question arising in one of our districts touching what is required of a candidate requesting baptism and the method to be pursued to make that desire known, was presented to the Quorum of the Twelve and the following action had thereon, and is hereby submitted to your honorable body for approval:

Resolved that we are of the opinion that all that is necessary is for the candidate to satisfy the church authorities that he is worthy and that it is not necessary to make a public request.

Very respectfully submitted,

F. A. Smith, Sec. Twelve.

The report was adopted.

The committee to which was referred a matter of uniformly reporting the priesthood, recommended that the report forms be left as they are. A motion to adopt was lost.

That part of the historians report relating to the celebration of the opening of the Keokuk dam was called for and read. The matter of sending a representative was referred to the presidency, minister in charge, presiding bishop, and historian.

The executive committee of the general Sunday school association presented a plea for the publication of the Juvenile History of the church. It was referred to board of publication and historian.

A communication from the joint quorums of elders providing that letters of removal be issued by branches to other branches direct, rather than to the members removing and that the officers of branches shall see that such transfer is made. It was adopted.

The following on revision of the Book of Rules was moved.

Whereas, the rules of parliamentary practice as now used by the church are incomplete in many respects, and

Whereas, some confusion has arisen in regard to points of procedure that are not therein contained, or are not sufficiently set forth, therefore be it

Resolved, that a committee be appointed at this conference for the purpose of making a thorough revision of the book of Rules of Order and Debate; to rearrange, under a single heading, all matter pertaining to any particular subject, or division of subject in said book; to add such other matter as may be found advisable which is not now contained therein; and to prepare a concise and comprehensive chart or map, as an aid to parliamentary usage. Said committee to report their work in detail to the General Conference of 1914 for action thereon.

A. B. Phillips,
U. W. Greene.

It was moved to adopt.

It was moved to refer to the committee on representation appointed last year, consisting of F. M. Smith, E. L. Kelley, J. A. Tanner, F. M. Sheehy, and H. O. Smith. It was so referred, after which A. B. Phillips was added to the committee. They are to report to the next conference.

(Continued on Page 4)

INDEPENDENCE TIMES.

The editor with others who had been in attendance at the general conference at Lamoni, Iowa, returned home on Monday evening, the conference having adjourned at 11 a. m. of that day. The consensus of opinion was that the conference just closed was the best ever held by the Reorganization.

Bro. Peter Peterson, father of J. V. Peterson, died on Sunday morning, closing an eventful life. The funeral was held at the church on Monday at 3 p. m., Bro. T. W. Chaburn preaching the sermon.

Other recent deaths are Sr. Carrie Helena Sterrott who died April 15th at the age of 51 years, and Bro. L. N. Totty who died April 18th aged 50 years.

SACRED CONCERT.

This coming Sunday evening instead of the regular preaching service, there will be given a sacred concert at the stone church, by a chorus of the combined choirs of the K. C. churches and Independence churches. Several chorus numbers will be given, assisted by instrumental numbers and under the direction of our general chorister, Albert N. Hoxie, Jr. of Philadelphia. Bro. Hoxie is here in the interest of the general chorus movement for the coming year, and which started with such grand success with the conference just closed.

Choir members of above churches who have been working on the "conference series" anthems please notice—that their attendance is requested at rehearsal this Thursday evening and Sunday afternoon at 4:15, (both rehearsals).

HOLDEN BRANCH.

Some have returned from general conference and report a good conference. Saints are feelings thankful that once more God has spoken to us through our aged worthy president, Bro. Joseph.

Easter Sunday two buds of promise were buried beneath the liquid waves to follow our Lord and Savior; May, the daughter of Bro. and Sr. H. E. Moler, and the eldest daughter of Bro. and Sr. J. Paxton, the Spirit of the Master being present accepting the act of the little girls.

Since last report Bishop Bullard has been with us teaching us the temporal law, also giving a good sermon on the resurrection; Bro. Harold Bullard who is always a welcome visitor, especially among the younger saints, was with us on the 13th.

Our prayer meetings are encouraging and are marked with a good degree of the Spirit of God. On the 13th the Spirit counseled us not to slacken our efforts and God would be with us in power. Two young brothers were also spoken to, encouraging them in their efforts, which was not only a comfort to them but to us as a branch. Diligence and activity were required of the youth of the branch. All felt to lift up their voices and sing "The Spirit of God like a fire is burning."

On the 20th we enjoyed a sermon from our former president, Bro. A. H. Parsons.

Religio prayer service on the 11th after lesson study showed signs of activity and life among our Religians. Bro. and Sr. Runnells from Illinois, and Bro. and Sr. M. Madden from Kansas City participated in the same.

A. A. S.

CORRESPONDENCE

WARREN, Ohio, March 8.

Editor Ensign:—We are neither dead nor asleep. We were isolated from the work for a long time but God sent some of his good servants to preach to us. Brother Brown and Bro. Becker and R. C. Miller came with the tent and stayed six weeks and what a good time we had. May God bless his servants everywhere. They may be with the Holy Spirit, is my prayer.

Then before the elders went away they organized a Sunday school, and a Book of Mormon class. Preaching every Sunday night by Brother Johnnie Baldwin of Niles. Oh he is a fine man, a good shepherd over his flock. May God bless him in his efforts in this work.

Again the death angel has entered our home and taken my brother-in-law to his longed for home. He did not belong to the church. He was deaf so he could not hear very well, and I suppose that gave less interest in preaching.

I have not been very well of late. I ask the interest in all the saints' prayers that I may get strong again. My wife is crippled up with rheumatism.

We remain your brother and sister in the one faith.
Mr. and Mrs. Elmer Fishel.

FISHER, Ark., March 13.

Editor Ensign:—As I have been in the church eight years and have not troubled your columns before I cannot keep from expressing my gratitude to Him who is evidently ruling this church and kingdom.

Bro. J. T. Riley and W. R. Smith just closed a three week's meeting Sunday night, March 9. There was good interest all through the meetings and many were convinced of the truth of the angel's message but only four obeyed. We feel a special interest in one young lady of tender years, Miss Helen Dixon who at the time of the meetings was visiting her brother at this place was convinced this was the Lord's work and demanded baptism. We trust the Spirit of the Master will go with her to her home, to the convincing of her friends and relatives.

This town, you may remember, was the battle-ground last summer between Bro. Riley and a Mr. Stickland of the Christian faith. At that time we had but two members, Bro. I. M. Goodin and wife, but those two did their duty in warning their neighbors. Our branch was organized February 28, with 21 members, to be known as the Fisher Branch. We have two officers, Bro. Goodin, priest and myself teacher.

While the brethren were preaching there were two notices tacked on the church and one on the house where the elders were staying, warning the Mormon preachers "to get out of town before sun-down, and telling them they must not organize a branch or Sunday school or they

would get lead. The brothers had intended leaving the next day, but that night Bro. Riley said he had received an invitation to stay longer and then read the notice. They stayed another week, and had good crowds. One night while Bro. Riley was on his way home some one began stoning him, only one stone hitting him.

It does me good after being in the far northwest "where I found this gospel" to return and find many of my old associates interested along with myself. How many times have I prayed the Master, that the truth might be planted here. Ever praying that we may all strive to overcome all evil desires and practices and to come up higher.

Your co-laborer for Christ

Geo. Gordon.

BELLEVILLE, Kan., March 11.

Editor Ensign:—We have been denouncing the paper for quite awhile and I do love to read them over, that is all we have to help us along in this grand work.

We have no branch here as there are only six saints here and very seldom do we hear any preaching. Bro. Showers was here last fall and preached one sermon, and it did seem so grand that we could even hear one sermon for our souls to feed upon. I wish the ministers could come to this place oftener, for this place is very much in need of true gospel workers. They call us Mormons here.

I am passing our Ensign around to our neighbors and friends. I thought it might possibly do some good, and I ask the prayers of all the saints that the Lord's blessing may rest upon this place.

Your sister in gospel bonds,

Mrs. C. E. Stillwell.

BLUE ISLAND, Ill., March 11.

Dear Ensign:—Just a few lines to let you know we are still alive and doing business at the same old stand (West Pullman). At present we are holding a series of meetings, Bro. David Dowker our Chicago missionary being the speaker. So far a few outsiders have attended, but we feel that we are giving the people an opportunity to hear the gospel if they will but come.

There are no saints in this place that I know of. If any one knows of any living here let us know and we will hunt them up, or if you have friends whom you think would listen to the truth write us and we will try and interest them.

Should any saints know of families or members of the church living in West Pullman, Pullman, or Rosland, please give me their address and we will hunt them up.

Ever praying for the progress of the truth, in bonds,

R. N. Burwell.

*279 Burr Oak Ave.

MILROY, March 13.

Dear Ensign:—As I have no church to go to to bear my testimony I will write a few words to your columns to tell the brothers and sisters what the Lord is doing for us. He is blessing us with good health and we are trying to live as near right as we can. I sometimes think I am not doing all I can, but what else can I do only to put my whole trust in God? The people here seem hardened against this latter day work and will not try to learn the difference between our church and the Utah church. There are Christian people here and they are good people in their faith and trying to do the right thing.

I hope some day there will be an elder come around and preach some of this true gospel to them. I have been reading Bro. J. S. Roth's sermon in the Ensign of February 20th. I do not see why if people would read this sermon how they could deny this latter day gospel, it is so plain. There is nothing that could turn me, because I know it is true. I wish we could live where we could go to church and Sunday school every Sunday. The saints who have these privileges do not know what it is to be without a church of the true gospel, but we will watch and pray for the better time to come and live the best we can.

Ever your brother,

John Eulitt.

THOMPSONVILLE, Ill., March 20.

Editor Ensign:—I wish to write a few lines this evening. I don't know much about the saints. I have heard Bro. Fields and two Bro. Smiths. Bro. Fields preached some good doctrine. He preached you could go to hell and get out. How can any one believe such doctrine as that? I am so sorry to think some people has put Joseph Smith ahead of God. I think God is first of all. The saints will lay the Bible down, pick up little pamphlets and take them just because they have Joseph Smith's name. I wish some one would tell me where Joseph Smith's name could be found in the Bible. The saints have printed that "Christian" was not given by God. I never have read Latter Day Saints in the Bible. I have seen saints. I don't think God put latter-day to saints. Please tell me where to find Latter Day Saints in the Bible and Joe Smith's name. I want to hear from you. I say if there is no religious people but Latter Day Saints, I say God has nothing to do with religion. So I wish to hear from you soon and you can answer these questions written by

Eva Clem.

Our friend is quite mistaken in regard to Latter Day Saints putting Joseph Smith ahead of God. Joseph Smith was but a man whom God called and used in the work of restoring the gospel, and re-establishing his kingdom again upon earth, and in no wise takes the place of God or Christ. All his teachings pointed men to Christ as their Savior, and to the gospel as taught in the Bible as the means of salvation. It is not essential that the names of Joseph Smith, and Latter Day Saints should be found in the Bible, any more than that the names of Martin Luther, John Wesley and others, or the names of Methodists, Baptists, Presbyterians, etc. Even the name of Jesus Christ is not found in the Old Testament, and not until the time of his coming does the Bible mention it. The name "Christian" is mentioned but three times in the Bible, and is shown to be a term of

derision. (Acts 11:26; 26:28; 2 Peter 4:16). God's people were called "saints" in all ages, and the name is found in all parts of the Bible. We hope our sister will continue her investigations until she learns all the facts and comes to a knowledge of the truth.—Editor.

KILGORE, Neb., March 18.

Dear Ensign:—I feel I would like to say a few words to the saints although my few words may not be as interesting as others. My daughter and myself are the only Latter Day Saints here. All the sermons we hear we get in the Ensigns. We enjoy reading the sermons and also the letters from the brothers, and we ask the saints to pray for us.

We have many trials. My baby is twenty-three years old in June, and she is partly blind. She is the only child of my family that belongs to the church. Dear brothers and sisters, pray for us that we may overcome and all be one in Christ Jesus the living Head.

Your isolated sisters,

Alice I. and Amanda J. Rogers.

HOT SPRINGS, Ark., March 24.

Dear Ensign:—As it has been some time since I have troubled your grand and good pages I thought I would drop you a few more lines as some of your readers may like to hear something from this part of the great field of labor.

I am still among the living and am glad of it for it gives me great pleasure to do what little I can in my weak way to assist in the spread of this great latter day work. I am now at the hot place in Arkansas but hope to be liberated this evening and return home to visit loved ones for a few days, then on to conference if the Lord wills.

I left home just after Christmas for the southern part of my field. Stopped at Mansfield, La.; had a good meeting there, some seemed to get interested at that place. I went from there to Lake Charles, then from there to Sweet Lake. Visited Bro. and Sr. Helms who lives at that place; preached awhile there, had some very good meetings but the most of the people there are French and belong to the Catholic church. Some of them liked the sound of the gospel and said it was the best that they ever heard. While I was in that place I took a trip out on the "Big Waters"—the Gulf of Mexico, and saw many things that I never saw before. I visited the great light house, watched the fishermen catch oysters and they watched the preacher eat them. I also visited the orange orchards and ate oranges till I was satisfied that I could not eat them all. Sent some to my wife by parcel post.

I found plenty of mosquitoes which were very large and yet very friendly to a missionary, but I did not send any of them home to my wife.

I went from there to Eros, La., where I joined Bro. I. M. Smith. We have a small branch of the church there which was organized by the writer five years ago—the only branch in Louisiana. Some few faithful saints there and some who are not so faithful. We had some very good meetings there but Bro. Smith was called home from there so I was left alone again.

I remained there a few days then went from there to Fisher, Ark., where the writer met one Rev. F. M. Stricklin of the Church of Christ in debate last June. At the time of the debate we only had three saints at that place but at the close of the debate we baptized six and in October we visited them again and baptized four more, and while there this time we baptized five more and the end is not yet for a number said to us, "When you come again we are going to be baptized."

Bro. W. R. Smith joined me at Fisher and we had a fine meeting, a house full to preach to every night, the crowd running from 75 to 150, and Fisher is only a small place, not over 200 in the town.

But with all that good time we raised the devil, and he sent us a notice to leave Fisher and not let the sun go down on us in Fisher, and save trouble and lead. This was on Sunday morning and we were going to close our meet that night, but when we got that notice we changed our minds so that night instead of closing I read the notice to the crowd and told them we would just take that as an invitation to stay another week. So we gave out meetings to close.

It was a shock to the town when I read the notice, the people were all worked up over it. It made us more friends. Nine-tenths of the people are on our side and we are friends. There are but a very few that are against us, and they are sore over the debate, for they had tried several times to organize a church there but could not and to talk we were getting ahead of them it was hard for them to stand. But thank the Lord we had the privilege of organizing a branch of twenty-one noble saints there, and a Sunday school of forty-one to start with. And we did not let any lead either.

But the writer got a Campbellite rock on the way home one night but we stayed with them just the same and the best citizens of the town are all stirred up and say they will get the parties that wrote the note and threw the rock yet.

While it is not all sunshine and flowers along the pathway of the missionary I am thankful that I am able to be among them that have to suffer persecution for the gospel's sake, and I hope and trust that I may be able to stand all that may be required of me as a servant of Christ that at the end I may with the rest of the saints receive a crown with the redeemed.

I will close by saying good bye to all the saints and friends in Arkansas and Louisiana. May God's blessings be with you all and may we all labor for the spread of the gospel and the redemption of Zion.

Your brother in gospel bonds,

J. T. Riley.

INDEPENDENCE, Mo., April 17.

Editor Ensign:—After so long a time wife and I have been enabled under the blessing of God to locate in Independence, Mo. Happily we are located very near the Spirit's church, being on a part of the old temple lot. I was a patient of the saints at the Sautitarium. I don't want to

anyone speak against it, as I was there over twelve months and was greatly blessed both spiritually and otherwise. Some say, "O, it is no noisy there!" True there is some noise, but how could it be otherwise when there are so many sick and the nurses constantly looking after them. How could it be otherwise in an institution of this kind? When one goes there for treatment they must determine to put their trust in God and not to worry about anything. God bless the Sanitarium, Graceland College and all these institutions in the church, for they are of Him and are therefore worthy of our heartiest support both morally and otherwise.

I hope while I live to win souls to Christ. Life is too short to fool it away. I would like the prayers of those who have known me in the past. I want to so live that we shall do what we can for Zion's redemption. May God bless us all whether we be in Zion or elsewhere that we may fulfill the design of God, in my desire and prayer.

C. J. Spurlock.

BELLAIR, Ills., March 18.

Dear Ensign:—I am young in this work, just one year the 25th of February, since I was baptized, by Elder L. C. Moore, and I am thankful for the many blessings received since that time. This is my first letter to our paper, and I hope I may say something that will encourage those that need a word of cheer. Saints let us be up and doing, and not slumber for "The great day of the Lord is near and hasteth greatly." Zeph. 1:14.

As a band of workers we are trying to make our new home as pleasant as possible; it seems that our task has been "slow" but we hope to be "sure." The local elder has preaching every two weeks. We have Sunday school every Sunday; prayer meeting on Wednesday nights.

We hope to push onward and upward, and be among those that shall be gathered home to Zion.

Bro. S. S. Smith was with us not long ago and baptized two precious souls, and many more seemed interested. God would have us be valiant soldiers in this warfare, so let us humbly do what He commands.

Ever praying for the advancement of this work,
I am your sister in gospel bonds

Mrs. Lucy Harris.

PANA, Ill., April 13.

Dear Ensign:—It has been many years since I contributed to your columns, but I have just been reading Bro. Bulard's sermon in the *Ensign* of March 27th and I felt impressed to write a few lines and express my desires and hopes in the gospel. I have been a member of the church twenty-three years, having been baptized by Bro. Rudolph Etzenhouser when I was but fourteen years old. I have enjoyed many blessing both spiritual and temporal. I realize the hand of God over me and mine at all times, and ever since my earliest recollection I can see where my life has been spared at different times when to all human appearances I was beyond recall, but God saw a purpose away beyond what the human could discern and spared my life and I trust it has been for a grand and noble purpose in Him. I have passed through some of the dark and cloudy scenes of life as well as through many bright ones. Over a year ago I was called upon to give up dear companion and I felt at that time that it was almost more than I could bear as I was left with a family to care for and although some of them were old enough to make a living yet I felt that the burden of teaching them and bringing them up in gospel ways was more than I was fitted for alone, but I have striven to keep them in Sunday School and have done my best to instruct them in the ways of the Lord and they have been a great stay to me and their advice in spiritual things are better perhaps than many older in years would give as they seem to see the necessity of keeping our tithing and offerings paid up. They all belong to the church but the youngest boy and he is not old enough until September.

While I have felt many times that my burdens were very heavy I have also been made to realize that God has been a father indeed unto us and I praise Him for his goodness. I am very anxious to locate my family in the regions round about Zion as our hearts and souls long to be in a brae where we can have good church privileges and we want to so live and prepare ourselves so that when an opportunity is offered we may be able to abide in Zion by keeping the whole law. I truly rejoice in the gospel and I want to so live that neither I nor my children will ever bring reproach upon this glorious work.

Hoping that Zion will prosper and arise and put on her beautiful garments and that her triumph will soon be complete I beg to remain a well wisher and a hopeful saint.

Mrs. Nellie Sharrock.

SERMONS AND ARTICLES

HAVE NOTHING IN COMMON.

Latter Day Saints of This City Strongly Opposed to the Mormons of Utah.

To the Editor of the News: In the lecture delivered in the First Baptist church last night by Mrs. George W. Coleman of Boston, frequent mention was made of the Church of Jesus Christ of Latter Day Saints, and to the uninitiated it might appear that she referred to the Latter Day Saints in Fall River, who have been worshippers for a great many years on Claffin street, Flint village.

We do not know what might have been in the mind of the lecturer, but we can say that nothing said by her can in any sense apply to the local church. The church in Utah, known by a similar name, and the organization of which the local Latter Day Saints church is a part, are separate and distinct bodies, and have no affiliation what-

ever, and do not hold anything in common any more than other Christian churches may hold doctrines common to the Utah church, except, possibly, in origin, and name. Both churches are known as the Latter Day Saints church.

This came about because of a common origin. The church represented by the local congregation worshipping on Claffin street, was organized in 1830 in western New York, and continued as one church until the year 1844. In this year one Brigham, becoming ambitious to lead the church, and, as we believe, desiring to introduce doctrines, or practices of a criminal nature, withdrew from the church, and with what followers he could persuade to go with him (about 10,000) went West and established what is now known as the Mormon Church of Utah. The migration to Utah occurred in 1847, or to speak accurately it began in 1845 and '46, and the first settlers entered Utah July 24, 1847.

Utah was unorganized territory, at that time, and here, away from civilization, the doctrine of polygamy, blood atonement, and similar criminal doctrines and practices were introduced.

Those who refused to follow Brigham Young to the West, came together and formed what is now known as the Reorganized Church of Jesus Christ of Latter Day Saints. This organization has persistently with great zeal, oppose the doctrines of a criminal nature practiced by the people in Utah. It established a mission in Utah in 1863, preceeding other Christian churches by at least two years, and has maintained that mission uninterruptedly since that time.

It early recognized the dangerous doctrines, politically, of the Mormon church, and took steps to put itself upon record as opposed to them. At a semi-annual conference held in Council Bluffs, Iowa, September 8, 1875, a committee was appointed to draft a memorial to Congress setting forth the views of the church upon this question. Six months after this committee brought in its report, and on the 12th day of April, the memorial was adopted by the church in general conference. I quote from this memorial as follows:

"We would respectfully represent that from our knowledge of the teachings and practices of the Utah church organization, it is opposed to all free governments, and especially to the government of the United States; in proof of which we refer to the following declarations from their leading men, and published by themselves:"

"Our ecclesiastical government is the government of heaven, and incorporates all governments in earth and hell. It is the fountain, the main-spring, the source of all light, power and governments that ever did, or ever will exist. It circumscribes the governments of this world." Brigham Young.

"The Kingdom of God is an order of government established by Divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized—any people attempting to govern themselves by laws of their own making and by officers of their own appointment are in direct rebellion against the Kingdom of God." Orson Pratt.

"We, your memorialists, while representing the Reorganized Church of Jesus Christ of Latter Day Saints, throughout the United States; we, also, represent those members of the said church now resident in Utah, which constitutes no inconsiderable part of the population of that territory, as before stated, in common with those of other sects, and no sect; have felt, and still feel, the pernicious effects of this unwarranted and unnatural union of church and state, sought to be forced upon us by an oligarchy of priests; who, declaring against human governments, assume to be the government of God, and rule the legislature and territorial courts, to the detriment of all law-abiding citizens."

This shows the early attitude of the Reorganized church upon these vital issues, and it has consistently held to this attitude since that time, and in every effort to legislate for the suppression of these evils it has been in the lead, no matter whether it has been from an ecclesiastical or legislative standpoint, and I can pledge the support of the membership to any movement that may look toward a settlement of these difficulties, and the doing away with the evils of the church in Utah.

The writer of this article spent five years in Utah, and studied the situation thoroughly at close range. He was impressed then, and still holds to that view, with the inadequacy of the local laws to deal with the question. He believed then, and believes now, that the only solution of the question

is a constitutional amendment forbidding the practice of polygamy. Make it a crime against the federal law, and it will be enforced, but as long as it continues under the regulation of local forces it will be winked at.

For the Right.

H. O. Smith.

Pastor Claffin St. Church.

Fall River Evening News, Jan. 22, 1913.

DILIGENCE.

"Wherefore then rather, brethren, give diligence to make your calling and election sure."—2 Pet. 1:10.
"Keep thy heart with all diligence, for out of it are the issues of life."—Pro. 4:23.

The first definition given by Webster to the word diligence is "Steady application," therefore we desire to bear this thought in mind as we examine in brief a few of the thoughts contained in the foregoing texts, as they are pregnant with good thoughts and we would like to draw especial attention to at least one or two that seem to be paramount.

Paraphrasing the language of Peter we have him admonishing those to whom he wrote (and it was unto all them that have obtained like precious faith with us that he is addressing his epistle) to make a steady application to make sure their salvation, in other words, don't expect to reach the perfect standard in one bound, but apply yourselves steadily with the things that make for life that as the days go by you may approach nearer the divine ideal and thus build wisely and well a character that will stand the test of time and insure to us life here and hereafter. It will hardly do for us to rest our case in the mere observance of outward ordinances, nor yet in the idea that the gospel is true and that therefore, if we nominally become a member of the church, we are insured the blessed gift of eternal life.

The text suggests to us the thought of steadily applying ourselves to become acquainted with the Christ life and Christ character, that we might know the real merits thereof; become acquainted with the forces that develop such a life, and then study out a means by which those characteristics may be implanted in our own lives. If we thus learn of the Christ, become familiar with his laws, and through obedience become a partaker of his divine Spirit, and then diligently apply those things to our every day lives, we will make quite sure our calling and election.

A steady application then of the things that were taught by the Christ to our lives is the only safe method—it will not do then for us to think of those virtues once a week or at such times as the preacher is around, but it requires our attention daily to insure us success.

It may be well for us to, here connect the thought suggested by the wise man as found in the second text, and we are going to paraphrase it in the same way: "Keep thy heart with 'steady application' for out of it are the issues of life." That is, apply your heart to the things of God, not only once in a great while but steadily—keep the fountain of your heart pure at all times, let desires thereof be such that your life will be lifted daily to nobler things, that is, let your heart dwell constantly on that which is uplifting, the pure, the true, virtues of life, and let your heart be applied steadily, for it is the steady application that counts, a constant growth a perfect unfolding of the life until it blooms into a perfect character like unto the divine Master.

J. E. Vanderwood.

"HIS AUTHORITY."

Benjamin F. Butler, Judge Hoar's chief adversary at the bar in the early fifties as council for the defence, once closed with this appeal: "We have the highest authority for saying 'Everything that a man hath will he give for his life.'" When Hoar's turn came, he said: "It has for a long time been suspected by those who have watched Mr. Butler's career that he recognized as the highest authority the individual upon whom he now relies. For, gentlemen, as you well know, the statement which he quotes from the Book of Job was made by Satan."—Norman E. Mack's National Monthly.

A cable from Berlin, Germany, states that the discovery of what is believed to be the real "Mount Sinai" of Holy Scripture is reported to the academy of science by one signing himself Prof. Dr. Al Musil from Damascus. Prof. Musil believes that the extinct volcano Hal-al-Bedr is the Biblical mountain where the Ten Commandments were given to Moses.

GENERAL CONFERENCE

(Continued from page 1)
REVELATION.

A document having been presented to the various quorums by the president of the church, Joseph Smith, and considered by them was presented, and the action of the quorums thereupon was read. The quorum of Twelve, the Seventy, the high priests, the elders, the Aaronic priesthood, and the bishopric, reported their acceptance of the communication as a revelation from God. It was read as follows:—

To the Elders and Members of the Conference assembled:

Greeting:—

In obedience to the spirit and design of the day of fasting and prayer I observed the day with the church. I have hitherto made supplication to the God whom we serve and renewed my supplication in the spirit of the desire of the church, for instruction and light. I am now prepared to lay before the church what has come to me as the presiding officer, through whom the Master may speak to his people.

Thus saith the voice of the Spirit: In order that the Quorum of Twelve may be placed in better condition to carry on the work of the ministry in various fields of occupation, it is expedient that Elders W. H. Kelley, I. N. White and J. W. Wight be released from active duties of the apostolic quorum, on account of increasing infirmities of age and incapacity, caused by illness of body, and stand with their associates among the high priests and patriarchs of the church for such special service as may be open to them, according to wisdom and the call of the Spirit.

It is also expedient that Elder Frederick A. Smith be released from the quorum activities that he may take the place of his father, Elder Alexander H. Smith, as the presiding patriarch of the church. According to the tradition of the elders he should be chosen and ordained to this office, thus releasing Elder Joseph R. Lambert from the onerous duties in which he has faithfully served since the death of the presiding patriarch.

To fill the vacancies caused by the release of these elders from the apostolic quorum, Elders James E. Kelley, William Aylor, Paul M. Hanson, and James A. Gillen may be chosen and ordained as apostles to take with others of the quorum active oversight of the labors in the ministerial field. Those servants, so called, and chosen if faithful, will receive the blessings which those have enjoyed who have preceded them in the apostolic quorum and will be entitled to receive such ministrations of the Spirit as will continue to qualify them for the discharge of the duties of the position whereunto they are called. The Twelve in its reorganization for its work may choose its own officers (president and secretary) by nomination and vote.

The Spirit saith further: Elder E. A. Blakeslee is hereby called into the more active participation of the duties of the bishopric than he has hitherto engaged in, in order that he may give such assistance to the Bishop, E. L. Kelley, as is essential unto the success of the work entrusted to the bishopric. It is also expedient that he be ordained unto the office of bishop, that he may serve as did his father, George A. Blakeslee, who has preceded him.

The Spirit saith further: That the bishopric may be still further put in condition to perform the duties of the office of caring for the temporalities of the church, the imminent necessity of which appears clear to all, the church should authorize the presiding bishop to make choice of some one who may be qualified to take active participation in the work of the bishopric and become in due time a part thereof; and this one so chosen should receive the support and sanction of the church until he shall have approved or disapproved himself as a servant of the Master, in the office whereunto he shall be called.

The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued forward progress of the general work; and both in private and public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.

The Spirit saith further: that the elders and delegates assembled in business capacity are counseled to cease permitting the spirit of recrimination and accusation to find place in their discourse either public or private, as it tends to destroy confidence and create distrust not only in those present at councils where these occur, but to those to whom the knowledge of such a course of procedure comes by the voice of those who are present and witness what is said and done. There should be harmony and the Spirit enjoins it upon all that the Master may be remembered as in meekness and in due sobriety be carried on the great work to which he was called.

The Spirit saith further: That the church has been warned heretofore that the sons of the leading officers of the church are called and may be chosen to the respective offices to which the Spirit may direct and the church should be prepared when necessity arises to properly choose such officers as may be pointed out as those who should fill the position to which they are respectively called. There are others still in reserve who are fitted through the testimony that Jesus is the Christ and the doctrine is true to serve as those who are sent as apostles of peace, life and salvation to those who are laboring in the valleys of humiliation and distress of spirit.

Joseph Smith.

Given at Lamoni, Iowa, April 14, 1913.

It was moved that the communication be adopted by this conference, for what it purports to be—a revelation from God.

Remarks were made by a number of the brethren, and upon the vote being taken it carried.

The chair stated that if there were no objection the revelation would be printed in the Doctrine and Covenants.

A motion prevailed that the presidency be authorized to provide for the ordination of those named in the revelation for the several offices.

Wm. Aylor, J. E. Kelley, of the seventy expressed willingness to accept the offices to which they were called. Elders J. A. Gillen and P. M. Hanson being absent.

The assembly sang "We Thank Thee Oh God for a Prophet" and prayer was offered by H. C. Smith.

The evening sermon was preached by H. O. Smith, assisted by Charles Fry.

WEDNESDAY, APRIL 16TH.

The morning prayer service was in charge of M. M. Turpen and J. S. Snively, and at 11 o'clock James E. Yates preached, being assisted by Burton McKim.

BUSINESS SESSION.

Pres. F. M. Smith called the conference to order at 2 p. m., and after singing, prayer was offered by Bishop R. Bullard. The minutes were read.

The chair called upon the brethren present, named in the revelation, who had not previously spoken, to speak as to their willingness to accept the changes.

E. A. Blakeslee, W. H. Kelley, I. N. White, J. W. Wight, J. R. Lambert and J. A. Gillen personally accepted by the changes provided in the revelation, declared their willingness to abide by the same and the will of the body.

A report from the joint council of the Presidency and Twelve was read as follows:

The Joint Council of the Presidency and Twelve have had under consideration for some little time the special report of the auditors which was made to the body, and we are instructed to report the following as their action on said report and touching the financial policy of the church.

1. The Bishop assures us that he already has measures in hand to meet the increased demands of his work by reason of the settlement of the saints and the extended missionary work, and we recommend that these measures be prosecuted and that the financial department of the church be rearranged and the work of the department be put upon a thoroughly up-to-date business basis. We recommend that the necessary departmental help be secured; that Bishop Blakeslee, in harmony with the late revelation, give as much of his time as is possible to the work of the Presiding Bishopric, and that the Bishop select some other man in whom the church has confidence to assist him in this work.

2. The Bishop assures us that he has under consideration the formation of an organization that can hold properties and still be within the provisions of the Laws of Missouri, and we here recommend that this organization be completed within the conference year and necessary transfer of titles be made, and in this matter the Presiding Bishopric co-operate with a committee of the Presidency and Twelve, as suggested by the Bishop.

3. The Joint Councils recommend that the Presiding Bishop's annual report embrace the several reports of the church institutions known as the college, sanitarium, and the Church Homes, and also a statement or budget outlining, so far as practicable, the minimum amount that may be required for the ordinary work of the ministry, the general church administration and the several institutions named.

Respectfully submitted,

F. M. Smith, Sec. Presidency.
F. A. Smith, Sec. Twelve.

Moved to adopt the report.

Moved to defer until action be had upon the resolution read yesterday relative to the report of the board of auditors. Motion to defer prevailed.

The board of trustees for the Children's Home reported that Heman C. Smith had been chosen president, Oscar Anderson secretary, Joseph Roberts treasurer.

A report from the Order of Evangelists was read recommending that the request of W. H. Greenwood for release from the work of evangelist be concurred in. The recommendation was adopted.

The United Order of Enoch presented a report showing trustees—E. L. Kelley, B. J. Scott, G. E. Harrington, Ellis Short, Richard Bullard, Mark H. Seigfried, G. H. Hilliard (diseased), W. R. Dexter, J. F. Curtis, D. J. Krahl, W. B. Kelley and A. H. Parsons.

The joint council of the Presidency, Twelve and Bishopric presented a report touching the work of bishop's counselors. The report was approved.

A report from the Board of Publication was read including statements of the Herald Publishing House and Ensign Publishing House.

The Second Quorum of Seventy reported 27 members present, one having been expelled upon

decision of a bishops' court. T. C. Kelley has been chosen to preside over the third quorum, and A. B. Phillips transferred from the first to the second quorum. 6881 sermons had been preached and 459 baptisms. The expulsion was approved by the conference.

The resignation of J. R. Lambert as member of the standing committee on revision of church history was presented and accepted. J. W. Wight was elected to fill vacancy.

A resolution from the second quorum of Seventy asking that the board of auditors be required to furnish the conference copies of all reports made by them, was tabled.

The standing committee on American Archaeology presented a report dealing with recent discoveries. The report is too lengthy to include here, but it will be given complete in the conference minutes.

"Sovereign and transforming grace" was sung and T. W. Chatburn offered the closing prayer.

At 7:45 Elder L. E. Hills was the speaker assisted by Alma Booker.

THURSDAY APRIL 17TH.

Elders John Garver and G. W. Blair presided over the prayer service at 9 a. m., and A. M. Chase preached the sermon at 11, assisted by George Thorburn.

BUSINESS SESSION.

At 2 p. m. Pres. E. A. Smith called the assembly to order. "Shout the tidings of salvation" was sung and A. B. Phillips offered prayer.

Minutes of yesterday's sessions were read.

A report from first quorum of Seventy was read showing 33 members present. There had been 7423 sermons preached, 466 baptisms, 5 branches organized. One member had been expelled for transgression, one had died, and two had been called to other offices.

The Quorum of Twelve recommended the names of H. O. Smith, Archibald D. Angus, James Davis and J. A. Beckham for ordination to the evangelical order. The recommendations were approved.

The Presidency recommended B. S. Lambkin, A. R. Crippen, O. Salisbury, W. R. Armstrong and G. W. Burt for ordination to the office of high priest. The recommendations were approved.

The council of seven presidents recommended Lester O. Wildermuth, John R. Lentell, Clyde F. Ellis and Alvin R. Ellis for ordination to the office of seventy to be enrolled in the first quorum, and J. A. Bronson, Ernest N. Burt and J. L. Parker to the same office, to be enrolled in the second quorum, and R. D. Davis, Myron A. McCnley and J. August Koehler to be enrolled in the third quorum. The recommendations were adopted.

W. A. McDowell was recommended by the Quorum of Twelve for ordination to the evangelical office, and was approved by the body.

The following was presented:

Moved that the chairman appoint a committee whose duty shall be to consider the advisability of publishing proper text books for our college course of study, said committee to report to this body next year.

It was adopted.

Preambles and resolutions from the Quorum of Twelve touching the publishing of books by individual members was moved and discussed, but was referred back for revision.

"In the sweet by and bye" was sung and the closing prayer was offered by E. A. Blakeslee.

FRIDAY, APRIL 18.

A special feature of the morning prayer service was the blessing of the Lamanite brethren and sisters by Pres. Joseph Smith. By their request the aged president laid his hands upon their heads in connection with Patriarch J. R. Lambert and Frederick A. Smith who had just been called by revelation to the patriarchy, and blessed them. The incident was one of marked interest, especially in its relationship to prophecy, ancient and modern. We will write more upon this later. Charles J. Hunt and C. A. Parker were in charge.

The sermon at eleven was preached by T. J. Elliott, assisted by Alva Chrestensen.

BUSINESS SESSION

The assembly sang "Am I a soldier of the cross" and G. A. Smith offered prayer. Pres. F. M. Smith occupied the chair. After the reading of the minutes the name of J. F. Petre who had been approved for the office of Seventy by a previous conference, but had not been ordained, was again presented and reaffirmed.

Also Samuel Harding having been previously approved for the office of high priest but not having been ordained, expressed his willingness to now

accept. The chair stated that there being no objection the ordination would be provided for.

A report from the Third Quorum of Seventy was read. T. C. Kelley had been chosen president to succeed H. O. Smith who had been ordained a high priest. Sixteen members were present out of a membership of twenty-four. There were reported 2735 sermons, 223 baptisms.

The Quorum of Twelve reported the following which was adopted:

To the General Conference, Greeting:

We are authorized to present the following report on the matter referred back to Quorum of Twelve on the 17th inst.

Whereas, the collection of prophecies and statements other than those which are accepted and approved by the General Church claiming to be of spiritual origin some of which may be of doubtful character, and the records of such may be regarded as miracles and the publishing of such in books or pamphlets and so parading them before the public partakes of the nature of boasting, which is contrary to the instruction of the Master, "But a commandment I give unto them, (that they shall not boast themselves of these things, neither speak them before the world; for these things are given you for your profit and for salvation." See Doc. and Cov. Sec. 83:11; also 102:4; and

Whereas, we believe that such publications are detrimental to the best interests of the church and encourage an undue desire for such experiences, therefore be it

Resolved, that we look with disfavor upon such publications and recommend that the resolutions which are already on record have the respectful consideration and observance of the brethren who are affected thereby.—See General Conference Resolutions Nos. 288, 368, 550 and Conference Minutes of 1912, page 1622.

Respectfully submitted,
Frederick A. Smith,
Sec. of Twelve.

The order of the bishopric reported having held four sessions. The presiding bishopric was recognized as the presidency of the order, and J. A. Becker was elected secretary.

The order of the bishopric also reported upon a referred matter relative to the establishment of a mail-order business, stating the inadvisability of entering upon such a work.

A report from the order of the bishopric on a referred resolution as to the meaning of the term "bishopric," was read. It was included in the following:

The term "The Bishopric" as used in the revelations to the church, refers to the presiding bishopric, and also to the association of men holding the office of bishop under a presiding head, therefore

1. Be it resolved that when reference is made to the presiding bishop and his counselors, the term "the presiding bishopric" be employed.

2. Be it further resolved that when reference is made to the bishop of a stake and his counselors, the title "Stake bishopric" should be used.

3. Be it further resolved that when the association of all the bishops and their council is referred to the term, "The bishopric" or "Order of bishops" be applied.

It was adopted.

A committee composed of John W. Rushton, J. A. Tanner and E. A. Blakeslee to whom was referred the matter of reunions in the Little Sioux District reported. The recommendation was adopted as follows:

We now recommend to the Little Sioux District reunion committee the advisability of reconsidering their reunion's location and the date, with a view to joining with the consolidated reunion to be held at Missouri Valley, August 23-31. Should this prove to be not practicable we advise that for this year, the Little Sioux District reconsider date and arrange the reunion so as not to be held at the same time as the consolidated reunion.

The report of the joint council of Presidency and Twelve was taken up and its adoption moved. An amendment was offered to follow paragraph numbered 1, to the effect the selection should be reported to this conference for approval. The amendment was lost. The report was adopted, as follows:

Lamoni Iowa, April 16, 1913.

To the general conference, Greeting—

The joint council of the presidency and Twelve have had under consideration for some little time the special report of the auditors which was made to this body, and we are instructed to report the following as their action on said report, and touching the financial policy of the church:—

1. The Bishop assures us that he already has measures in hand to meet the increased demands of his work by reason of the settlement of the saints and the extended missionary work; and we recommend that these measures be prosecuted and that the financial department of the church be rearranged, and the work of the department put upon a thoroughly up-to-date business basis. We recommend that the necessary departmental help be secured that Bishop Blakeslee, in harmony with the late revelation, gives as much of his time as is possible to the work of the presiding bishopric; and that the bishop select some other man in whom the church has confidence to assist him in this work.

2. The Bishop assures us that he has under consideration the formation of an organization that can hold properties and still be within the provisions of the laws of Missouri, and we recommend that this organization be completed within the conference year and necessary transfer of titles be made, and in this matter the presiding bishopric co-operate

with a committee of the presidency and twelve, as suggested by the bishop.

3. The joint council recommend that the presiding bishop's annual report embrace the several reports of the church institutions, known as the college, sanitarium, and church homes, and also a statement or budget outlining so far as practicable the minimum amount that may be required for the ordinary work of the ministry, the general church administration, and the several institutions named.

Respectfully submitted
Frederick M. Smith, Sec. Presidency.
Frederick A. Smith, Sec. Twelve.

Some announcements were made, and the session adjourned in the usual order.

The evening speaker was S. A. Burgess of St. Louis, Mo.

SATURDAY, APRIL 19th.

ORDINATION MEETING.

A session was held at 8 a. m. for the purpose of ordaining the men called to the several offices. "Guide us, O thou great Jehovah" was sung and G. T. Griffiths offered prayer.

The following ordinations were then performed by the laying on of hands with prayer:—

E. A. Blakeslee to the office of bishop by E. A. Smith and F. M. Smith.

J. E. Kelley to the office of apostle by G. T. Griffiths, F. A. Smith and J. W. Rushton.

Wm. Aylor to the office of a apostle by J. W. Rushton, G. T. Griffiths and F. A. Smith.

J. A. Gillen to the office of apostle by F. A. Smith, J. W. Rushton, and G. T. Griffiths.

B. S. Lambkin to the office of high priest by J. W. Wight and F. M. Sheehy.

I. N. White to the office of evangelical minister by J. F. Curtis and Peter Anderson.

H. O. Smith to the office of evangelical minister by F. M. Sheehy and J. W. Wight.

G. W. Burt to the office of high priest by Peter Anderson and J. F. Curtis.

The following were ordained to the office of seventy:

C. F. Ellis by F. A. Smith and J. W. Wight.
L. O. Wildermuth by U. W. Greene and R. C. Russell.

J. L. Parker by J. Wight and F. A. Smith.
J. A. Bronson by R. C. Russell and U. W. Greene.

BUSINESS SESSION.

At 9:15 a. m., Pres. F. M. Smith called the assembly to order, "My Faith Looks up to Thee" was sung and W. H. Kelley offered prayer.

The secretary stated that the ordination of Samuel Harding to the office of high priest had taken place at the presidency's office, Bro. Harding having to leave before the ordination service was ordained on the evening of the 18th by F. M. Sheehy, U. W. Greene, and J. F. Curtis.

The general Sunday school association reported the work of the year. There were 31,666 members in the Sunday schools, with 628 schools, and 69 districts. The membership gain for the year was 1121.

A report was read from the joint council of the Presidency, Twelve and Bishopric, on the referred matter touching what constitutes the first offense in cases of adultery. It provided that confessions made before the officers of the branch, and filed with the presidency's office shall be counted as the first offense.

The work of the committee on railroad credentials having become so small, the committee was abolished, and the work left in the hands of the church secretary.

A number of other committees were sustained including committees on memorial to the martyrs, on general conference resolutions, on reorganization of quorums, on building church offices, trustees for children's home. Daniel Macgregor was elected to succeed Lester Haas (term expired) as member of board of auditors, and the board sustained.

The tract committee reported that they had examined a number of manuscripts submitted to them. A number of these have been approved and published, and others are yet to appear. The report was approved and committee sustained.

The committee on archaeology was sustained. It was moved that the presidency and secretary be a committee to prepare and print all such reports as are practicable prior to conference. The motion prevailed.

Committee on revision of church history were sustained.

The committee on Church of Christ was sustained after the name of R. Bullard had been substituted for R. May.

The committee on a teacher's edition of the inspired translation stated it was not ready to report,

Committee on Book of Mormon concordance was sustained as also the committee on Juvenile History.

J. F. Garver was re-elected member of board of trustees of Graceland college to succeed himself. J. W. Wight was elected to succeed F. B. Blair, and S. A. Burgess to succeed himself. Other members are Daniel Anderson, A. Carmichael, T. A. Hougas and F. W. Newcomb.

The presidency reported that the names of J. A. Saxe of San Francisco and H. A. Higgins of Nebraska City had been approved and recommended to the office of high priest. The conference approved and ordered that the ordinations be provided for.

The library commission was sustained. The committee on translation of the Book of Mormon was sustained.

Committee on revision of Book of Rules was sustained and T. A. Hougas added.

Committee on historical relics was sustained, also the committee on erection of library building, and social purity board.

It was moved to adopt the bishop's financial report presented on a previous day. Discussion was had until time to close, when the doxology was sung, and prayer was offered by Bishop E. A. Blakeslee, and the session adjourned.

At 3 p. m. "The Lord is my Shepherd" was sung and prayer was offered by John Smith.

Discussion on the adoption of the bishop's report continued when a vote was called and the adoption prevailed.

The following resolution was laid upon the table:

Resolved:—That an information bureau be established to be under the charge of the church historian, with auxiliary departments in the various missions or districts of the church, the object of which shall be to promulgate the interests of the church in regard to its teaching, practice, and history, and to allay prejudice that may exist or be aroused by misrepresentation either through the press or otherwise.

A report from the council of seven presidents of seventy was read:

The matter of sustaining the board of trustees of the Independence Sanitarium was taken up and deferred until a report be received from the joint council relative to some points relating to the sanitarium.

Bro. Paul M. Hanson having arrived from California, upon request made a statement expressing a willingness to accept ordination to the apostleship, as previously approved by the body.

John Lentell also expressed willingness to accept the office of Seventy as previously provided.

These two brethren were then called to the platform, and prayer was offered by Pres. E. A. Smith, when Paul M. Hanson was ordained an apostle by U. W. Greene and J. W. Rushton, and J. Lentell was ordained a Seventy by J. W. Rushton and U. W. Greene.

Albert N. Hoxie, Jr., church chorister, was granted power to appoint district choristers.

"Glorious things are sung of Zion" was sung and prayer was offered by E. L. Kelley.

At the evening hour J. A. Becker was the speaker, assisted by Joseph Roberts.

SUNDAY, APRIL 20.

The four young men recently called and ordained to the apostleship made their maiden efforts in the new office on this occasion. J. A. Gillen spoke at 11 a. m. being assisted by William Aylor, and Paul M. Hanson spoke in the evening, assisted by J. E. Kelley, all acquitted themselves well.

The afternoon prayer service was excellent as to spirituality and peacefulness. It was in charge of W. H. Garrett and John Garver. In the early part of this service, Frederick A. Smith was ordained presiding patriarch by Joseph Smith and J. R. Lambert. Gomer T. Griffiths was ordained president of the apostolic quorum by Joseph Smith, J. R. Lambert and F. M. Smith having been selected by the quorum for that office; and J. W. Wight to the office of evangelical minister by F. M. and F. A. Smith.

An overflow meeting was held at 11 a. m. in the lower auditorium at which Wardell Christy was the speaker, being assisted by Roy Sly.

MONDAY, APRIL 21st.

Pres. F. M. Smith occupied the chair at the opening of the 9 o'clock business session "God will take care of you" was sung and prayer was offered by Albert Carmichael.

Minutes were read. A report was read from the joint council on matter referred relative to changes on the board of trustees for the sanitarium. More time was asked for which was granted.

The quorum of Twelve reported that they had chosen G. T. Griffith as president and J. W. Rushton as secretary.

F. A. Smith ex-officio member of the committee for choosing members of board of auditors in cases of exigency, being released through ordination to the patriarchate, the twelve reported that J. W. Rushton had been selected by them to succeed.

Bishop Kelley nominated O. E. Prall as member of committee on saints homes, to succeed John Midgorden. It was approved.

Election of member of board of trustees of Independence Sanitarium was taken up. To succeed Dr. Joseph Luff, Drs. W. E. Messenger, J. R. Greene and Joseph Mather were nominated. Dr. Mather being elected, and the board was sustained.

The order of evangelists reported having held two meetings, and having reorganized with F. A. Smith presiding and H. O. Smith secretary-treasurer. Four members had been added to the order, viz., F. A. Smith, H. O. Smith, J. W. Wight and I. N. White.

The following were sustained by motion and vote:

Dr. Joseph Luff church physician.
Joseph Smith as prophet, seer, and revelator to the church.

F. M. Smith as first counselor and E. A. Smith as second counselor to the president.

Quorum of Twelve.
Presidents of Seventy and quorums of Seventy.

Presiding bishopric.
Order of bishops.

Order of evangelists.
High council.

High priests.
Quorums of elders and elders.

Aaronic priesthood.
Church Historian H. C. Smith.

Church Recorder C. I. Carpenter.
Church Secretary R. S. Salyards.

General Sunday school association.
Zion's Religio Literary Society.

Woman's Auxiliary for Social Service.
Grace-land College.

Children's Home.
Saints' Homes.

Sanitarium.
United Order of Enoch.

Church Chorister A. N. Hoxie.
Appointments by First Presidency of missionaries in charge were read and ratified by the body.

Appointments by the Presidency and Twelve were read and approved.

Appointments by Quorum of Twelve were read and approved.

Pres. Joseph Smith made a short address and offered the following resolution.

Resolved that this representative body—The Reorganized Church of Jesus Christ of Latter Day Saints—is the true exponent of the faith and doctrine of the New Testament Scriptures, as left by Jesus Christ, as corroborated by the blessing of direct revelation in all its forms to us and our immediate predecessors in these latter days.

The resolution was seconded and adopted.
Minutes read and approved.

Moved by Pres. Joseph Smith that we now adjourn as per resolution to meet at Independence, Mo., April 6, 1914.

"I'll go where you want me to go" was sung and prayer was offered by E. A. Smith.

APPOINTMENTS OF MISSIONARIES IN CHARGE BY THE FIRST PRESIDENCY.

Mission number 1, comprising Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Minnesota, Nebraska, Iowa; James A. Gillen in charge.

Mission number 2, comprising Kansas, Missouri, Central and Southern Illinois; J. W. Rushton in charge.

Mission number 3, comprising Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, District of Columbia; Paul M. Hanson in charge.

Mission number 4, comprising Ohio, Western Pennsylvania, West Virginia, Southern Indiana, Virginia, Kentucky, Tennessee, North Carolina, South Carolina; R. C. Russell in charge.

Mission number 5, comprising British Columbia, Washington, Oregon, California, Nevada, Arizona, New Mexico, Mexico, Hawaii Territory; F. M. Sheehy and Jas. E. Kelley in charge.

Mission number 6, comprising Montana, Idaho, Wyoming, Colorado, Utah; Peter Anderson in charge.

Mission number 7, comprising British Isles; W. H. Greenwood in charge.

Mission number 8, comprising Scandinavia, Germany; H. N. Hank in charge.

Mission number 9, comprising Australia; C. A. Butterworth and Goner F. Griffiths in charge.

Mission number 10, comprising South Sea Islands; Chas. H. Lake in charge.

Mission number 11, comprising Ontario, Quebec, Wis-

consin, Michigan, Northern Illinois, Northern Indiana; J. F. Cutler in charge.

Mission number 12, comprising Palestine; U. W. Greene in charge.

Mission number 13, comprising Oklahoma, Arkansas, Texas, Louisiana, Georgia, Mississippi, Alabama, Florida; Wm. M. Aylor in charge.

APPOINTMENTS BY THE FIRST PRESIDENCY AND TWELVE.

EVANGELICAL MINISTERS.

Baty James, British Mission
Butterworth, C. E., Southern Nebraska
Carlisle, Joshua, Pottawattamie District
Leverton, Arthur, Ontario
Lewis, William, Central, Southeastern Ills., and St. Louis Districts.

Pitt, Fred G., Kentucky and Tennessee Dist.
Shields, John, Ontario
Smith, Hyrum O., Massachusetts District
White, Ammon, Missouri and Oklahoma

HIGH PRIESTS.

Angus, Archibald, D. New York and Phila. District
Baker, J. M., Des Moines District, Des Moines objective
Becker, J. A., Ohio, Kirtland and Pittsburg Districts as Bishop

Burt, G. W., Central Michigan District
Chatburn, T. W., Independence Stake
Chrestensen, J. C., Utah, Malad City objective
Cllosson, A. V., Pittsburg District
Cook, M. H., Washington and Oregon

Crabb, J. C., Saskatchewan, Canada
Davis, Evan, A., Spokane District, Spokane objective
Ebeling, F. J., Western Maine District and Nova Scotia
Garver, J. F., Lamoni Stake

Goodrich V. M., Southern California, Los Angeles objective
Greenwood, Henry, British Mission
Greenwood, Joseph R., British Mission
Hayer, Eli, Lamoni Stake
Hougas, T. A., Fremont District

Hunt, C. J., Gallands Grove District as Bishop
Johnson, William, Seattle and British Columbia District
Jones, John, Australia
Jordan, T. J., Saskatchewan Canada

Lake, Chas. H., Society Islands in charge
Lambkin, B. S., Minnesota
Leggott, Geo. W., British Mission
Lewis, George, Australia, as Bishop
Loughurst, R. C., Ontario

McLain, J. R., Southern Indiana
McDowell, W. A., Northeastern Illinois District
May, Roderick, British Mission as Bishop
Miller, C. Ed., Kirtland District
Moore, A. J., Montana

Parkin, C. A., Northern California as Bishop
Salyards, R. S., Lamoni Stake
Scott, B. J., Far West District, St. Joseph objective
Sparling, Wm., North Dakota
Smith, John, Lamoni Stake

Smith, W. W., New York and Philadelphia Dist. Phila. objective
Tanner, Jos. A., Kansas City Central church objective
Taylor, Thos., British Mission
Taylor, John W., British Mission
Terry, J. M., Northern California

Thomas, T. U., New York and Phila. District, Scranton, objt.
Turpen M. M., Lamoni Stake
Twonbly, Sam'l, Colorado
Wells, Gomer K., Little Sioux District

Respectfully submitted,

Frederick M. Smith,
Sec. for the Presidency
Frederick A. Smith,
Sec. for the Twelve

APPOINTMENTS BY THE QUORUM OF THE TWELVE.

Allen, Arthur, Eastern Michigan District, Detroit objective
Anderson, William, Eastern Mission
Arber, Joseph, Northeastern Kansas district
Baldwin, Richard, Kirtland District
Barnore, A. C., Southern Indiana

Booker, Alma, Little Sioux District
Booker, N. L., Ohio District
Bootman, W. P., Oklahoma
Brown, Sam'l, Kirtland District
Burr, C. H. N. E., Illinois District

Case, Hubert, Western Oklahoma District
Case, Oscar, Referred to missionary in charge and Bishopric.
Chase, A. M., New York District
Chambers, D. R., Gallands Grove District

Christy Wardell, Winnipeg Dist., Winnipeg objective
Condit, S. D., Arizona
Cornish, J. J., Saskatchewan, Canada
Crumley, C. E., Oregon
Curtis, J. D., Colorado

Davis, John, Ohio District
Davis J. W., Eastern Mission
Davis, J. Arthur, Southern Kansas, Unorganized territory
Davis, J. T., South Missouri District
Davis, William, Northern Michigan District

Davison, H. J., California
Dowker, David E., Chicago, Ills.
Dutton, Jasper, O., Northeastern Illinois District
Ellis, Alvin R., Northern Michigan District
Ellis, W. D., Ontario

Erwin, E. A., Eastern Oklahoma District
Etzenhouser, Rudolph, Western Neb. and Black Hills
Farrell, R. W., Eastern, Mission Boston objective
Farr, Fred B., Utah, Salt Lake City objective
Foss, S. O., Ontario

Gamet, Levi, Central Neb. District and South Dakota
Goodenough, E. J., Southern Wisconsin

Gowell, M. F. Referred to Minister in charge of Mission No 2 and Bishop

Gregory, Fred, Ontario
Greenwood, W. H., British Mission
Grimes, J. F., Western Neb. and Black Hills
Haden, W. E., Fremont District Iowa
Hails, J. C., Kentucky, Tennessee and Southern Indiana
Hansen, H. N., Scandinavia in charge
Hansen, J. H., Scandinavia

Harp, C. E., Nauvoo District
Harp, John, Eastern Oklahoma District
Hawn, O. J., Central Michigan District
Haworth, W. J., Australia
Henson, E. L., Clinton District Mo.

Hills, L. E., Montana, Bozeman, objective
Holloway, L. C., Eastern Iowa District
Houghton, Leonard, Northern Wisconsin District
Jones, J. H. N., Australia
Jenkins, Rees, Palestine

Jenkins, George, Independence Stake
Keck, F. C., Spring River District
Kelley, T. C., Washington
Kufley, Alvin, Northwestern Kansas District
Koehler, H. A., Maine

Layland, A. J., Western Nebraska and Black Hills
Long, E. E., Saskatchewan; Canada
McConnaughy J., Virginia
Macrae, W. S., Far West District
MacGregor, Daniel, Seattle and British Columbia District

McKiernan, James, Nauvoo District
Maloney, R. M., Central Texas District
Manning, W. H., Arizona
Metcalfe, J. W., Kentucky, Tennessee and Southern Indiana
Miller, O. R., Nauvoo District; Burlington, objective

Mintun, J. F., Lamoni Stake
Moler, H. E., Kentucky, Tennessee and Southern Indiana
Morgan, E. B., Nauvoo District
Mucses, Peter, Scandinavia
Okerlund, O. W., Scandinavia

Page, J. C., North Dakota
Parker, J. L., Des Moines District
Mortimore, J. L., Minnesota
Paxton J. W., Central Illinois District
Peak, W. E., Idaho, Boise objective

Peterson, J. W., Alberta Canada
Phillips, A. B., Eastern Mission
Plumb, P. T., Washington
Pycok, James, Ontario
Quick, Lee, Spring River District

Raunie, Ed., Gallands Grove District
Roberts, J. A., Kentucky, Tennessee and Southern Indiana
Robertson, E. F., Southern Neb. District
Robley, G. W., Eastern Maine
Riley, J. T., Arkansas and Louisiana

Renfro, B. F., Central Oklahoma District
Reiste, S. M., California
Russell, F. A., Colorado
Sade, O. E., Kewanee District
Sawley, F. L., Independence Stake

Scott, S. W. L., Southern Michigan and Northern Indiana District
Scott, Columbus, Fremont District
Self, W. M., Southern Nebraska District
Self, R. O., Independence Stake

Sheppard, T. J., New Mexico and Arizona
Shippy, D. M., Washington and Oregon
Silvers, A. C., Spring River District
Simmons, J. M., Southwestern Texas. District
Simmons, S. W., Southwestern Texas

Slover, F. M., Southeastern Mission
Smith, S. S., Southeastern Illinois District
Smith, W. A., Little Sioux and Pottawattamie Districts
Smith, I. M., Southeastern Mission
Smith, J. W., South Dakota and Central Neb. Districts

Smith, W. R., Montana
Smith, J. M., Arkansas and Louisiana
Snow, C. L., Southeastern Mission
Sparling, Henry, St. Louis District
Stead, J. D., California

Stone, A. E., New York District
Stubbart, J. M., Utah
Sutton, J. R., Colorado
Swenson, Sven, Southeastern Mission
Thorburn, George, Montana

Thomas, O. B., Eastern Iowa District
Tomlinson, G. C., Ontario
Tucker, D. E., N. E., Missouri District
Vanderwood, J. E., Utah; Ogden objective
Walters, R. T., N. E., Kansas District

Whittaker, A. L., Northern Wisconsin District
Whiting, Birch, Saskatchewan District, six months and Minnesota six months
Willey, C. E., Kewanee District
Wildermuth, J. B., Gallands Grove District

Wildermuth, J. E., North Dakota
Wildermuth, L. D., Southern Wisconsin
Yates, J. E., Central Oklahoma District
Brouson, J. A., Northeastern Illinois District

ELDERS.

Armstrong, Wm. R., British Mission
Aroiti, Society Islands
Beckman, J. A., Saskatchewan District
Bailey, J. W. A., Nodaway District, Mo.

Baker, J. H., Western Oklahoma District
Bozarth, C. E., Ohio District
Bozarth, R. E., Colorado
Bozeshuberg, F. S., Western Michigan District
Braun, H. V., South Missouri District

Brunner, W. A., New Mexico.
Burdick, L. G., Pittsburg and Kirtland Districts
Burr, A. E., Northern Michigan District
Burt, E. N., Western Michigan District
Cannon, Mahlon, California and Oregon

Chandler, W. H., British Mission
Chrestenson, A. H., Western Oklahoma District
Counts, R. H., Arkansas

- Cousins, Chas., British Mission
- Craig, P. N., Northeastern Nebraska District, Omaha objective
- Cunningham, J. F., South Missouri District
- Davis, James, Western Michigan District
- Davis, R. E., Southern Michigan and Northern Indiana Dist.
- Dixon, S. E., Kentucky, Tennessee and Southern Indiana
- Doly, B. H., Southern Michigan and Northern Indiana Dist.
- Dowker, William, Northern Indiana
- Dowker, J. A. St. Louis District
- Deuel, C. W., California and Nevada
- Earl, C. W., Northern California for six months
- Eccleston, William, England
- Edwards, George, Southern Kansas unorganized territory
- Ellis, Clyde F., Southern Michigan and N. Indiana District
- Faarii, Society Islands
- Fareea, Society Islands
- Fetting, Otto, Eastern Michigan District
- Fields, S. H., Eastern Iowa District
- Fitzwater, T. E., Central Oklahoma District
- Flint, B. C., Northern Wisconsin District
- Gammage, W. H., Australia
- Goodman, J. C., Northern Michigan District
- Grice, John R., Kewanee District
- Grice, Wm. M., Eastern Michigan District
- Hardin, Jesse, Kitland District
- Higdon, Amos T., Clinton, Mo. District
- Hilt, Hilt, Society Islands
- Holmes, John, British Mission
- Holmes, Joseph, British Mission
- Horahitu, Society Islands
- Hotu, Society Islands
- Hughes, J. E., Eastern Oklahoma District
- Hull, E. B., N. Y. & Philadelphia District, New York objective
- Jenkins, J. G., Wales
- Johnson, C. S., Iowa
- Johnson, Oscar, Scandinavia until Oct. 1st, Utah thereafter.
- Judd, John, British Mission
- Kelley, W. H., Utah, Provo objective
- Kendrick, Albert, British Mission
- Kebauri, Society Islands
- Keotler, J. A., New York and Philadelphia District
- Kuykendall, G. R., Southwest Texas District
- Leutell, J. R., New York and Philadelphia District
- McKnight, J. W., Minnesota
- McConley, M. A., Hawaii
- McFadden, L. M., South Missouri District
- McKim, B. L., Eastern Mission
- Mann, R. O., Northeastern Nebraska District
- Marerenui, Society Islands
- Martin, A. C., Spring River District
- Mather, Samuel F., British Mission
- May, J. Chas., Society Island
- Meredith, J. E., British Mission
- Miller, A. G., Southeastern Mission
- Moore, L. C., Southeastern Illinois
- Madden, New, Idaho
- Moser, Fred, Virginia
- Muir, H. E. C., Ontario
- Nolan, Chas., Southern Indiana
- Nunley, J. M., Central Texas District
- Oslor, William, Alberta Canada
- Pendleton, S. T., Central Michigan District
- Pieton, T. C., Wales
- Pritchett, F. O., N. E. Missouri District
- Pughley, John, Wales
- Pahoa, Society Islands
- Paia, Society Islands
- Petre, J. F., Colorado
- Pickering, W. P., Far West District, Mo.
- Prettyman, C. W., N. E. Nebraska District
- Premo, Parley, Washington
- Reynolds, W. E., Far West District
- St. John, S. C., Ontario
- Savage, H. W., Society Islands
- Schofield, John, British Mission
- Schofield, James, British Mission
- Sheehy, J. F., Western Maine
- Shakespeare, W. E., N. E. Nebraska District
- Shirk, Oliver D., Clinton District, Mo.
- Showler, J. D., N. W. Kansas District
- Shupe, W. S., Kentucky, Tennessee and Southern Indiana
- Slye, Roy F., California
- Smith, Hale W., Southeastern Mission
- Strand, T. O., Scandinavia
- Swenson, G. A., Scandinavia
- Tai, Society Islands
- Tanenui, Society Islands
- Taia, Society Islands
- Tarua, Society Islands
- Tane, M. H., Society Islands
- Teiho, Society Islands
- Tetataupa, Society Islands
- Tetai, Society Islands
- Tofau, Society Islands
- Tehani, Society Islands
- Temanaha, Society Islands
- Tepaku, Society Islands
- Turatabi, Society Islands
- Trapp, E. J., Wales
- Turner, W. E., Eastern Iowa District
- Varoa, Society Islands
- Warr, A. E., Southeastern Mission
- Weaver, R. D., Ontario
- Weate, N. J., British Mission
- Williams, David J., Des Moines District
- Winegar, G. W., Idaho
- Wiriann, Society Islands
- Worth, I. W., British Mission
- Wilson, Nelson, Winnipeg District for six months
- Wragg, Ernest, British Mission
- Thompson, J. T., Ontario

PRIESTS.

- Adams, Thos., British Mission
- Barrett, J. B., Hawaii
- Bishop, J. E., Pittsburg District
- Burt, George E., Southern Michigan District
- Cady, Chas., California

- Capnich, W. R., Western Michigan District
- Chrestenson, W. W., Arkansas and Louisiana
- Dubose, J. W., South Missouri District
- Ely, John, Clinton District, Mo.
- Fyke, Lyman, Idaho
- Fulk, R. L., Central Illinois District
- Gratz, A. E., Southern Wisconsin District
- Hidy, Wm. C., Ohio
- Leitch, Thomas, North Dakota
- Marshall, Elmer, Eastern Michigan District
- Mills, A. H., Colorado
- Pierce, H. N., Pottawatomie District
- Rushfelt, H. L., Eastern Mission
- Winegar, H. E., Montana

Very Respectfully submitted,
Frederick A. Smith,
Secretary of Twelve.

SCHMILE.

Schmile, ud the world schmiles mit you;
Laugh, und the world vill roar;
Howl, und the world vill leat you,
Undt nefer come back any more;
For all of us couldn't peen handsome,
Nor all of us veer' goot clothes;
But a schmile was not expensive,
Undt covers a vorld of voes.—Gospel Advocate

"And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you."—Doctrine and Covenants 51:2.

"Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

The only person killed in the earthquake in the City of Mexico was a man who stopped on a railroad track to pray and was run over. He forgot the other half of the injunction and didn't watch.—St. Louis Republic.

RICHES AND CONTENTMENT.

"Contentment is better than riches," said the ready made philosopher.

"True," replied Mr. Dustin Stax, "but my observation is that a man who is rich has a better chance of becoming content than a man who is contented has of becoming rich."—Washington Star.

More things would come to him who waits if they were not captured on the way by the man who won't wait.—Lippincott's.

"There is nothing more true in connection with human life than that we grow into the likeness of those things we contemplate."—Ralph Waldo Trine.

MISCELLANEOUS

CONVENTION NOTICES.

The Montana District Sunday school convention will convene at Bozeman, Friday, May 30, 1913. We want every school in the district represented if possible. Secretaries please forward your reports at least one week previous.
William J. Murray, Dist. Sec.
Bozeman, Mont.

CORNER STONE LAYING.

The basement of the second Philadelphia church, (The Beacon Light Chapel) is nearing completion. The corner stone was laid April 6th, in the presence of a large gathering of saints and friends. Bishop John Zimmerman of Philadelphia, Pa., in charge of services. Elder Benj. R. McGuire of Brooklyn, N. Y., made the principal address and laid the corner stone. Elders Daniel T. Shaw, W. W. Smith, A. D. Angus and E. B. Hull also took part in the services. It is expected that the basement will be ready for occupancy about June 1st; in the meantime services will continue at the Mission building, 1825-East Cambria St.

UNITED ORDER ENOCH.

A general meeting of the United Order of Enoch will be held at the stone church, Independence, Mo., at 2 p. m., May 5th.
W. R. Dexter, Sec.

"Faith is not the antithesis of reason: the two travel together up to a certain point, when reason, because man is finite, can go no further and faith journeys on alone."

The spirit of liberty is not, as multitudes imagine, a jealousy of our particular rights, but a respect for the rights of others.

CONFERENCE MINUTES

Seattle and British Columbia District semi-annual conference convened with the Seattle Branch, February 8, 1913, District President and Vice-President, Wm. Johnson and P. W. Premo, presiding. Secretary F. W. Holman at the desk. Leonard S. Rhodes, assisting. Branches reporting: Seattle showing 220 members; New Westminster 33, a gain of 3; Chilliwack 41, a gain of 5; Centralia 78, a gain of 8, aggregating 372. This together with the enrollment of the disorganized branches, Tacoma, Castle Rock and Nainaimo, numbering 25, 29 and 7 respectively, makes a total of 433 for the district, a net gain of 34. Bishop's agent, Wm. Johnson of 3618 Evanston Ave., Seattle, Wash., reported on hand

last report \$675.62, with subsequent receipts after an expenditure of \$1989.87 to leave a balance of \$501.45 on hand February 1st, 1913. District Book agent, Leonard S. Rhodes of Centralia, Wash., reported \$21.85 received from the sale of books for the past 6 months. Ministry reporting as follows: Elders S. P. Cox, P. T. Plumb, P. W. Premo, Henry Stade, I. S. McMullen, Samuel Pope and F. W. Holman. Also Priests, Leonard S. Rhodes and Norris Heading. Officers elected for the ensuing year were Wm. Johnson, president, P. W. Premo, vice-president; F. W. Holman, secretary, and Sr. Bertha S. Enslie member of Library Board. Evana E. Insee was elected director of the district choir movement, to work together, and in harmony with the new general movement.

In accordance with previous arrangements that a reunion should be held jointly with the Portland District at Vancouver, Wash., sometime during the coming August, a measure was adopted that the summer conference would convene at Centralia, Wash., three days prior to the opening of said Reunion.

A petition was ordered sent to the First Presidency and Quorum of Twelve that Bro. George W. Thorburn might be returned to the district the coming conference year. A petition from the Roslyn Branch to be reinstated in the district was granted, subject to the ratification of general conference. The usual preaching services were held on Sunday, also a sacrament service in the afternoon wherein a goodly degree of the Holy Spirit was manifested. At this meeting Leonard S. Rhodes was ordained to the office of an elder, in compliance with a petition from his home (Centralia) branch, under the hands of Elders Wm. Johnson, P. T. Plumb and S. P. Cox. Let all remember, whose names are enrolled upon the records of disorganized branches, Tacoma, Castle Rock and Nainaimo, they may obtain letters of removal when desired, by applying to the undersigned, stating what branch they wish to join. Fred'k. W. Holman, Sec., 4233 Bagley Ave., Seattle, Wash.

CORRECTION.

In my article, "Endowments" in April 17, in the first column, on page 3, and in line 42, from top of that column is the word "apparition," which should be operation, and in line 56, of same column is the word "these", which should be there, and in the 89th line of the same column is the word "thence" which should be hence.—Charles Derry.

REED.—At Kansas City, Mo., March 29th, 1913, Mr. Perry L. Reed. Mr. Reed was born at Davenport, Iowa, but has resided in Kansas City for the past 28 years. During his residence here he has been a cripple from paralysis and the three last years of his life was confined to his bed. The funeral services were conducted from the Odonald undertaking rooms, March 31st, by Elder J. A. Tanner. He was 74 years old at death.

LINGUEST.—Bernice Izetta, infant daughter of Bro. and Sr. Linquest, died January 7, 1913, after a very brief illness. She was 14 months old at death, lacking six days. She was the only child and was unusually bright for her age. Funeral services were held in the home and the address was made by Elder F. M. Cooper of Plano, Ill. The gospel hope of immortality is the only parental solace to these grief-stricken young people.

BASS.—John M. Bass was born March 26, 1846, near Vandalia, Ill., and died near Kimmunity, Ill., March 10, 1913, aged 67 years, 11 months and 13 days. On January 29th, 1865, he was married to Sarah Card and to this union were born two children, one dying in infancy and his wife died March 31, 1868. He was married again on April 7, 1868, to Josephine Barren, and to this union were born nine children, four daughters and five sons, all of whom survive him. He was baptized July 11, 1870, by Elder I. A. Morris, ordained a deacon in 1884 and a priest in 1892. Funeral sermon by Sam Hoover, assisted by Cullin Moore.

UNIVERSAL CLASS CARD

Class No. 6
1912

	April	May	June
1 May Stone	/	/	/
2 Julia Ward	/	/	/
3 Sarah Stecher	/	/	/
4 Mary Piche	/	/	/
5 Mary Smith	/	/	/
6 Elizabeth Bailey	/	/	/
7 Martha Smith	/	/	/
8 Hannah Young	/	/	/
9 Beaulieu	/	/	/
10			
11			
12			
13			
14			
15			
16			
17			
18			
19			
20			
Waters	41	3	1
Scholars Present	298	298	298
Total Attendance	298	298	298
Scholars Absent	2	1	1
Collection	\$10.00	\$10.00	\$10.00

Wm. Johnson, X. J. J. J.

The above is the Universal Class Card, two-thirds size, shown partially filled out. They are handy and considered far ahead of the old books. They are for sale at the Ensign Publishing House, Independence, Mo. Price 8c dozen or 40c 100.

FOR SALE

11-room strictly modern house, large basement and the yard is very attractive, the most desirable residence section in the city. Price \$25,000.00, one half cash and balance on easy terms.

On Zaun avenue, 5-room bungalow, is very beautifully located and will sell for \$2,250.00 Terms, \$200.00 cash and \$15.00 per month.

On Peudleton avenue a 5-room modern house except furnace, this is beautiful in design and will sell for \$2,100.00. \$500.00 cash and \$15.00 per month.

On South Osage street a 3 room cottage, some fruit trees, good well. Price \$900.00, \$100.00 cash and \$12.50 per month.

Have many desirable residences for sale and rent, also farm land.

JOHN ZAHND

Rooms 9, 10 and 11 Hedrick Building



WANT A HOME

If so come to Mapleton, Kansas, 75 miles south of Independence, Mo. Branch of 150 Saints. Cheap land and farms with alfalfa. \$35 to \$65 per acre. 75 farms to choose from. OSAGE VALLEY LAND CO. Mapleton, Kan.

FOR SALE

I have been an invalid for 30 years, and unable to walk a step for 26. I have the following goods for sale: Self-sharpening shears 45 cents, clippers 20 cents, buttonhole cutters 30 cents, men's neckties 75 cents, table mats 75 cents, Dollies 50 cents, baby's jackets \$1, boots 50 cents, post cards 12 for 75 cents. Mrs. COLES, Leominster, Mass. 148 Lancaster St.



Special one way Colonist rates and excursion fares, to the Northwest, as follows: to points,

- Arizona Nevada,
British Columbia, Oregon
California Utah
Colorado Washington
Idaho Wyoming
Montana

We have special low fares to points in the above states from March 15th to April 15th inclusive.

For further information call.

T. A. JOHNSON, Agent.

UNITED ORDER OF ENOCH HOUSE.

Everybody Welcome, Saints and Strangers No. 107 North River Boulevard, near the Stone church, Best accommodations. Prices reasonable. Bell Phone 613

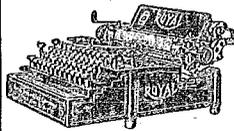
Chas. A. and Amy T. Curwell IN CHARGE

MY HOME

For sale, or will trade for farm land within a radius of 75 miles of Kansas City. 5 rooms bath and pantry. Full basement 26x42 feet. Lot 50x200 feet. On paved street. Electric lights and gas. Some young fruit. If interested address,

C care of ENSIGN PUB. HOUSE

NEW MODEL OF THE ROYAL STANDARD TYPEWRITER



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Fine Granite and Marble Monuments



At catalogue prices. Freight prepaid to destination. Marble monuments, white or white, \$12.00, \$18.00, \$22.00, \$25.00, \$31.00, \$35.00, \$35.00, \$40.00, \$45.00, \$50.00, \$55.00, \$60.00, \$65.00, \$70.00, \$75.00, \$80.00, \$85.00, \$90.00, \$95.00, \$100.00, \$105.00, \$110.00, \$115.00, \$120.00, \$125.00, \$130.00, \$135.00, \$140.00, \$145.00, \$150.00, \$155.00, \$160.00, \$165.00, \$170.00, \$175.00, \$180.00, \$185.00, \$190.00, \$195.00, \$200.00, \$205.00, \$210.00, \$215.00, \$220.00, \$225.00, \$230.00, \$235.00, \$240.00, \$245.00, \$250.00, \$255.00, \$260.00, \$265.00, \$270.00, \$275.00, \$280.00, \$285.00, \$290.00, \$295.00, \$300.00, \$305.00, \$310.00, \$315.00, \$320.00, \$325.00, \$330.00, \$335.00, \$340.00, \$345.00, \$350.00, \$355.00, \$360.00, \$365.00, \$370.00, \$375.00, \$380.00, \$385.00, \$390.00, \$395.00, \$400.00, \$405.00, \$410.00, \$415.00, \$420.00, \$425.00, \$430.00, \$435.00, \$440.00, \$445.00, \$450.00, \$455.00, \$460.00, \$465.00, \$470.00, \$475.00, \$480.00, \$485.00, \$490.00, \$495.00, \$500.00, \$505.00, \$510.00, \$515.00, \$520.00, \$525.00, \$530.00, \$535.00, \$540.00, \$545.00, \$550.00, \$555.00, \$560.00, \$565.00, \$570.00, \$575.00, \$580.00, \$585.00, \$590.00, \$595.00, \$600.00, \$605.00, \$610.00, \$615.00, \$620.00, \$625.00, \$630.00, \$635.00, \$640.00, \$645.00, \$650.00, \$655.00, \$660.00, \$665.00, \$670.00, \$675.00, \$680.00, \$685.00, \$690.00, \$695.00, \$700.00, \$705.00, \$710.00, \$715.00, \$720.00, \$725.00, \$730.00, \$735.00, \$740.00, \$745.00, \$750.00, \$755.00, \$760.00, \$765.00, \$770.00, \$775.00, \$780.00, \$785.00, \$790.00, \$795.00, \$800.00, \$805.00, \$810.00, \$815.00, \$820.00, \$825.00, \$830.00, \$835.00, \$840.00, \$845.00, \$850.00, \$855.00, \$860.00, \$865.00, \$870.00, \$875.00, \$880.00, \$885.00, \$890.00, \$895.00, \$900.00, \$905.00, \$910.00, \$915.00, \$920.00, \$925.00, \$930.00, \$935.00, \$940.00, \$945.00, \$950.00, \$955.00, \$960.00, \$965.00, \$970.00, \$975.00, \$980.00, \$985.00, \$990.00, \$995.00, \$1000.00

Quince and Barre granite monuments \$32, \$45, \$61, \$75, \$89, \$106, \$120, \$137, \$150, \$167, \$175, \$192, \$210, \$228, \$246, \$264, \$282, \$300, \$318, \$336, \$354, \$372, \$390, \$408, \$426, \$444, \$462, \$480, \$498, \$516, \$534, \$552, \$570, \$588, \$606, \$624, \$642, \$660, \$678, \$696, \$714, \$732, \$750, \$768, \$786, \$804, \$822, \$840, \$858, \$876, \$894, \$912, \$930, \$948, \$966, \$984, \$1002

Head and foot markers \$1.34, and up to \$50. Inscription letters included in the above prices.

Always state price wanted, when writing for photos and samples.

References: Din & Bradstreet, Farmers State Bank, Security Bank, Drivers & Merchants Bank, St. Joseph, Mo. Wanted: local men to represent us. A. A. Richardson & Son, (Brn) St. Joseph, Mo.

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CHARLES FRY, EDITOR
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EDITORIAL

A BACKWARD GLANCE.

The experiences of the late general conference have impressed our mind deeply with this thought:—The church is fulfilling, and will fulfill, the divine purposes designed in its establishment. It is not difficult for one who has followed the progress of the church work for some time to see in that work the provident hand of God, for there has never been a time of real urgent need but that men have been found ready to step in and occupy, or means have been provided by which the need has been met.

For eighty years or more some of the prophecies given in the Book of Mormon, and the revelations to the church have been in process of fulfillment, while others have awaited fulfillment up to the present time, but the signs of the times as indicated by what was seen and heard at the conference, point quite clearly to a fulfillment of some of those prophecies in the near future. We refer especially to those which state that after the gospel has been preached to the "Gentiles" it is to go to those of the house of Israel. The change is also to mark the fulfilling of the "times of the Gentiles."

The recent planting of the gospel of the kingdom among the Jews at Jerusalem, and also among the Indians of Oklahoma whom the church believes to be Israelites, is of no small significance in the light of the prophecies mentioned. The revelations declare that many of the Indians would come in, and efforts have been made from time to time in their behalf with little or no success, but of late the Spirit of God has been working with them in Oklahoma, and the missionaries there have been followed in their work by its manifestations so that many have been brought into the church. While the present magnitude of the work among them is small, it nevertheless points to that which the future may render possible, and in due time the work will be fully established among them.

The Lord said: "Therefore when these works, and the works which shall be wrought among you hereafter, [as recorded in the Book of Mormon] shall come forth from the Gentiles unto your seed, . . . 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 fulfilling of the covenant which he hath made unto the people who are of the house of Israel."—Book of Mormon. Thus when the Lord's work commences among the Indians as referred to in the above statement it is a sign for the commencement of that work among other portions of Israel. So it is not strange that concurrently with the planting of the gospel among the remnants of Israel in America, it should also be planted among the Jews at Jerusalem.

The changes wrought by the conference have placed many of the departments of church work upon an improved basis. The quorum of apostles was strengthened by the addition of four young men chosen to take the places of others most of whom had grown aged in the work. Every man in the quorum now is capable of almost any service that might be required of him, the oldest G. T. Griffiths who was chosen president of the quorum, being appointed upon a mission to Australia.

The patriarchal order whose especial duties are to preserve and strengthen the spiritual life of the members of the church, were strengthened by the addition of several new members by ordination, who were men of experience and faith in the work. The presiding bishopric was put in better condition for service by the call of E. A. Blakeslee into more active service and his ordination to the office of bishop, and the provision that the presiding bishop choose some other to assist in the work of the office.

The scope of the church work is broadening, and the progressing times are constantly making new demands which must be met. The divine counsel which comes from time to time enables the church to meet these demands and move forward in wise and safe lines, some of which might not have been otherwise discovered.

In addition to the changes made in the quorums, the revelation accepted by the conference warned the church against the influences working within tending to retard the work, and pointed out a safe course of procedure by which the temporal affairs of the church would be brought into better condition, requiring economy in public and private expenditure, and the spirit of sacrifice in rendering the proper support to the church work.

Prospects for future growth and the ultimate accomplishment of all that has been indicated in prophetic revelation, were never brighter, and the evidences that the Spirit of God is with his people, give abiding faith and patient assurance that the kingdom is safely founded, and will outride all the storms of opposition.

ACCEPTING A REVELATION.

The doctrine of present and continued revelation has been held by the church from the time of its organization in 1830, though the attitude of the church toward it has been very much misunderstood by those who believe differently.

Revelation is not restricted to one man in the church, though the law of the church as given by revelation provides that only those revelations coming through the head of the church shall be received as law to the church. This is consistent and necessary, and but follows the custom had by earthly governments in dealing with each other through their chosen representatives. The head of the church is recognized by the church as a prophet, and as such he is properly God's representative through whom communications designed to govern the church in its procedure should come.

To the minds of many the claim of present revelation implies superstition or even fanaticism upon the part of those making the claim probably because there have been some few religionists in the world, (not of the Latter Day Saints however), who have become unduly enthusiastic over some forms of spirit manifestation, and without controlling reason or law have been carried away into fanaticism. That some have been deceived in this regard furnishes no just argument against the principle of revelation. God did reveal his will to men anciently as conceded by all Bible believers and there is no consistent reason why he should not continue to do so, except that through unbelief and transgression men are unwilling to accept him.

Revelation does not destroy reason, nor is the church required to accept what comes from the prophet purporting to be revelation without examination and consideration. For this reason when the head of the church presents a communication of this kind, it goes to the various quorums for examination,—the presidency of whom there are three including the head of the church, the twelve apostles, the seventy, the high priests, the bishopric, and the elders; and if approved by them it is then presented to the body in general conference, and only upon endorsement by the body does it become a rule of action, or law for the government of the church. In this way the revelations given before the organization of the church and after up to 1835, were passed upon and accepted by a general assembly of the church in that year. The later revelations have been received in the same way including the one given at the late conference.

This has been a rule of the church, and the faith and doctrine of the church can only be judged by those things which it has accepted in this way. The purported revelation first brought to light by Brigham Young among his people in the West in 1852 with the claim that it was given by Joseph Smith, and which advocated the doctrine of plural marriage with other abominations, was never presented either to the quorums or the church, and under the rule of the church relating to the acceptance of revelations, never became a law to the church nor binding upon its people, and the church under Joseph Smith was in wise responsible for it.

The purpose of carefully examining a revelation is not to question the integrity of the Lord, nor the wisdom of what is revealed, but to guard against human frailties, for prophets are but human, and there might come a time when one standing at the head might fall into transgression, and either deliberately, or under the deception of a false spirit, give to the church that which was false. In examining a revelation comparison is made with previous revelations as contained in the Bible and other accepted scripture, and complete harmony found or it cannot be accepted. Such a document as the one brought to light by Brigham Young could not have passed the quorums had it been presented to them, for nearly every doctrine found therein was in direct conflict with the revelations already accepted by the church as found in the Book of Mormon and Doctrine and Covenants, as well as the Bible.

The early revelations warned the church against deceivers and the warning was found to be timely after the death of Joseph Smith when numerous deceivers sprung up leading away such as would follow them. But those who adhered to the teachings of the early church as were contained in the accepted revelations, were saved from the shame and disappointment of being deceived. In harmony with the divine principles the Reorganized Church has moved wisely and safely, and the fact that no revelation ever offered by the first president or his successor the present head of the church, has been rejected, speaks well for the faithfulness of these men, and the confidence which the church has in them.

PEACE.

Where peace doth reign how sweet is life
For in the soul and all around,
The things of life are seeming fair
And like the cool and balmy air,
Peace makes the soul with joys abound.

Peace is the richest gift to man
For where it reigns, no troubled sea
Will come to give our souls the pain
And greater peace than gold or fame
For peace brings joy incessantly.

Some nations now, are on in war,
Oh cruel war where men are slain
And blood from mortal veins does flow,
And round is scattered grief and woe
For many hearts do ache with pain.

Why must the hearts of parents break
Or wives and children groan and weep?
While loved ones round are shot to death
For God did give the mortal breath
And blood and what makes man complete.

Peace in the soul, peace in the soul,
Is what the nations need today,
Shake hands, make up and lay aside
Your armour and be satisfied,
And peace will come and come to stay.—The Truth.

VICTORY.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of G.J.—That is victory.

When you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality or any annoyance.—That is victory.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured it.—That is victory.

When you never care to refer to yourself in conversation or to record your own good works, or to rich after commendations, when you can truly love to be unknown.—That is victory.

When your good is truly spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions, ridiculed, and you take it all in patient, loving silence.—That is victory.

We are receiving many more letters for publication than we are able to use so that we are under the necessity of selecting. Preference is given to the shorter letters, other conditions being equal, hence we urge upon our correspondents to condense their communications into as small space as possible. Trivial and uninteresting matters should be avoided.

INDEPENDENCE TIMES.

The beautiful spring weather of last Sunday brought out a large attendance at all the services. Elder J. A. Gillen, recently ordained to the apostleship in harmony with the call in the late revelation, was the morning speaker. The effect of the service was a general assurance that the call was divine. The usual order of evening service was changed, the time being occupied with an excellent program of musical numbers rendered by the united choirs with special vocal and instrumental selections interspersed. Elders W. H. Garrett and F. M. Smith also gave short addresses upon the place of music in the church service. The afternoon prayer service was unusually good.

A movement has been started by the commercial club of Independence looking toward the placing of Independence under the city government of Kansas City, and a committee has been appointed to investigate its feasibility. The interests of the two cities are too widely distinct to justify annexation.

Sr. Mary Bowen died Monday at the sanitarium at the age of 78 years, following about six weeks after the amputation of a limb necessitated through cancer.

Sr. M. M. Peterson and family extend their sincere thanks to the many friends who, by their many tokens of love and sympathy in the time of bereavement, helped to ease the burden and assuage the sorrow due to the loss of husband and father, Bro. P. Peterson.

Bro. and Sr. A. A. Christensen express sincere thanks to those who so kindly assisted them by applying the golden rule following the loss of their home and furnishings by fire.

Bro. F. C. Keck who has been at the Independence Sanitarium for the past six weeks wishes us to say to his many friends that he is improving in health. He appreciates the many letters received though he cannot answer them all.

Bro. E. C. Briggs who was one of the first missionaries in the Reorganization, and now quite aged, has been quite ill at the home of Sr. Jules Turnour, in this city. His condition at present is much improved.

ST. LOUIS, MO.

We trust that as God's ministry start another year's work, that ways will be opened whereby much good will be accomplished both in and out of the church, and that abundance of strength will be given them to live as Holy men of God should live.

We that were not privileged to attend general conference were pleased to hear the good news of the work transacted through the church periodicals and those recently returned from there.

At our sacrament service the first Sunday of the month according to request our branch met in fasting and prayer and we are pleased to hear that the general effort was acknowledged by our heavenly Father blessing the assembled conference.

Since last report we have enjoyed as well as have been strengthened in sermons preached by Bro. Geo. Reeves his reading being from Isaiah 11 also 53d. The evening of April 6th. Bro. Geo. Barraclough of Lansdowne, Illinois preached on the deceitfulness of riches. Bro. George in former days was one of our St. Louis workers and we were glad of the privilege of hearing him.

The morning of April 13th. Bro. Billinsky gave a good talk to the Sunday school. And at the 11 o'clock service Bro. G. S. Trowbridge delivered a good historical discourse on ancient Israel.

Bro. T. J. Elliott gave an interesting talk pertaining to the Sunday school work conducted at the general Sunday school convention the morning of April 20th, and Bro. Archibald delivered the morning discourse on "Echoes from Conference," also recalling the late revelation. Bro. Archibald also spoke in the evening his theme being the process through which man passes to bring him to perfection.

The morning of April 6th, Bro. Geo. Reeves baptized Sr. Walker's brother, James Earl Doolin, he was confirmed at the sacrament service by Bro. Chas. Peat and J. J. Blinsky.

Bro. Archibald and Elliott presented little baby Juanita Ruth Lane, to our heavenly Father for his blessing and protection.

We are pleased that Sr. Noah Cooke who has been quite ill is now improved and she with Bro. Cooke are visiting in Voshall for one month.

The regular priesthood meeting was held April 20th.

E. M. Patterson.

April 21st.

CORRESPONDENCE

STOCKTON, Calif.

Dear Ensign.—It affords the writer no little pleasure to record the good things concerning the Stockton Branch. It is not a large branch, but is moving forward on about all lines of church work. Some lines are not ready in operation but are under contemplation and plans are being made for their accomplishment.

A beautiful Easter exercise was arranged and successfully carried out. The church was beautifully decorated in appropriate white and silver, with the green of lily foliage.

From the very beginning the Spirit of the original cause for such celebrations fell upon the audience as well as upon the performers. The committee who would naturally feel some little anxiety concerning the success of the occasion

spoke of a peace that came in our midst and made us all rejoice.

There are some good souls who are members who seemingly do not realize the responsibility and importance of actual and continuous work in this great cause. We are looking forward to the time when they too may feel the joy of having accomplished something in this regard.

We also wish to report concerning the "cloud" that burst upon and settled down and around the pastor a few evenings before his departure for general conference. It was a bright "cloud" and yet was not without its "silver lining." The "lining" was left with the pastor while the "cloud" returned. Needless to say the "cloud" with its brightness, silver lining, and all were much appreciated by said pastor.

It is a source of a heart full of pleasure to feel the unmistakable evidences of appreciation when leaving a firm where labor and sincere desire for good has been expended.

May the good Spirit of the Master continually brood over Stockton Branch with all the Israel of God.

H. J. Davison.

EVANSVILLE, Ind., March 24.

Dear Ensign.—It has been some time since I heard the old Jerusalem gospel preached in this large city. I have never met anyone of our faith in Newburg, Ind., and vicinity. I met two Brighamite families and had quite an argument with one of them, with several Methodists and a Baptist present. They knew something about our faith. I am thankful for the gospel and the many blessings I have received all along life's journey. I have had some trials as all saints do. We are not to travel on flowery beds of ease. I hope to live humble and faithful, discharging every duty, so I may enjoy more of God's Holy Spirit, and when my life's work is ended I may dwell with the pure in heart. Dear saints, pray for me. I often feel my weakness. I desire to be humble and faithful as all of God's children. I love to meet with the saints.

Your sister,

M. J. McMurtry.

GRANDFIELD, Okla., March 23.

Editor Ensign.—I have just been reading the good letters and testimonies of so many of the saints; I will say as Bro. O. Dutton said I cannot express my feelings on paper for I feel rejoiced to see the faith of the saints expressed in so many ways and places. I cannot make known my great desire to be among those good people who write so interestingly of our dear Savior's blessings and his goodness toward them. I realize my weakness, yet I feel the help of our Lord each day. When reading the letters of the isolated ones my eyes fill with tears to overflowing for I am experiencing the same longing and loneliness. It is a daily thought to me how long will we have to remain in this isolated condition. Not long I pray. I am ever praying to God that we may have the privilege of hearing the gospel in its beauty and simplicity.

We have a good family of saints moved into our town, a Bro. and Sr. Moore, young in years and in the cause, yet they are fine people.

Dear saints, my children are becoming scattered, some away from the church, and in bad health. I feel my sorrows are many and I humbly ask the saints to join me in prayer that they may soon come into the church and regain health.

Dear boys, if by chance you see this, think of mother's pleadings and mother's prayers and advice in the bye-gone days, and obey.

Praying for God's people the whole world over, and his great cause. Your sister in the one faith,

Mrs. Virginia Boyd.

STEVENSON, Ont., March 31.

Editor Ensign.—I came to this part after the holidays, deeming it wise, for it had been impressed on my mind for some time to do so, Bro. Jesse Hardin of Unionopolis accompanying me, it being his virgin effort in missionary work.

We found the saints and friends busy in the effort to build a church in which to worship. Prior to this they worshipped in a Grange Hall, but they concluded it better to build than to pay rent, and have the bother of clearing the hall of tobacco stains every time they used it. The rent would pay the interest on enough money to build a house, so set to work, appointed a building committee, got several hundred dollars subscribed, and all the help wanted to put up the building. Mr. J. M. Floro donated enough land for the church to sit on, also contributing some money. A friend who was a carpenter made a bill of the material.

The size of the building was to be 40x28 with walls 14 ft. high. So by the time I got there the foundation was laid of cement blocks, the frame up and some of the sheathing on. We remained with them till it was closed in and ready for plastering, a Mr. Williams and Mr. Floro doing the plastering, putting on one coat of Egyptian fibre, making a very neat job of it. So in the course of two weeks it was ready for the casing. During this time I was called to Connautville, also calling at Sharon, doing labor at both of these places.

When I returned I helped put the casings on and finished the wood work inside, doing some of the painting and making a pulpit. They have ordered the seats from a firm in Chicago and it may be about a month or six weeks before they arrive, so by that time it will be ready for occupancy, and the saints and all who desire to worship have the opportunity to worship unmolested by creedology. So trust it will long stand to unfurl the banner of King Immanuel.

They have an up-to-date frame structure, three windows on each side, circle tops, and a double door in the end and a belfry with a seven hundred pound bell in it, so as to give due notice of the meetings. The neighbors and friends did well both with their means and labor for which we feel grateful. So rolls on the good work.

Your co-laborer,

Samuel Brown.

New Boston, Ill.

Dear Ensign.—At the present time realizing my position and standing with our Lord Jesus Christ and thinking my testimony might cause some poor soul to rejoice, I communicate to your readers a little of my experience which I hope if you haven't room for all of it, you might publish according to your judgment the most necessary part.

When I was only a boy, how old I do not know; I should judge about eleven, I began smoking cigarettes. I continued three or four years when I got the idea that a pipe would be better for me, so went and bought one. After smoking it for a while, I began to think I was better off without tobacco at all, so I made the resolution to quit, the resolution which I found easy to make but requiring more power than was in my ability to keep. This experience was repeated several times without success.

Finally a feeling came over me that I ought to be better and try and serve God. I would read the Bible but without meaning and understanding. One day I told mother I was going to join the church. The Presbyterian of which I supposed they were members, and she thought it a fine thing and a good step, so I gathered up all the courage I could to march up to the altar on the following Sunday to be baptized. Sunday came around and I was there for what I believed to be so solemn an act. When my name was called I was ushered to the front, and was baptized by being sprinkled.

After church I was turned loose to fight for myself without even a congratulation. I began to lose spirit and feel a little indifferent toward the people of the church. After I had been a member for awhile, I began to think I had not gone through the right process, for every time I would read about baptism, it would appear to me that a person had to go under the water and I couldn't get rid of the thought. Finally I began to think the church wasn't right anyway for the more I read the more I could see it was lacking, and little by little I drifted away thinking I had just as good a chance for heaven as they had.

About three years ago when the Lord led me out of New York toward the west, I landed in Muscatine, Iowa. Soon after leaving I began again to smoke and do other things which were not right.

One Sunday morning after finishing chores, I was left alone I picked up the book again with an honest heart and a determination to serve Christ. The day passed by with continual reading until about 4 o'clock when the folks returned and I began to rejoice in my soul. The man I was working for at that time told me the saints were holding meetings. That night I went out to church again hoping I might hear some good. Bro. O. E. Sade of Joy, Ill., was doing the preaching and inside of fifteen minutes I felt easier and was ready to be baptized. I slept little that night for the struggle that was going on in my soul; and on Wednesday morning I again made the resolution to quit the use of tobacco and asked the Lord to help me. I threw smoking and chewing tobacco and pipe into the stove. The Lord took away the desire for chewing the same day, but it was impossible for me to conquer smoking until the morn of my baptism which was the 3d of November last, and through the grace and power of our Lord Jesus Christ, I have never touched it since. I have had many trials and hardships, but my persecutions as yet are light for which I can dearly thank Christ and God. As a young member, both in membership and age, I haven't had the chance for much experience. Still for all I rejoice and have great pleasure in the work as well as sadness.

I remain a brother in Christ Jesus,

Robert G. Ayres.

HOUSTON, TEXAS, March 17.

Editor Ensign.—I indeed enjoy reading the good news from the different parts of the Lord's vineyard and to hear how the gospel is progressing.

I did not have the opportunity of associating and working with the saints until about five years ago when we moved to Stewartsville, Mo., living there 2 years, then moved to St. Joseph, Mo., living there four years, but I had united with the church a number of years prior.

I was correspondent of the First St. Joseph Branch, for a long time, later, becoming district secretary of the Sunday school, of the Far West District. Circumstances were such that we were compelled to move here, nearly one year ago, not a saint have we seen, since so we can certainly sympathize with those that are isolated. Being young and out in the world again there are many trials and temptations that have come before me, but I have tried to be faithful and prayerful and not yield, and I know the Lord has been my helpers.

The people, I find are very prejudice here, not much for church. One lady living near me has asked me to explain our church to her and she wants to read our Ensign so, I let her have it every week.

I hope that I shall be able to lead many to embrace the gospel. If there are any saints in this city, and sees this, would like if they would look us up.

Ever praying for the advancement of this work.

Your sister in gospel bonds

Violet Wilke.

TOPEKA, Kan., March 23.

Editor Ensign.—We enjoy reading letters of the saints, and we gather courage and strength to go on with the good work and make a greater effort, after hearing of so many cheerful letters. We feel greatly encouraged with the future prospects for our little branch of 53 members. We are not very "many", but we feel very "much alive" and have no intention of becoming discouraged, or giving up.

Elder J. W. Metcalf of Independence, Mo., has been with us several weeks and just returned home. He is a great, big bunch of enthusiasm and full of the Spirit and in his very efficient way, makes the good old gospel story so plain that many outsiders have become interested and several, will be baptized soon, and the saints have been strengthened, by reason of his stay with us. He made many friends while in Topeka who will long remember his sojourn amongst us.

The daily papers have been printing my sermons showing the difference between the two churches. Truly Paul's prophecy has come to pass 1st Tim. 4:1: "In the latter times some shall depart from the faith, giving heed to 'seducing spirits' and Doctrines of Devils; also 2nd Peter 2:2, 11 and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." We get our sermons in three papers, so we feel the Lord is blessing our efforts.

We expect to keep the ball rolling.

Yours for greater effort

E. T. Lucas.

NEARER, MY SAINTS, TO ME.

Hymn sung by Elder Joseph Luff at the afternoon prayer service, Sunday, April 13, 1913, Lamoni, Iowa, just after the saints had sung "Nearer, my God, to thee."

Nearer, my Saints, to me,

Nearer to me,

Doat thou in verity

Desire to be?

Hail! at thou with joy the cross;

Pain, grief, or worldly loss,

If they but purge thy dross

And lead to me?

Though be thy pilgrimage

Dreary and lone,

And here thy heritage

To joy unknown;

Content by these 'tis ead,

Wilt thou to me commend

Thy course, and to the end

Trust me alone?

Wilt thou, to nearer be,

Pleasures forego?

And give thy store 'relieve

Another's woe?

Spend not for laughter brief

What may thy neighbor's grief

Assuage, and sweet relief

In gladness sow?

Daily I speak, but few

My voice have learned.

I stand within thy view,

Yet undiscerned.

Each human tear and plea

That asks relief from thee,

Invites thee near to me,

As thou hast yearned.

Pillows of down or stone

Lead not to me;

Nor deeds, nor gifts alone,

But charity.

Whate'er, where'er, thou art—

Wealth, want, or woe, thy part,

If love but rule thy heart,

Thou'rt near to me.

No station, rank, or gift,

More than is thine,

Need'st thou thy life to lift

Nearer to mine.

From every state and sphere

Ascending steps appear

To sight by love made clear,

Steps all divine.

Each, by the store be hath—

Time, wealth or skill;

Rugged or smooth his pat'

On plane, or hill;

May in his service be

Close, always close to me,

And my companion be

Eternally.

HARSHAW, Wis., April 2.

Dear Ensign:—Find inclosed one dollar for the renewal of my subscription, I do not want to do without it, for it is the only preacher we have. I long to be where we can have church privileges. We have a nice little Latter Day Saints Sunday school now, for which we are very thankful! There were only three saints here. We organized a Union Sunday school; there were Quakers, Methodists, and others who did not belong to any church. Two families were using home class quarters, so we used them for our school. Bro. Robinson came and preached for us and made things very plain, and seven more were led to see the true gospel. We hope to live faithful that others may see the way and be added to our number.

When we read about the terrible floods and calamities all over the world I am led to say, "O, will the saints live so these things will pass them by." Dear saints, we must live humble knowing the crown lies at the end of the race. I find no comfort on this earth so grand as serving my Master, and it is something that never grows old or tiresome to me.

I started in this work when a child and I thank God he called me to serve him. When a child of seven I had the pleasure of seeing my mother healed of a cancer, because of which she had not put her feet to the floor for a year and a half and was not out of bed only as she was lifted out to another bed to have her bed fixed up. She was carried in a rocking chair to the river and baptized. She said, "Oh I cannot describe the joy of my heart." She was carried to the door, she said, "Put me down and let me walk." She walked across a large room praising God. Another day God be praised. Ever praying for the redemption of Zion and God's people. Your sister in the gospel,

Mrs. Flora Loomis.

GREEN CITY, Mo., March 5.

Dear Ensign:—It has been fifteen years since husband and I, with several others, obeyed the glorious restored gospel, and was organized into a branch by T. W. Chaburn. We had a prosperous little branch for about five years, and I remember with love God's servants who have taught the

gospel here, but the spirit of unrest came into our midst and four families including some of the officers went west, which took the larger part of our little branch. So the few of us that remained were so scattered our branch became disorganized, though my husband, the priest of our branch, still preached as circumstances permitted.

Oh! how often has my mind wandered back to the blessed and spiritual meeting we used to enjoy, and to the absent ones whom we first learned to love by the Spirit of the Master in the restored gospel. Though our loss is others gain in some other parts of God's vineyard. I hope we can have an elder come after conference as there has been several requests for meetings by outsiders, and five are ready for baptism. I do pray that our branch may be organized again, for which I sincerely ask the prayers of the saints, for in the unity of the Spirit there is strength. One of the five who are ready for baptism is our son, ten years old, our only child living. Two have gone on to the paradise of God. I have had sorrow and many spiritual blessings since I accepted the restored gospel.

I feel I am the most unworthy of God's children and sincerely ask the prayers of the saints, also that the honest in heart may be gathered in out here and a branch be organized. May we all live worthy of God's blessings in my prayer in Jesus' name.

Emma Burch.

GEARY, Okla., March 25

We have a good branch in this neighborhood though there are many against our belief, but that makes our faith that much the stronger. We have prayer meeting nearly every two weeks with good attendance.

There are quite a few of the Lamanites (Indians) across the river have joined the church and there is one among them that has the lung trouble and has been very ill for the past two weeks and has given up of living very much longer. But his people do pray and fast that he might recover or be relieved of his disease and I would like to make the request that all pray and fast in the behalf of this Lamanite brother that has the lung trouble.

Yours very truly,

James Williams.

DEPARTMENT OF
Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR.
1116 W. Walnut St., Independence, Mo.

As I attempt to take Sr. Goodwin's place among you, dear workers, I feel my inexperience and inability. My desire is to serve and to benefit and to be benefited, so I shall be glad to hear from our readers and to receive their suggestions and aid.

Madge Siegfried.

MOTHER AND CHILD.

I was privileged to attend an early morning prayer service on "Mothers Day," some months ago,—here in Independence.

A striking feature was the presence of the carnation or other flowers on the breast of almost all present. "In memory of mother!" This alone, indicated that unity of mind, and heart existed among us. Often more than one at a time attempted to pray, speak or sing. And from all, we heard of mother! (If only such sublime unity of thought and purpose could always characterize us in our labors! The flower of love adorning our hearts, in reverence for the wishes of the Father of us all.) Many a mother would have rejoiced to see the fear of God hold fast the heart of her child, and that he was consequently humbled and realized his weakness.

Young people do not realize until the care free days of the teens, and almost all of the twenties, have past,—what opportunities, what privileges and blessings have been theirs as a result of a mother's sacrifices and training.

And this means sadness, the keen sadness of regret and remorse; for seldom do they take the things of life, worked out and planned by fond parents and the guiding hand of Providence, as any thing but their just dues, and as a matter of course.

Worse—it seems the world of young get more heedless and exacting. My thoughts wandered to a member of the sweet sixteens—a charming Miss, whose mother had wept as she told me of her girl's wonderfully good characteristics and abilities, and how so often they were eclipsed by a selfishness and pride apparently born in her.

I was dumb at the time because of her grief and my inexperience, but I lost no time later, in relating my experiences at this service, and I said to her, that had the child been present, at that meeting she would have received the good she needed. Or if she were even accustomed to attending one of this nature occasionally, for there are not many of life's experiences, that affect one, young or old, such as do the testimonies of the young and the humble public confessions of their weaknesses and struggles.

Soon after the service opened, eight or ten young men filed silently down the aisle from a back room. And they all wore some white button-hole flower. And I thought, "They realize now—her worth; and maybe they always have: I hope so."

And I thought again of their meeting in the back room, and remembered similar services by other young men barely out of their teens, some few years ago; and which finally developed into this very eight o'clock Sunday morning prayer meeting, so largely attended now, by young and old.

They first met in the timber near the church, previous to prayer meetings, and prepared themselves through prayer to help liven the larger service. Next, they invited some of the girls to meet with them; and in one of the lower rooms of the church this dozen or so young people met regularly at eight o'clock on Sunday morning, a member of the priesthood in charge. Such feasts as we enjoyed!

But the influence of that hour did not end there; it went with us into our homes and from week to week we were thus strengthened; for we learned that one who realizes his weakness and tries to overcome, gains strength at each effort, even though he fail and fail—just so he keep on trying. A start like this "in the days of their youth" will prove a boon to the anxious parents; also, the Lord rejoices at an added opportunity to answer their prayers, by the sure striving of his Spirit with the young hearts.

EXPERIMENTS IN COOKERY

The main results of the experiments in the *ENSIGN* for January 30th may be summarized as follows:—

1. All foods named in experiment 1, contained some starch.
2. The temperature for cooking starches must be at or above the boiling point.
3. The starch particles of pure starch and flour must be separated by a cold liquid or by fat or sugar before being combined with a hot liquid as in gravies, etc. if a smooth product be desired.
4. Both rice and potatoes should be well cooked but not allowed to stand in water or overcook because they lose shape, become "soggy" or water soaked, due to the starch dissolving.
5. The presence of a large amount of cellulose, (woody fibre,) and unlike starches they must be cooked a longer time than otherwise.

Besides starches, fats also produce fuel for the body and, when used for deep fat frying should be hot enough to produce a deep brown on uncooked foods in 60 minutes and in 40 minutes on cooked foods.

What will be the effect on the temperature of the fat if too large an amount of food be tried at once? What is the effect on deep fat fried foods, when the fat is not hot enough?

The principal tissue building foods are as follows:—Milk, eggs, cheese, meat, nuts, and legumes, (peas, beans, lentils,) and unlike starches they must be cooked at a low temperature, as the following experiments will show:—

- Experiment 1. Heat one-fourth cup sour milk to the luke warm temperature; heat one-fourth cup sour milk to the simmering temperature; boil one-fourth cup sour milk 10 minutes. Compare results.
- Experiment 2. Dissolve the white of an egg in twice its volume of water. Strain through a cheese cloth to remove undissolved particles, if any are left. Heat the filtered or strained portion slowly to the boiling point and note all changes. Remove a part of the white as soon as it has coagulated sufficiently to do so. Compare this part with that which remains at the time of boiling. Which temperature gives the more tender product? Drop some egg white into cold water and a like amount into "near-boiling" water. What is the result? What should be the temperature of water in which eggs are poached? Why?
- Experiment 3.
 - (a) Cover an egg with cold water. Heat to 80 degrees C. Keep at this temperature 6 minutes. Note the appearance of the water.
 - (b) Place an egg in a pint of boiling water, cover, remove immediately from heat; let stand 5 minutes.
 - (c) Boil an egg 3 minutes in enough water to cover it. Open each egg at the expiration of the time and compare results.
- Experiment 4. Melt a small piece of cheese at a low temperature and compare with a like amount melted at high temperature.
- Experiment 5. Compare results in meat cooked as follows:—
 - (a) By placing 3 lbs. of beef rump in water at 100 degrees centigrade, (boiling,) maintaining this temperature one-half hour, then finishing in a freless cooker (4 hrs.)
 - (b) Repeat the conditions of (a), maintaining the boiling temperature 10 minutes, then reducing to the simmering point, to finish cooking (4 hrs.)
 - (c) Repeat the conditions of (a), maintaining the boiling temperature during the whole process of cooking (4 hrs.)
 Compare results as to tenderness, color, juiciness, and flavor.
- Experiment 6. Cut stewing meat into small squares, and divide into two portions,
 - (a) Cover one with cold water and let stand one-half hour. Then heat slowly to the boiling point.
 - (b) Place the second portion in boiling water; boil 3 minutes. Cut open one piece from each and compare.
 Explain differences in broth.

Why do we sear meats before beginning to roast or broil them?

N. B. Most of the experiments given above are taken from "The Application of Heat to Food Materials," issued by the Department of Household Administration, University of Chicago.

SERMONS AND ARTICLES

OUR WORK AMONG THE LAMANITES:

For several years past efforts have been made among the Indians of Oklahoma tending toward the establishment of the church among them, and not without success. Last year the work of baptizing began and the church has a respectable following among that people, the Cheyenne Tribe taking the lead in their acceptance of the true gospel.

Representing this people at the late general conference of the church, held at Lamoni, Iowa, were four persons of the Cheyennes, viz., Three Fingers, Chief of the tribe; Phillip Cook, known as the "Medicine Man," but whose relation to his people is that of spiritual advisor; his wife, Leah Cook; and a grand-daughter of the chief—Lulu Bearshield. Chief Three Fingers and Phillip Cook are not only members of the church, but have been ordained to the office of elder, and the latter being educated in English is quite capable of becoming a minister of the gospel to his people.

The Cheyenne Tribe includes about 5,000 Indians, and there are numerous other tribes having varying numbers, some as small as 400. The work has been started among the Otoe Tribe also, and the gospel message has spread to the Pawnees and other tribes, and many have become interested.

On April 11th by the provision of the officers of the general conference, the morning service was devoted to the interests of the Indian work, the time being occupied with addresses by the missionaries who had been working among them and the two Indian elders named above.

Another thought introductory to the addresses which follow is that the saints of the Reorganized Church believe that the Indians are of Israelitish descent, according to the teachings of the Book of Mormon which purports to be a history of their ancestors who came out from Jerusalem 600 B. C. and settled in America, growing into two great nations called Nephites and Lamanites after their founders Nephi, and Laman. The Lamanite people rejected God and the gospel at the beginning and entered into barbarism, and after 1000 years overthrew the Nephite people and the two amalgamated. The prophecies of the Book of Mormon indicate that many of the remnants of those early nations will in the latter days come again into the knowledge of God through the gospel and will rise in the scale of civilization. Thus the planting of the work of the gospel among them is in harmony with these prophecies.

ADDRESS OF ELDER HUBERT CASE.

In the opening remarks of this service, I wish to say that there comes to my heart a thrill of joy as I stand before you today, and have the honor of introducing to you two men of renown; though dusky they are. We call them the Red Men, and they are men who have participated in the affairs of state, and have been the representatives of thousands of their people in the affairs of State at Washington. Only one year ago, Chief Three Fingers, and Phillip Cook, the interpreter, have both united with the Reorganized Church of Jesus Christ.

I am going to read a little this morning, and especially in behalf of the young people of the church, who have been studying the Book of Mormon in the Religio work for the past several years, and have been feeling, many of them, that they would like to see the fulfillment of some of the promises made therein. It is a well known fact to the people to whom we are talking today, that this little volume came forth and was translated by the power of Heaven, when the God of Heaven sent his angels to bring forth the record of this benighted people who had wandered in darkness here for hundreds of years; and the spell or silence of more than a thousand years was broken by God's voice once more being heard from the heavens. And in the hearts of Latter Day Saints, whose heads have grown gray in the service of this work, there has been a looking forward to the time when the sons of Lehi would accept of this great gospel message, that we believe is absolutely true in all its hearings.

Let me call your attention to this point today, as I read a statement or two to you from the Book of Mormon. But this work did not start in one day among the Lamanites or Indians, and there have been efforts made in days that are past to get the gospel before them, but no man can accomplish one thing in this work without the aid of Almighty God. I believe now, by the past three

years experience I have had in missionary work among this people that the time is at hand for the gospel to be preached to them, and the promises of God to be fulfilled, and my strongest reason for believing this is the fact that from the time we began our work among them about three years ago, the Spirit began to work among that people, and it has gone like an electric shock through the tribesmen of Oklahoma, where we find something like twenty or thirty tribes. I started out to the Cheyenne tribe at Kingfisher one Sunday and met with these people, one of whom was a brother by the name of Leonard Tyler, who was buried last Saturday,—one of the grandest men I ever saw, and loved by thousands of people. He was standing, talking, in the house of Reuben Taylor when he had an open vision, and he said "There is a man coming now on the road, and he will step into our midst soon, and he is a servant of God, with a message to this people." Presently I stepped into the midst of the congregation; and he gave way and sat down over against the south wall of the house. The front room was filled with the men, and the dining room was filled with the Indian woman and children; and I stood there with the Spirit of God upon me and preached for an hour, and made a strong appeal to the people upon the line of the prophecy God has given to them, and told them that the promises made in this regard are true and this [The Book of Mormon] is the true history of the people.

I showed them the necessity of coming into the kingdom of God, and that it was more than a church. It was the ark of safety where God would take hold of their hands, as he did with their ancestors hundreds of years ago, which tradition is still among all the tribesmen of America today. After I got through, this man Tyler repeated this statement two or three times, "Good sermon" and told all the Indians to shake hands with me, and told me that day; "This is the first sermon I have heard. I have been a Christian for thirty years, and this is the first sermon I ever heard in all my life that the Spirit of God touched my heart," and he said, "It burned my heart and I want to hear more of that preaching." That Indian, my friends, that good old man Tyler, was touched with that sermon, and other Indians were touched as well, and sometime later I met with this same Indian, and in conversation with him, related the effect of that meeting upon his life and expressed his desire to come into this church, but asked for time.

In the meetings we have had in the past three years, I have spoken with the Cheyennes, and the Arapahoes, the Kiowas, the Cherokees and others, and some of the Cherokees have come into the church, and many of the Indians of other tribes in the western part of the state in the past two or three years, and it seems to me that God has more firmly fixed his work in their hearts; From these meetings we have had representatives of the different tribes, and upon one occasion, last September, there were five thousand Indians in one meeting at the Indian Fair at Watonga, and we had the opportunity of talking with that people and mingling with them, and this same man I referred to, Leonard Tyler, said to me, "Your gospel has just reached many of these Indians here and they are beginning to believe that you have the true church.

I believe the Spirit of God is doing that work, and it never could be done until God, by his Spirit, did teach that people. I wish to read, then, the statement of two men from the Book of Mormon.

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 pure and a delightsome people."—2 Nephi 12: 12, small edition.

And now because of their steadfastness, when they do believe in that thing which they do believe; for because of their firmness when they are once enlightened, behold the Lord shall bless them and prolong their days, notwithstanding their iniquity; yea, even if they should dwindle in unbelief, the Lord shall prolong their days until the time shall come which hath been spoken of by our fathers, and also by the prophet Zenos, and many other prophets, concerning the restoration of our brethren, the Lamanites, again, to the knowledge of the truth; yea, I say unto you that in the latter times, the promises of the Lord hath been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no placing of refuge, the Lord shall be merciful unto them;

and this is according to the prophecy that they shall be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true Shepherd, and be numbered among his sheep."—Helaman 3:8.

Was there ever a truer prophecy made than that very one? Look how the people have been driven and scattered to and fro upon the land and hunted like wild beasts until the Lord says, "I will begin to be merciful to that people," and he took them by the hand and located them in Oklahoma and other places, and in 1873 our Government began by appropriating something like ten thousand dollars for educational purposes, but now it runs into the millions, and today we have something like thirty to fifty government schools where these people can send their children, and have them educated in all things. And God, I believe, has touched that people and he has done this, in order to prepare them for the very work we have today to introduce among them. Today these people can speak English—The Chief here does not speak it, but the majority of them do. They speak just as good English as we do, and I have preached in English, and some of them could not understand, and for that reason we have the interpreter most of the time; and these people are beginning to believe in this gospel, and are beginning to give their names for baptism.

Nearly two years have passed since I set my heart upon taking the advice of the leading men when they said they believed it was the gospel of the Son of God, and I set my heart upon this point, "I will baptize the leaders among that people." They advised me to do that, and I am thankful that today on this platform are two of the leading representatives of the five thousand living Cheyennes today, one of the largest tribes of the state. We have baptized a number of the leaders among that people, and the Spirit of God is beginning to work with them, and by the manifestation of his power, we could stand here today and tell you of manifestation after manifestation that has been given confirming this gospel unto them. And taking into consideration the promises that he made that they were more firm and steadfast than their brethren, the Nephites, centuries and centuries ago.

Now, friends, we are going to get these people into the church as God will move upon them and we can bring them in, and when the Lord sets the seal upon their hearts, I believe like their ancestors of old, they will be firm as the Rock of Ages, and that is what we expect, and I am thankful this morning, that I have the privilege of saying to the people as we introduce these brethren to you for a short talk, that we have certainly felt glad to be in the work that we have done among that people—not that we have done wonderful things—I think we have simply started the work—that is all we have done, and it has taken patience, perseverance, faithfulness and prayerfulness.

I want to speak of one experience that has been the greatest confirmation to me of all my experience since I became a Latter Day Saint. Thank God, I was convinced that this work was true, and God has borne that witness to my heart that this church is the true church of Jesus Christ upon this earth. When I was working with these Lamanite brethren the past summer there came to me the supreme moment of my life. While sitting in the front room one morning I was instantly wrapped in a heavenly vision, and for one hour or more the Spirit of God surrounded me, and I saw the grandeur of this work, and I felt his power in that endowment of power that I believe we are entitled to, to qualify us for the service of God, as I never had experienced in all the days of my life. At the time the joy and the peace that filled my soul, and the grandeur of this great latter day work as it loomed up before me, under that divine power that surrounded me there during this period of time; passed the ability of mortal tongue to describe. I could not understand why such an experience should come to me upon that occasion. I understood it later—as I see the work at hand in such wonderful magnitude. A wonderful work, I believe, my friends, is to be done among this very people, and I believe that this was my preparation, for after this time I began to lead that people into the waters of baptism, and God by his Holy Spirit, has confirmed that people, until today we have living witnesses among them. We are pleased to introduce now, for your hearing, the eminent Chief, Three Fingers, living near El Reno, Oklahoma.

ADDRESS OF CHIEF THREE FINGERS, OF THE CHEYENNE TRIBE.

(The exact language of this and the succeeding address is preserved.—Editor.)

I thank God that he has brought me here before you as an Indian, as one of the Lamanite brothers, standing here before you, and I cannot understand your words, nor I cannot speak English at all, but I have faith in God. I had many experiences that I went through in my former years. I am a man of fifty-six years of age.

I have had the experiences of the other denominations or churches for several years, and I know what they talk about. And it has been just a short time ago since Mr. Case and Mr. Christensen came to us and told us about this new gospel, and ever since I heard their talks, I can feel that the Spirit touched my heart, and by that I know that it is the true gospel that has come to us.

When these missionaries commenced to talk to us about this true gospel, my head was just uncovered and I could see the glimpses of light in the way that they point us to go, and by following their advice and the promises that had been sent to us through their lips, I believe that my people will come, if the Lord will keep on sending his servants to that place.

Ever since I joined the church of these Latter Day Saints, that I feel better and had more joy in me than I have during the past life. Now I come here to learn. I come here to learn, and see what I can learn from you people, and I thank the Lord that I have learned from you, so I am here with you; and we say at this time, we need your help, we need your help in a financial way that there should be a home for these Indians where they can go and worship their God like you people—you have a place for your people to come and worship their God; and since if there is no home for us to go and worship, there will be a kind of draw-back, but if there is a home for us where we can go and worship our God, the other Indians will keep coming in, that they will see the interest that will be shown over us by attending to our meeting.

That is all I wish to say now.

Elder Philip Cook, interpreter.

ADDRESS OF PHILIP COOK, "MEDICINE MAN," AND INTERPRETER.

I have not any special topic or any subject that I wish to take up to interest you people, but having to look at your hymn that you sang, there is a paragraph there that strikes me, that I am going to talk about for a little while. The 4th stanza:

"Before your nations knew us,
Some thousand moons ago,
Our fathers fell, in darkness,
And wandered to and fro."

That means before you knew me, before you knew my people. You people were away across the ocean when I am living here alone. This was a goodly world for our Indians. God has blessed us in such a way so that we can live here alone, without having any troubles from anybody. He gave us all the game, all the fruits, so we did not have to dig the ground or work hard to make our living. These things were going on before you knew us.

Now some thousand moons ago there was a time when you people came over as foreigners. At that time you did not bring over this gospel. You were looking for a place where you can live; and when you came to my people you find that they had a gospel among them, and that Indian gospel was the gospel that the Indians had lived up to ever since they knew their Creator. We are here alone in this America. Red men, what you call, lived peaceably, lovingly and kindly.

Even at this time you never hear a word from the Indian that uses the profane language. We have no words that we can use in profanity. That shows that their God, their Creator, who blessed them here in this America has taught them that they must not use any other kind of language except the language that he wanted them to use. They were gospel people; they were praying Indians. They were great worshippers through sacrifices and offerings.

They believed in God—they believed that the Great Spirit, (what they termed as their God at that time), the Great Spirit can talk to them, if they shall go to the tree or fire, that God can talk to them most anywhere, and that was their way of worshipping in these times.

We have no written language of any kind, but by their traditional ceremonies that have been handed down to them from their ancestors even up to this time, the Indian is still keeping up these traditional ceremonies, the worshipping, like the white people have. If there was not any gospel for you, you would not have any way to worship God. The gospel is your God and teacher, and that is the way with these Indians in these times.

They have no written language or gospel that they can depend upon, but there is a way that God can work in the minds of these Indians, so that the Indians may know that they can worship God in their own way.

"Now the next verse says: 'Our fathers fell in darkness.' What makes them fall into darkness? They were living pure, peaceable; they were no darkness of their way of living, but if there was the gospel, my people would not have had to fall into darkness, but you people was the one that caused my people to fall into darkness. That makes why the Indian fell into darkness, because of the temptations that had been brought over by you foreigners. They are entirely lost.

Now after awhile, after sometime, the Baptist Missionaries, and the Congregationalist, and the Episcopalians, and the Lutherans, they send out their missionaries amongst us where we were and they come there and proclaim their church; each of these denominational churches claim that their church is the real established church of God; and while we learn these are the churches of God, we do not know what to do, because there are too many branches, you know if you was to go out here on the road, and strike another road that leads off, but looks just like the road you are following, and another road comes in there, you cannot follow two or three roads at the same time, and that is just the way that these denominational churches came to us. If we had two or three persons in us, we might divide ourselves and follow this other road, but we cannot do it. So I came in contact with the Baptist Missionaries. I work with them for 14 years, interpreting their preaching to my people.

Now through those long years I have been feeling, searching my true God where he could be found, but I have not found him yet. I can hear his promises by these denominational churches and by his servants, but I have not felt the Spirit that I ought to have felt. But these missionaries, your missionaries, Hubert Case and Christensen came amongst us where we had our meeting of our own worshipping our God in our own way. They came in there with this new gospel and I was selected as the interpreter for them, and while I am interpreting what they say, I had my mind on it, and when they get through, they ask us what we think of it. The boys say, "That is alright; I can feel that the Spirit seems to touch my mind, the Spirit was in the room when they were talking to us; and these missionaries asked me what I thought of it. I told them that I had to think it over, and study it over, and see how it would come out; because I have learned a good many other denominations' doctrines, and it is very hard for me to adopt this new gospel just the very moment I heard it. I got to study it over and think it over.

So about six months went by, and we had another meeting and I interpreted it, and they kept on asking me what I think of it, and I told them to wait a little longer, and so the last meeting we had before I joined the church, I got up and make a short talk to my people. Told them what I had learned at school, and the experience I had for these years when at school, and I told them that this is about the first time that I had ever heard a good sermon from God's servants. I told them that the Lord touched my mind and my heart, and that I can feel that the God of the whole universe is within me, and I told them I am going to join in; I am going to take this new gospel and I know it is true, and I want to live up to it as long as the Lord lets me live.

And I told Hubert Case, I am not only going to just join in the church, just to make others come in and follow me, but if the Lord wills, that I want to take up the work and put in my whole time to preach this gospel to my people; and so that is why I am here. I am here like a hungry man. I am here to see if there is any fragments dropped down from your lips, I will catch them. I am hungry after the word of God, and what I have learned from you people, I will take it back to my people, that it might do them some good.

And I have to say like what Chief Three Fingers, says, we need your help in a financial way. We must have a home for ourselves, where we can go and worship our God. So we ask you to help us in any way you can in reference to this church business.

ADDRESS OF JAMES YATES, ONE OF THE MISSIONARIES AMONG THE INDIANS.

We call attention to a statement of the Apostle Paul touching the latter day movement, when he said, "blindness in part is happened to Israel" un-

til the fulness of the Gentiles be come in." It is not necessary to make any particular further reference to this, for Latter Day Saint people to understand what it means; and if the time has come for that period of blindness in part that had happened to Israel, to be broken, and that our brethren of Israelite blood shall begin to see again the light of the gospel, it also means that in accompaniment with that, the fulness of the Gentile time is drawing near. Also in connection with that; that when the cup of wickedness of any people is full, there follows destructive disasters. The prophecies indicate this, and the pages of our newspapers show that they are true, and it is time that we, as his children, make an effort to stand in holy places before him.

We recite to you as briefly as we can, our work upon the way up here to the general conference, among the Otee people. We had been laboring among that tribe and one of the teachers in that locality had been hostile toward the gospel for sometime, and telling the people, "The old manner of religion is good enough for us." These Lamanites did have revelation from God among them, even before the gospel came in touch with them, and it has preserved their understanding of revelation from God by revelation unto the present time. The chief told his people, "We will not care to listen to the doctrine," but after awhile he came in touch with it himself, and listened through the interpreter, and a few short weeks ago I was called upon to enter his home, and he said through the interpreter to me, "Do you see this picture? He is my friend who has been dead now for some thirty years, and this man appeared to me in a vision in the night and spoke to me and said 'baptism is for the remission of sins, and this is the gospel and you should enter into this gospel work.' and he said furthermore, that the man, who had been dead thirty years, said that he himself expected to be baptized when he had the opportunity. He said he spoke to his wife concerning the matter and she told him she had been ready sometime ago, to unite with the church. She is an intelligent and interesting woman. I was delayed on my way to the conference by having to stop and baptize that man and his wife into the Covenant of Jesus Christ, the Church of Jesus Christ upon earth.

These things show the movement of the Spirit of God. What was it that brought the gospel to that man there? Was it the work of man alone? We might have preached to that man for years, and to no avail if it had been by man's power alone, but the heavenly Father, by the Holy Spirit has enabled us to do the work.

Elder Alva Christensen also gave an address which we are obliged to omit because of its length.

WHY AND HOW TO FAST.

Only sufferers and sinners will understand this. Because only sinners and sufferers are the ones who need it.

Don't be needlessly apprehensive at the start—this isn't a missionary tract. Missionary literature is distributed by persons who are good. But I, being both a sinner and a sufferer, am not good, therefore this is not a missionary tract.

Give me a hearing. Open your ears and your hearts to me, but close your eyes and your lips, Take what little good there may be for you, and leave the rest.

An extreme fast,—say from twenty to forty days, is just as apt to wreck a man as it is to rescue him. Unless it is properly conducted and completed.

Sane fasting never injured anybody, sanitary fasting has often done it. And people shrink from the fast because of the follies that usually accompany it.

Fasting in itself is purely a negative process. It must be supplemented by a positive regime. There are only two excuses for taking a crutch from a cripple; when you can give him a better one or when he can stand alone. The whole human race is crippled. And their crutch is the food habit.

I know people who have acquired the fast habit. They starve about a third of the time. Just as foolish as to eat all the time—and a lot more uncomfortable.

Having once solved the personal equation in fasting, you need not resort to it unless you care to. But how many have solved it? The great Messiah, before he voiced his message, had to take the extreme fast to get perfectly clear. And I have yet to find the freethinker who is more worthy of emulation than Jesus, the Master Christ.

Fasting is not merely denying oneself food. The extreme fast must be based upon, and adapted to, some dominant purpose. Some people fast with the sole idea of cleansing their bodies. I call that starving, not fasting. For health or purely therapeutic purposes, a number of short fasts would be better, ranging from two to seven days each, and occurring at intervals of about three times their own duration. Moreover their effect will usually be enhanced if you take acid fruit-juice unsweetened, in addition to pure water. The juice of a half-dozen oranges a day, or three lemons diluted, or half a pint of grape-juice in a pint of water; such gentle febrifuge, stimulant, laxative and germicide will hasten physical recovery perceptibly. Indeed a strictly fresh fruit dietary adhered to for a week or two every Spring and Fall would almost obviate any need for a fast at any time.

The fasting that I have in mind is not so much for health, although that is incidental to the other motives, but preferably for mental strength, psychic power, spiritual development and conquest of self.

During a long fast you learn for yourself what's the matter with you. Both physically and psychically. Because the fast reaches directly the three vital centers whence all disturbance, arises, digestion, thought and sex.

Be willing to believe. Man's one irredeemable error is to scoff at what he cannot understand and will not investigate.

People won't follow a long face, a full moon looks more inviting than a hatchet. Reform fails because it frowns.

The reason the world won't be reformed is because it shouldn't be. It should be instructed and inspired. But most of all smiled upon. The world wants truth but it does not want the errors, deficiencies and excesses of the professional exponents of truth. Whenever you find a man complaining that the people won't accept his message, you find a man whose message is incomplete. This is a digression.

You read in the annals of the church how many weeks a certain saint fasted. And you image to yourself a lugubrious visage, with cadaverous cheeks, compressed lips, aquiline features, furrowed brow, haunted eyes, palid flesh and a pitiable aspect in general.

How could you expect an audience or a live man of the world to be attracted by such a person, even though he had a message labeled "Truth?" We should smile more than we frown. Don't be anti-anything, be simply non. Sooner or later every knocker pounds his own thumb.

To eat for pleasure is to eat for pain; but to eat without pleasure is to eat without life. Soul suffers most when body seeks enjoyment for itself.

Work for the joy of working, play for the joy of playing, eat for the joy of eating,—and fast for the joy of fasting. In Doctrine and Covenants 59:3, we read: "And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or in other words, rejoicing and prayer."

I have been asked "How can you fast for enjoyment?" Well, a materialist can't. But a materialist won't ever undertake a conquest fast. So such are eliminated. Only those will enjoy a fast who can enjoy both soul and sense.

During the fast, you should be happier everywhere save in two small patches of your anatomy,—your palate and your brain. But they don't deserve to be happy, they have been insubordinate too long. After the first week or so, discomfort vanishes here also.

It might be well to state that during the first week of the fast, the enjoyment of your friends and neighbors will not be particularly enhanced. They'll make it worse for you and you for them. Very likely this effect of a longfast was the reason why Jesus retired from his friends and neighbors during his forty days fast.

We are told by our friends the metaphysicians that happiness is harmony. If that be so, you will find yourself growing supremely happy toward the close of a two-weeks', three-weeks', or four-weeks' fast. They say every fibre of your body will be attuned to nature, every quiver of your soul made seraphic with the melody of truth. That long lost child-sensibility will steal over you once more, a child being proverbially happy because its soul is fed on the inner forces of earth and air and ether; forces cut off from men by their grosser environs of civilization.

Habit is the "family-entrance" to that notorious resort called Hell. Most of the people who go

there use this side door. I do not exaggerate in thus defining habit.

Analyze all the crime, disease, and misfortune among men, and you trace it to a habit. Drink-habit, drug-habit, tobacco-habit, food-habit, passion-habit, worry-habit, gossip-habit, fear-habit, greed-habit, credulity-habit, hypocrisy-habit, and health-food-habit; these with a hundred more of their close kin are directly to blame for humanity's blind bondage to the surface form of things.

The only harmless habits are those newly-created by a self-conscious soul for its own individual use. No other habits are based on absolute sincerity. I was a Democrat, because my father was; a Catholic because my mother was; a classicist, because my teacher was; a beefsteak-eater, because my cook was. Needless to say I was "doped" all through, pardon the slang. Man, the only being with the upturned face, is the only being with the downcast eye. Is it not pitiful?

Small men are "creatures of habit," great men are creators of habit. This explains hero-worship. Since creature always worships creator. Either we make our habits or our habits make us.

A "bad habit" is a good thing, to outgrow.

Few souls are strong enough, brave enough, sane enough. But the soul in a thousand who is ready for the conquest fast is worth more than all the rest. The fast makes you free in more ways than I can mention here. The result of a properly conducted fast will be a complete change in life-habits.

Your thinking, your feeling, your believing, your desiring, your planning, your hoping, your loving, should be your own after the fast. It is safe to say they are not before you fast.

Every day of a long fast you will find your brain growing clearer. Keeness of discernment, depth of insight, quickness of decision, breadth of vision, finality of judgment; all this you may possess as never before.

The initiation of originality is a basic element in human power. This also the fast will enhance, perhaps awaken for the first. Great ideas are born in souls not content to adopt small imitations. And a soul strong enough to take an extreme fast in defiance of race-belief voluntarily puts itself in tune with the Infinite; in touch with creativity. And when God sees in one individual a soul that dare dream for itself, with a brain that dare think for itself and a will that dare act for itself, God loves that being peculiarly, blessing it in some special sense.

Almost invariably those who reject the letter of the Bible lose also its spirit. Because the Book of Books records some things that may be human superstition; the Freethinker denies therein more that is divine truth. God reveals to man only so much as man is ready for. So our light should be greater, rather than less, in comparison with the early seers and apostles. But they had the attitude of belief, some of us have the attitude of doubt.

Why and how do we lose our faith? Because we do not think, feel, and act for ourselves. That's all. In every crisis of life, comes the guiding whisper of instinct, intuition, inspiration, revelation or some other voice of the soul. But the din of the world without has deafened us, the shadow of appearance has blinded us, the advice of false friends has dissuaded us. Next time the voice sounds weaker. Presently it is still.

Then has doubt settled into despair. We have bartered the certitude of soul God gave us for the mazz of mind offered by men.

Briefly, the office of a conquest fast, is to establish the three kinds of faith I deem most vital; faith in nature, faith in self, faith in God.

Faith in nature insures health.

Faith in self ensures success.

Faith in God ensures abiding peace.

Courage, virtue, and spirituality may all be obtained and enhanced by the conquest fast.

Spirituality is not piety. Many a pious man is good, in spite of his religion. Good, but not spiritual. A corpse is always good.

Spirituality is not solemnity. It is not credulity. A man may be religious and ignorant. He cannot be spiritual and ignorant.

Spirituality is not regularity. Many a man who has not missed church a single Sunday for two years has missed God every Sunday for two years.

Spirituality is not loquacity, or loyalty or charity or subtility. Nor does spirituality attend seances for the purpose of materializing itself to order.

Spirituality is not authority. It resides in no book, is limited by no creed, and cares for no man's opinion. Spirituality is its own sanction. You cannot add to it by any revelation given another, you cannot take from it by any revelation denied

another. It in itself is final, nothing can make it more so.

Spirituality is not morality or poverty.

A man may be poor and immoral, a sufferer and a sinner, yet he may be spiritual enough to commune with God and receive revelations from him. And if he is an officer in active service in the church he may receive divine guidance in line with his official duties and prerogatives. All these things spirituality is not; what then is it?

Spirituality is a man's permeability with the inflow and outflow of the Spirit of God. It is the capacity of an incarnate soul to do two things; first to isolate itself from sense-elements and become stored with the primal pulse of Omnipotence; then infuse itself thus charged into whatever or whomever it touches. Any being is spiritual whose perceptions are all open heavenward and whose faculties are equally open earthward. Brain and body must be still while soul receives its endowment; then must brain and body rouse every atom for the materializing of the message. A dormant faculty in the brain; a dead fibre in the body; a thought of failure in the mind; a feeling of constraint in the heart; a stoppage anywhere, however slight, will make a man less spiritual by so much. It is a moral impossibility for a lazy man to be spiritual.

Perhaps this explains why so few clergymen are spiritual.

How to become spiritual? has been the perennial problem of church authorities for centuries. The answer is "by fasting and prayer."

The conquest fast reveals the insignificance of the brain. And this we must sense very strongly before we dare trust our souls. We might liken the brain to a telegraphic instrument, and the soul to a Marconi transmitter. One needs a network of mental machinery, the other a single flash of sunlight. We shall probably never be able to dispense wholly with telegraphic instruments. But nothing save the wireless can reach the ships at sea. There are many human ships disabled on the sea of life who need the wireless message from heaven.

The operation and results of wireless telegraphy and wireless telephony are types or shadows of the conditions that obtain when the divine receiving instrument in our being is in tune with the Infinite Transmitter at the throne of Truth.

The conquest fast refines the reasoning faculties. By a process of clarification it first frees the soul, then quickens the brain to fulfill the soul's behest. It should raise you to the acme of all your powers, or at least show you how to get there.

Inspiration, is not confined to any one creed. But anyone who places himself in a position to receive, will receive the Master's word, will receive light.

Fasting will not take the place of study and common sense, but it will stimulate both. It is not a panacea for human ills. One who enters a fast of considerable duration should do so with understanding. A phenologists should be consulted to ascertain your temperament. An extreme mental temperament should not undertake a long fast. Preferably a series of short fasts would be advisable. A person of high mental temperament might become insane through the effects of a two weeks' fast.

The physiological complement of fasting is elimination. The waste channels of the body, bowels, kidneys, lungs and pores, should be kept peculiarly active till the latent impurities released through the fast are brought to the surface and swept away. The mere stopping of the mechanism of digestion causes stagnation along the entire tract. So that extra precaution is required to offset this inertia. Here is a case in point. A certain hygienic healer of national reputation advised a patient to try a two weeks' fast. The patient consented, and forthwith stopped eating. That's all, just stopped eating, and elimination stopped also. Meanwhile the man was in agony, the good effect of the fast was lost, and the rightness or wrongness of the remedy could not be established in the minds of those who witnessed the perverted application. Simply because the healer forbade all artificial stimulus to elimination, he didn't believe in massage, he thought enemas were weakening, and he deemed cathartics the devil's ammunition. The folly of his course seemed to prove the folly of his theory. And so people judged. They condemned the practice of fasting, instead of the unwise practitioner.

Each fast must be governed by individual instinct. When the time comes for decision in a crisis, when the need for action arises, then must your own soul direct you, no voice from without is competent to do more than interfere.

Do not neglect to provide against the strain on the soul. It is no light thing to controvert in the space of a few days or a week all the habits of a lifetime and the thought heritage of a race; there have been newspaper reports of people made insane through fasting, through faulty fasting. There must first be an inner incentive, second an outer wisdom. Forced starving is more fatal than forced stuffing, since both soul and body protest. Fasting is never to be advised as a penance. Fasting is not sorrowing, it is rejoicing. You must want to fast more than you want to eat, before you can fast with absolute safety.

Decide on what purpose you want to fast for. Your answer will determine the time, the duration, the method and conditions of your fast. Discrimination of this kind will enable you to avoid confusion, hesitation, mistakes and disappointment. For instance, suppose you wish to strengthen your will power and establish your courage beyond assault. Then decide on a certain duration, five, ten, or fifteen days, and keep to it if the heavens fall. Suppose however you seek inspiration or revelation primarily. Then fast a day or two at a time; you cannot set periods and seasons for the Almighty. If your object be merely therapeutic, then a series of short fasts will usually bring better results than a single long one. Often the adoption of a specific diet will avail more to cure disease than any fast at all. Especially as few people are free to leave their home or their business for any length of time. If you work you must eat, and some of us feel rather obliged to work, in order that we may eat. Such an endless chain.

This question has been asked: "How can the average wife and mother manage a long fast, with her husband, her children, her household and her social duties to consider?" The answer is prompt and concise. "She can't."

Choose summer or spring for the conquest fast. Because fresh fruits and vegetables may be had before and after the fast. The temperature and atmospheric conditions favor purification. You can perspire freely without special effort. Sunbaths, moreover, are as indispensable to restore vitality as to quicken elimination. Nature attracts us to the open. You can't take a conquest fast in the house.

Prepare for the long fast by the experience of a few short ones. Otherwise you might think you were going to die the second day. Fasts of from one to three days or longer concluded safely may embolden those who haven't the nerve for a month stretch at first. The harder the struggle the greater the triumph. Judge for yourself how strong you are.

Plan work congenial but not compulsory. Under no circumstances attempt a long conquest fast while subject to the rules, orders, and suspicions of the average employer. You will lose more than you gain.

Don't even tell your friends and relatives you expect to fast. Unless perchance you are blessed with that rare gift, a comrade or sweetheart who understands. Go out camping; hire a house-boat; get lodgings at some distant farmers, coming in only at night; best of all, roll up a few accessories in a strong sleeping bag and big you to some solitary spot away from civilization.

The week preceding the fast, let your diet be wholly laxative. This to correct the invariable tendency to stoppage noticed the first few days of the fast.

During the fast, think of something besides fasting. Music or books will assist in this.

Devote the first three days to special elimination. That is, stimulate bowels, kidneys, lungs and pores to do double service. Fully half the benefit of the extreme fast is lost if impurities be allowed to remain in the body in excess of the body's capacity to expel them. Vapor baths are therefore in order; enemas; deep breathing exercises; abdominal massage; copious water drinking, hot unsweetened lemonade is most efficacious; friction baths; perhaps a single stomach lavage; even a dose of liver pills in case the colon flushing falls short of the stoppage. The usual headache will stop about the third day.

Drink at least two quarts of water every day. Acid fruit juice cannot be surpassed as an aid to elimination. Orange juice, lemon juice, grape juice, or limes, diluted in water are excellent. The juice of three oranges a day will allay fermentation, dispel noxious gases and lessen the mental strain of breaking, suddenly the eating-habit fastened on the race.

Break the fast with a morsel and a prayer. A single article is enough for the first meal, two will

suffice for the second, three for the next four. Eat whatever you crave most. Wait six hours before you eat the second meal.

Remember:—Forty chews to one swallow.

Once at an inquest I looked into a dead man's stomach but I didn't see a single tooth there.

Most of the foregoing statements were gathered from magazine clippings and medical books. Some of them are the results of personal experience and observation.

John C. Grainger.

MISCELLANEOUS

CONFERENCE NOTICES.

SOUTHERN INDIANA DISTRICT.—Semi-annual conference will convene with the Louisville, Kentucky Branch on Saturday, May 17, 1913, at 10 a. m. Reports desired from all branches and members of the priesthood.

H. E. Moler, Pres.
Chas. H. Fish, Sec.

645 West 29th st., Indianapolis, Ind.

KENTUCKY AND TENNESSEE.—Conference will convene on Saturday, June 7, 1913 at Bethel church near Cottage Grove, Tenn. Officers will be elected at this conference. We expect to arrange for a priesthood meeting during conference.

J. R. McClain, Pres.

SOUTHERN WISCONSIN.—Conference will be held at the Wheatville Branch, three miles south of Soldiers Grove, Crawford Co., Wis., June 14 and 15, 1913. Branches, and all holding the priesthood are requested to send their reports to W. A. McDowell, Soldiers Grove, Wis., not later than June 12. And all who expect to come by way of train drop a card in time to Phil. Dewanport, Soldiers Grove, Wis., and he will meet you at depot.

W. A. McDowell, Dist. Pres.

CONVENTION NOTICES.

SOUTHERN INDIANA DISTRICT.—Sunday school convention will meet at Louisville, Ky., Friday, May 16th, at 3 o'clock.

R. R. I. Wirt, Indiana.

Miss Ollie M. Ford, Sec.

CONVENTION MINUTES.

CENTRAL OKLAHOMA DISTRICT.—Sunday school convention met at Holdenville, Feb. 14, 1913. Bro. R. M. Maloney was chosen to preside. Reports from Holdenville, Terlton, Kingfisher and Snyder were read. Ripley Sunday school report was lost through the mail. Bro. R. M. Maloney reported they were trying to hold Sunday school in Oklahoma City. Reports from the secretary and treasurer were read. Officers elected C. T. Sheppard superintendent, J. E. Yates assistant superintendent, Delcie Bly secretary and treasurer, Sr. Crawley librarian, Sr. J. E. Yates superintendent of home department. Adjourned to meet at the call of the district superintendent.

C. T. Sheppard, Sec.

The Religio association of the Central Oklahoma District convened at Holdenville, Feb. 14, 1913. Bro. R. M. Maloney was appointed to preside. R. L. Herring was chosen secretary pro tem. The district Sunday school officers were elected as district officers of the Religio association. Instructions in regard to Religio work were given by Bro. Yates. Convention adjourned to meet at the call of the district officers.

R. L. Herring, Sec. pro tem.

PASTORAL.

To the Saints of the Seattle and British Columbia District, Greeting:—

We are entering into another conference year. It is due to us that we take a retrospective view of the year that has just passed with this thought that it has not gone not to appear again, but that it is on file to be called for at the appointed time when the books are to be opened and each one is to be judged by that which is written in the books.

There are so many whom it is impossible to see personally, therefore we have adopted this means of having a little talk with you. There has been committed unto us a work that pre-eminently above all else that exists by way of importance, and that is the custody of the plan of redemption, and strange though true our responsibilities begin when we learn of what our duties are. What are they? May be asked with all propriety, can we recall with what feelings of joy we entered into covenant relationship with our heavenly Father through the ordinance of baptism, and is it not a fact we wanted every one to know and taste of the joy we experienced by obedience to the word of God, there was nothing that seemed too hard for us to do that we may please him. It was then we received that Spirit that filled us with the ambition to do something for the master.

It is a high and holy calling to be associated with God in the redemption of our fellows, how wonderful it has been arranged that we may share the joys if we are willing to share the responsibilities and the sacrifices, some are called upon to leave home and loved ones for years of service with only an occasional parole. Is it a sacrifice? Try it. What was the first sacrifice? Earthly attainments. What was the prospect now for this world's goods? Others are called upon to make the sacrifice in another way, but it is much pleasanter to the writer's mind, to remain at home and pay to the Lord that which the law provides for, even our tithes and offerings, "And, again, thus saith the Lord unto you,

O ye elders of my church, who have given your names that you may know his will concerning you: Behold, I say unto you, that it is the duty of the church to assist in supporting the families of those who are called and must needs be sent here to the world to proclaim the gospel unto the world; therefore, I, the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts; Doctrine, and Covenants 75:3.

The following is as emphatic as the command to be baptized: "Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after today cometh the burning; for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up; for I am the Lord of hosts; and I will not spare any that remain in Babylon. Wherefore, if ye believe me, ye will labor while it is called today." Doctrine and Covenants 64:5. A great many have no tithing, but all of us have a little offering, if it is only a mite each month it will be acceptable to the Lord and it will be as much to your credit as though it was more, providing it is done with willingness that is not grudgingly given. Let it be with cheerfulness and with love for God and his work, "Behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful servant; wherefore he receiveth no reward. Verily I say, Men should be anxiously engaged in a good cause, and do many things of their free will, and bring about much righteousness, for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But be that doeth not anything until he is commanded, and receiveth commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." Doctrine and Covenant 58:6.

I appeal to you as your brother, send your tithes and offerings every month whether it be much or little, let us be as prompt with our heavenly Father as we are with our earthly obligations, you will be duly receipted if it is only 50 cents. Remember the address,

Wm. Johnson.

3618 Evanston Ave., Seattle, Wash.

To the saints and friends of the Eastern Oklahoma District

Greeting:—Having been appointed assistant minister in charge, I kindly and sincerely indulge your assistance.

The field is new to me and quite a large territory, and only three missionaries, Brethren E. A. Erwin, John Harpe, and myself, and of course we will not labor together very much of the time, and would be pleased to have as much assistance from the local brethren as possible.

We are all laborers together with God; not only the ministry but the brother at the plow or anvil. Let us all put forth our best efforts and as the Psalmist has said let us go with weeping, sowing precious seed, and at the end of the year our sheaves will be many. We desire as much as possible to follow the instructions of the Master to the traveling ministry as found in Doctrine and Covenants 122:7, and the hearty co-operation of all the saints to help us read the angel's message to the world, you could do this by informing us of any new places where we can enter in and occupy, and by your faith and prayers we humbly pray that we may have a prosperous year in our labors with you.

Brother Erwin lives in the district, Bro. Harpe will soon be there. My field address will be Wilburton, Okla., home address 421 Eubank Ave., Independence, Mo. Please let us hear from you isolated saints and of any new openings and we will do the very best we can to assist all. We are servants and not lords. Praying and trusting that when this year is past, we can say like Paul, thanks be to God who has given us the victory through Christ.

I am sincerely yours in gospel bonds,

W. P. Bootman.

Wilburton, Okla.

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DIED.

COLLIN.—Jane Ann Collin, died suddenly at her home in Steubenville, Ohio, March 9th, 1913. She was born at Llanbarndon, Carmarthau County, Wales, Feb. 10, 1849, was baptized, October 16, 1877, by Alma N. Bishop, with her children she came to America, November 24, 1907, and located in Steubenville. Funeral services at the home, conducted by Wm. Richards. Sermon by Adolphus H. D. Edwards.

BARROWS.—Sr. Hazel Barrows-nee McKean, was born at Lamoni, Iowa, April 9th, 1893, died at Seattle, Wash., March 29th 1913, she leaves husband, babe, parents, three sisters, and one brother to mourn her departure; she was a continuous resident of Lamoni for 16 years, then moving to St. Joe Mo. where she resided 2 years, and for two years past has lived in Seattle. Interment in Lake View Cemetery, sermon by Wm. Johnson.

TILLMAN.—Glen McLain, Tillman, son of Oscar O. and Hulda Tillman was born November 13, 1909 and died February 21, 1913, Theodore, Ala.; age 3 years 3 months and 7 days, funeral service from the Baptist church. Sermon by Frank Stiner.

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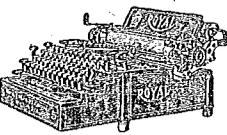
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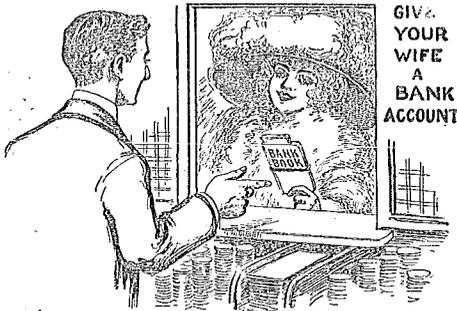
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CHARLES FRV, EDITOR
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EDITORIAL

THE WHEAT AND TARES.

The parable of the wheat and tares as related by our Lord in Matthew 13:24-30, with its interpretation in verses 37-43 outlines the history of Christianity from the days of Christ to the end of the world, and since it covers the time in which we live, it is worthy of a careful consideration.

SOWING THE GOOD SEED.

"The kingdom of heaven is likened unto a man which sowed good seed in his field." "He that soweth the good seed is the Son of man." Christ with his chosen ministry under the pure light of divine inspiration set forth the heaven-born truth known as the gospel, which was designed for the bringing of men to righteousness and salvation. God was interested in that sowing. He sent his Son and manifested to him clearly the things which he would have him say and do, so that every word which he should say and every act which he should do, would be untainted with error or wrong. Jesus in turn carefully instructed his disciples what they should say and do as they went out to sow the seed, and for a time permitted them to work under his personal supervision, but as he was about to leave them he said: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. They must come into closer touch with God before they would be qualified to carry the work of sowing into all the world; they must have the continual inflow of the "Spirit of truth" in order that the seed they should sow would be free from the taint of error as that which had come from the Master himself. Under this divine light was their sowing done, and the seed was good.

SOWING THE EVIL SEED.

"But while men slept, his enemy came and sowed tares among the wheat." "The enemy that sowed them is the devil." Satan is an enemy to all who work good, and his methods of opposition are revealed in this parable. By stealth, and while men—the keepers of the field—slept, he crept in, unawares to men, and sowed the evil seed "among the wheat." He had nothing good of his own to offer to men, and the evil he sought to force upon them they would not accept if it were presented in all the hideousness of its real character, hence his necessity of sowing it with the wheat that it might be cherished and preserved to bring forth a harvest of disappointment and eternal loss at the end of the world.

Satan did not leave the kingdom of God alone and go among the unbelieving or the heathen to sow his evil seed, but he went where the Lord had sowed his good seed and sowed his tares among the wheat. Error was planted in the field of truth. Wicked men were established in the place of the righteous, and it was at a time when men—the keepers of the field—were asleep—a time of darkness.

How literally has this portion of the parable been fulfilled! How truly did Jesus and the apostles tell that the night was coming when no man could work, John 9:4; that the kingdom would be taken by the violent, Matt. 11:12; that false teachers would privily (Satan's method) bring in damnable heresies, 2 Peter 2:1; that the man of sin—the

son of perdition—would be revealed, and that in the church where he would usurp God's place in counseling and inspiring men, but whom God would not destroy until the coming of his Son, 2 Thess. 2:3-8. Following the days of Jesus and the apostles there came a period when all the conditions described in these Scriptures existed. Revelation and inspiration through the Holy Ghost ceased, the holy men of God were destroyed, and with them went God's endorsement of the church which had become the habitation of false teachers and corrupt practices, and from the head of the corrupted body there flowed tyranny instead of love, revenge instead of charity, compulsion instead of persuasion, vindictiveness instead of kindness, falsehood instead of truth, lust instead of virtue; all evidences of the terrible sowing which had taken place. The darkness of that night was so great that the world itself has called it the dark ages. It was while men—the men of God—slept.

TIME OF GROWING.

"But when the blade was sprung up, and brought forth fruit, then appeared the tares also." The word "tares" is translated from the Greek word *Zizania* meaning *degenerate or bastard wheat*, and such a weed is found in Palestine to this day. One traveller says that it resembles wheat so much that it is with difficulty that it can be distinguished from it until it begins to head when the stalks are found to be shorter than those of the wheat. The wheat and tares grew together, they looked alike, and only by a careful investigation could they be distinguished the one from the other.

The parable shows that during the period of growth the tares would flourish with the wheat, the error with the truth, and the evil with the good, and that the evil would be in such a form as to be deceptive, being accepted as good. It is apparent that the tares cannot refer to the heathens in their unbelief and spiritual darkness, nor especially to the unbelieving and non-professing in Christian lands, for no one is liable to take either of these for "children of the kingdom," or their principles for the doctrine of Christ. So the tares must be sought for among the wheat, and false doctrine will be found with the truth. Yes, Satan's greatest work will be found within "Christianity," and he will be found "sitting in the temple of God," or that which was originally the temple, or church of God but which was corrupted and debased by his influence until divinity fled.

The history of the world shows the introduction of false doctrine and practices into the work of Christ until today more than a thousand churches professing his name teach as many different systems of faith and practice. The divided state of "Christianity" proves the sowing of the tares, for without them there would have been but "one body and one Spirit, . . . one Lord, one faith, and one baptism." Eph. 4:4. The truth has not been destroyed from the earth, but it has been mingled with error so intricately that men who have sought and accepted the truth have been under the necessity of unconsciously accepting and supporting the error, just what Satan designed in sowing the tares, and on the other hand men who have perceived the error have been inclined to reject the truth in order to avoid accepting the error.

TIME OF HARVEST.

"In the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them: but gather the wheat into my barn." "The harvest is the end of the world; and the reapers are the angels." No interference by the Lord would take place until the harvest time when he would send his angels to separate all represented under the term wheat from all represented under the term tares. The line of distinction would be drawn between truth and error, between good and evil, and between the righteous and the wicked.

The work of separation is to come before the end when the burning takes place. It is to be accomplished by the ministrations of angels, which is contrary to one of the teachings of "Christianity" so called which declares that angels do not, and will not, minister to men as anciently, (one of the tares). It will of necessity require some time in

which to accomplish the work, and as in every other work in every age, men will be called to assist.

THE GATHERING.

"Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." One feature of the work which God would do through his angels at the time of harvest is the gathering together of the wheat into the barn. The tares are to be gathered in bundles in the field for the burning, but the wheat will be gathered into the barn.

According to this parable there must be a gathering place for God's people just before the end, and many prophecies of Scripture agree that God will gather his people Israel in the last days.

THE HARVEST BEGUN.

In these last days God has again opened the windows of heaven and his voice has been heard among men. The word of truth which has been shrouded in mystery and superstition through false tradition and vain practices, has been clarified through a new revelation of God's truth. Angels have come restoring the lost power and authority belonging to the gospel, and through their ministrations the place of gathering has been pointed out, and the gathering together of God's people is made a part of the gospel work in this dispensation. The gospel is being carried throughout the world where the upright upon coming in contact with it recognize it as the pure gospel of Christ unadulterated with the errors of the dark ages, and those who come in become the children of God and are prepared for the gathering.

It is the "dispensation of the fulness of times" when God is gathering together in one all things in Christ, both which are in heaven, and which are on earth." (Eph. 1:10). It is the time when iniquity abounds, and the love of many waxes cold, when men have "a form of Godliness but deny the power thereof," when forms of worship are multiplying without bringing the world nearer to God. (Perhaps these multiplied forms are some of the bundles). All the developments of the times are in fulfillment of the parable so fittingly used by our Lord, and since so much has been fulfilled we have confidence that all will be, and that God's people will be gathered in preparation for the coming of their Savior.

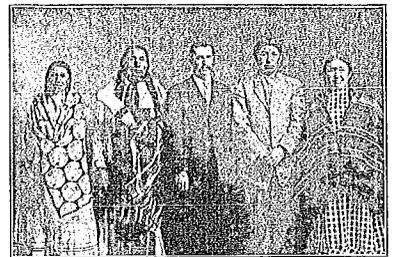


Photo by Chas. Brackenbury, Lamon, Ia.

SOME LAMANITE SAINTS

In the middle stands Elder Hubert Case, the missionary who opened up the church work among the Indians of Oklahoma. At his left is Chief Three Fingers, head of 5,000 Cheyenne Indians, with Lulu Bearshield his grand-daughter at his side. To the right of Elder Case is Philip Cook, an educated Indian, the most influential man of the tribe, and occupying the position of "Medicine Man" or spiritual advisor; with him stands his wife Leah Cook. These Lamanites have been baptized into the Reorganized Church of Jesus Christ within the last year, and Chief Three Fingers and Philip Cook have both been ordained elders and made ministers to their people. All were in attendance at the recent general conference at Lamon, Iowa.

"WHAT'S IN A NAME?"

By the recent changes made in the quorum of apostles there has been put upon the record an interesting combination of names. Among the apostles we now have such ancient names as Peter, James, John, Paul and Cornelius. While the names are ancient the men are modern,—living apostles.

We are informed that since the Curtis-Carl debate at Joplin twenty-five have been baptized including the deacon of the Baptist Church who was presiding moderator at the debate, his wife and daughter. Bro. Curtis is also to hold a debate with Elder W. G. Roberts of the non-progressive wing of the Christian or Disciple Church, at Iuka, Kansas, beginning May 15th and lasting twelve nights. Also a twelve night debate at Lucerne, Kansas, with Elder Wm. Ellmore of the same denomination beginning June 9th, Judging by the results of the Joplin debate there is no occasion for anxiety in the prospective ones.

INDEPENDENCE ITEMS.

Delightful rains fell during most of the day on Sunday refreshing and beautifying the landscape and giving hope of a bounteous harvest. The showers of material blessing but show the loving kindness of our heavenly Father as ministered to all men, and represent higher blessings of the spiritual life which are freely bestowed upon all who put themselves in a condition to receive.

Elder M. H. Bond was the morning speaker and Charles Fry spoke in the evening. The afternoon sacrament meeting in charge of Bro. W. H. Garrett, R. Bullard, and others was strengthening to the saints, encouragement being given through the spiritual gifts.

A parents-teachers' club of the Columbian school has recently been organized with Mrs. A. L. Yingling president, Mrs. D. J. Krahl, Mrs. A. Mills, Mrs. Wm. Aylor and Mrs. R. C. Brocaw, associate presidents, Mrs. George Eastwood secretary, and Mrs. Profit treasurer. The club is organized under the auspices of the National Congress of Mothers, and its work is designed to deal along the line of child welfare in relation to education. An open meeting was held at the high school Tuesday evening in which the work was discussed by leading educators.

The interests of the work at the Walnut Park Mission are being maintained by the saints in that part of the city, the Sunday school and Religio are growing, and the interest in the church services is good. Elder George Jenkins preached Sunday morning and Elder George Shearer in the evening.

Bro. John Zahnd has been placed in charge of the Englewood Mission. This is a mission to the west of Independence which has been carried on for some time by Bro. W. O. Hands with good success.

The monthly business meeting of the Independence Branch was held Monday evening. Considerable business of a routine character was done.

Bro. Edward Rammie who has labored under affliction for some time has recently undergone an operation for its removal at the Independence Sanitarium. His many friends will be pleased to know that it was quite successful, and that he is improving nicely.

ST. JOSEPH, FIRST BRANCH.

Several weeks have elapsed since last we invaded your columns, but in the interim we of the first branch have not been idle. Far from it.

We have had the gospel story told us, both interestingly and entertainingly, not only by our regular pastor but by others, among them Bro. Ed Miller, Russell Archibald, and Alvin Knisley. And truly the sweet old story is ever new and we never tire of its beauties.

During general conference in the absence of Bro. Goodrich we were privileged to witness the first efforts of two of the fledglings from our home nest, to soar into oratory. We refer to Priest D. C. Wilke and Elder Roy R. Fifer and to say that the attempts were brave ones, is but mild commendation. They showed an unexpected strength, and some day we have no doubt they will leave the home nest and go forth to carry the glad tidings to other honest hearts.

We have been cheered and encouraged by the splendid reports from the late conference. Truly it was a momentous one, and a thrill of new life seems to have sent its waves circling over all the earth among all the saints, reviving and refreshing and inspiring them to renewed diligence, a more complete consecration, and a glad realization that God still acknowledges this people.

During the conference we were rather upon the ragged edge of anxiety lest we be left without a shepherd (and if ever a flock needed one we do) but we tried to pray in faith and resignation to God's will and now we are joyfully relieved to find so excellent a provision made for us. While we do not forget our dear brother Goodrich and the good work of his ministry among us, and his blameless life before the people, and while we are sad indeed to part with him, yet we are glad that our heavenly Father moved upon his servants to send us one whom we feel sure will be in every way competent and willing to carry on the work here, and we take pleasure in welcoming Bro. B. J. Scott among us, and trust every member of the branch will rally to his support nobly.

Sunday, April 27th, Bro. Goodrich preached his farewell sermon, and tears flowed unrestrained from the eyes of those to whom he has endowed himself in his six years' ministry among us, as they listened to his farewell words, and we feel sure there was not one who did not in their heart, bid him God speed in his new field of labor.

May 4th Bro. B. J. Scott preached two excellent sermons to large and attentive audiences in which he was blessed by the Spirit to our edification and instruction.

On this date the regular sacrament service was observed at five o'clock. A goodly number of the saints partook of the sacred elements, thus renewing once more their covenant with the heavenly Father. The prayer service following was all too short.

Our Sunday school is holding its own bravely, and steadily encroaching on the ranks of the enemy, and the neutrals, we achieve as new members are being recruited from both sources. Activity is the slogan of our superintendent. He has the advancement of the school very much at heart, and results follow of course.

The Religio also is keeping up splendidly, nice programs and good prayer meetings, etc.

These two auxiliaries are our joy and pride. The piano committee will give a social next Monday evening. A nice program is promised, also refreshments. Obviously the proceeds will go to the piano fund. There will be baptism next Sunday at 5:15 p. m.

Sr. Maggie Wright of Burlington, Iowa, and Sr. H. E. Wilke and daughters, Violet and Margaret, of Jacksonville, Texas, worshipped with us Sunday.

ST. JOSEPH, THIRD BRANCH.

Since the last contribution to the *Ensign*, our little branch has made a very noticeable improvement. A time card was introduced in the Sunday-school, reading in large black letters, at or before 9:45, "I am on time," after 9:45, "I am tardy." Nine star classes were also organized. An interesting competition is now under way.

March 2d, Bro. Toddiken preached in the evening on "The parable of the pearl of great price." A question of interest to all was asked, "Do we as saints value the pearl of great price as highly as we should?"

The Young Woman's department of the Auxiliary for social service gave an open meeting, March 18th at the church. After a short extra fine program, refreshments were served, proceeds for the benefit of the piano fund. The young ladies with Sr. Grace Knowles as superintendent are straining every effort for the advancement of their department.

Bro. J. E. Yates stopped at St. Joseph en route to his mission and preached a sermon, his subject being "The Indians." He told many interesting facts that were new to his hearers. One peculiar trait that he forcibly impressed upon our minds was their quick perception of the Spirit of God, or the Great Spirit as they express it.

Last Religio meeting our program varied from the usual plan. After the lesson study those present enjoyed an old fashioned spelling bee. Sides were chosen in the good old way and the match finally ended in a tie, four persons standing on each side who couldn't be spelled down. The evening was decided to be quite a success by everyone.

Grace Woodside.

ST. LOUIS, MO.

The young people's prayer service, April 20th, was reported as having been especially good. Our superintendent, Bro. H. C. Burgess gave a very interesting talk to the Sunday school, his subject being "Monotony."

Bro. E. C. Bell was the speaker at the eleven o'clock hour, his theme being "Christ brings life." The evening of the same day our pastor, Bro. Archibald, was the speaker, using as his text, "Christ and his Father will take up their abode with us if we keep their commandments."

The morning of May 4th Sr. Anna DeJong gave a very interesting talk to the Sunday school, her theme being one of the sweetest, that of "Mother."

The Peace Congress which was held here in St. Louis, May 2d, was good fortune to us, for we were privileged to receive two excellent discourses through Apostles Sheehy and Rushton, who with Bro. Archibald and T. J. Elliott of St. Louis, were appointed by the conference as delegates to represent us as a church. Bro. Sheehy delivered the morning discourse. In his opening remarks he commended the St. Louis choir, who under the direction of their leader, Bro. Bell, had just rendered two beautiful anthems. His theme was "Other foundation can no man lay than that is laid, which is Jesus Christ." He preached for the Lansdowne saints in the evening. Bro. Rushton occupied in Lansdowne in the morning and spoke for us in the evening, his theme being "Peace." May God's blessings go with them in their work. Bro. Joseph Betts of Belleville, is seriously afflicted and we sincerely desire the prayers of the saints in his behalf. He was remembered at the sacrament services in St. Louis and Belleville and we trust he will be raised up.

Sr. Gall reports good news from a visit to her mother in Oklahoma who was seriously ill, but through not of the faith was administered to and received a great blessing.

Sr. Wm. Anderson of Lamoni who was called here by the death of her brother, has been in attendance at church services.

Elizabeth M. Patterson.

2739 Greer Ave., April 5.

SECOND ST. JOSEPH BRANCH.

General conference is over at Lamoni and people here are beginning to ask for the news of our branch.

Four more heads of families were baptized recently by Bro. F. R. Gist and Bro. J. L. Bear all of whom were left almost persuaded to enter the waters when Elder J. S. Roth held his series of meetings here which closed for conference, at which time he baptized eight choice men and women. Those 12 disciples came out for the first time to hear this forceful speaker.

We think that Elder Roth has a method of preaching that is plain and easy to be understood by the out side people that his way of putting the real thing before them whether they belong to other churches or non members when they come out a few times they are sure to come into the fold sooner or later. Elder Roth visited the writer and family on his return home from conference and was glad and rejoiced when he learned that four others had been baptized.

It is a grand sight to see such large audiences in attendance. We hardly know some times how to make room for so many people.

Our prayer meetings are a spiritual feast even to those who never came out before, and the outward spiritual manifestations are frequent.

Sunday evening the 4th at our prayer meeting Bro. August Ehlers sang to the tune "Nearer my God to thee" by the Spirit a hymn beginning "Nearer my Saints to me." The writer and Bro. Ehlers being in charge of this meeting.

The step daughter of the writer, Miss Lucile Erler will soon begin to report all prophecies, songs, sermons, etc., as she has about completed her course of study in stenography

and typewriting, having first tried her hand at reporting two sermons delivered by Elder Roth here during his meeting.

April 26-27, we had a two days meeting in charge of Elder I. N. Roberts of Stewartville and Bro. Middleton of Edgerton, large attendance was reported and a good time enjoyed.

The writer was appointed to go to the Okalida Branch to hold a two days meeting there which he did, his wife accompanying. Bro. Benj. Constance was also appointed to go but could not get away and appointed in his stead Elder F. B. Farr, to assist me.

We had good meetings, well attended by people not in the faith. The president, Elder Colman Suider and family and his mother entertained us nobly while there. The choir singing was the very best, and we believe about all took part in the prayer meeting.

Elder I. E. Yates of Guthrie Oklahoma, missionary among the Indians preached Wed. 21st to a large audience at our branch. He had a very large and attractive chart showing advancement and progress in inventions from 1830 to the present time.

A. A. Richardson.

May 5, 1913.

LAMONI, IOWA.

The annual conference of 1913 is among the events of the past, a matter of history, and over the results very much satisfaction has been expressed by many and perhaps by all who were present. During the first part of the time the weather was too rainy for comfort, but wherever they were found the saints were not gloomy but optimistic, in the main. There were some apprehensions but these largely disappeared and nearly all rejoiced in the things wrought for future guidance. Confidence and hope increased, especially near the close and at the end. The presence of the Lamanite saints, two men and two women; intelligent, honest, and worthily looking people of the red race, was a cause of satisfaction and pleasure to all the gathered saints.

After the session came work for the quorum of twelve, the High Council, the bishopric and for other administrative bodies of the ministry who tarried awhile.

On Sunday April 27th, the sermons in the Lamoni house of worship were by Bro. G. W. Thorburn and J. C. Crabb, the first named being of the missionary force appointed to Montana and the other appointed to Saskatchewan. For a man of his age, Bro. Crabb holds out with remarkable vigor.

At the two homes for aged saints the speakers that evening were Bro. O. B. Thomas and F. M. McDonald. Bro. Thomas is sent to Eastern Iowa, this year. It is about forty-five years since he began his ministry work in the Hopkins Branch, Allegan county, Michigan.

Previous to the general conference, Bro. R. M. Elvin visited the town of Worth, Missouri, and preached about a week, thus continuing work which he began last year.

Since writing former notes some faithful and beloved saints have passed to the world beyond. I give here brief statements of their lives:

Susannah Atkinson died April 23rd at the age of nearly sixty-nine years. Her husband Levi, died last year. Both were members of the church during a long period. She was baptized at Franktown, Nevada, in 1870. They also lived at Kewanee, Illinois, and came to Lamoni about thirty years ago. She was a diligent worker in the church and in all her life duties. Her five daughters were all at her bedside before her death, one from Nevada, one from California, two from Chicago and one living in Lamoni. Bro. John Smith preached the sermon, assisted by Bro. R. M. Elvin and H. A. Stebbins.

Bro. Erasmus Martin, member of the Evergreen Branch, died at his home seven miles from Lamoni, April 25, aged 56 years. Born in Denmark in 1863 he came to America in 1871 and to Iowa in 1875. Received the gospel in 1893, baptized by Bro. T. J. Bell, and made an unexcelled record for honesty and worthiness of life. He leaves a wife and seven children. Services were held in the Evergreen chapel on Sunday, April 27th. There was an overflowing house of Saints and non-members in honor of his memory. Bro. A. B. Young and D. D. Young, conducted the services and Bro. H. A. Stebbins preached the sermon.

Sr. Isabelle, wife of Bro. John Midgordon, died April 27, aged fifty-three years. Consumption caused her declining health for long years. She was baptized in 1874 at the well-known Mission Branch, La Salle County, Illinois, by Bro. Thomas Hougas. In 1888 married Bro. John Midgordon and he and two sons survive her. They moved from Illinois to Lamoni about two years ago. Funeral service in charge of Bro. John Smith. Bro. J. F. Garver preached the sermon.

Another death was that of Juanita Gertrude, infant child of Bro. and Sr. Samuel Young, grand-child of Bro. and Sr. David D. Young of the Evergreen Branch. She was 7 months and 27 days old and ill from time of birth. The parents now live in South Dakota but the mother was here visiting her parents, when the child died. Funeral service in charge of Bro. Oscar Anderson. Sermon by Bro. H. A. Stebbins.

Some other aged and feeble ones have been failing and may go soon.

On yesterday the speakers here were Bro. F. A. Smith, O. B. Thomas, Frank Hackett and J. D. Schofield. At An-dover, Bro. John Smith filled the appointments. A week ago yesterday Bro. D. C. White and August Johnson occupied there, and Bro. R. M. Elvin at Bloomington chapel.

I learn that in the Bloomington Branch four were baptized yesterday by Bro. Vaughn Bailey, his first baptisms. They were confirmed at the sacrament and prayer service by Bro. L. G. Holloway. Owing to the continued rain he did not preach although he went out for that purpose. Several were baptized in the Lamoni font during the conference and one since then.

Alfred.

NEBRASKA CITY.

Sunday, the 27 was a splendid day here; all life seemed filled with renewed energy. Our beloved pastor H.

May 5th.

A. Higgins gave us a good sermon Sunday morning his text being "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." We can say the spirit of the Lord was with him in great power.

Field our Religio class as usual at six thirty Sunday evening with good attendance, and close attention. Bro. Higgins gave us another good sermon in the evening.

The young people of the church are forming a choir, making themselves ready to take the place of the older ones. They have choir practice every week.

Mrs. E. D. Briggs.

THE ROUND TABLE.

Please explain Genesis 6:2

The inspired version makes it plain in the following: "And Noah and his sons hearkened unto the Lord and gave heed; and they were called the sons of God. And when these men began to multiply upon the face of the earth, and daughters were born unto them, the sons of men saw that their daughters were fair, and they took them wives even as they chose. And the Lord said unto Noah, the daughters of thy sons have sold themselves, for behold mine anger is kindled against the sons of men, for they will not hearken unto my voice." Gen. 6:1-3.

Is it right for L. D. Saints to be regular attendants at the services of other denominations, and to send their children to their Sunday schools, when there are no services of their own to attend?

This is not a question of right or wrong but of what might be wise to do under given circumstances. Generally we would prefer to attend, and have our children attend the services and Sunday schools of some denominations than to attend none. Where there are several children in a family, parents might do more for them by holding a Sunday school session at home teaching them the truth; but any church would be better than turning the children upon the streets upon the Sabbath.

Is the word millennial or millennium found in the Bible?

These words are derived from the Latin word *millie* meaning a thousand, and often applied to that period of 1000 years described in Rev. 20. They are not found in the Bible.

Please explain the tithing law.

Tithe means tenth. Tithing as understood by the church today is one tenth of the increase rather than the income as some teach. When a man comes into the church, whatever he possesses is his increase up to that time, and the Lord requires one tenth for the accomplishment of his work. His increase from that time should be tithed annually or at other periods. This system is absolutely just and equitable for every man helps according to his ability, and the man who has gained nothing owes nothing, if he has gained a little he pays a little, and if he has gained much he pays much. To tithe the income is not just for men's incomes do not represent their ability to pay. The law of Christ further provides for offerings and consecrations for those who are in a position to make them.

Please explain: "He that is tithed shall not be burned"

The passage refers to the time of the coming of Christ when "all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in babylon." Those who are not living under the law of Christ will not be able to stand when he comes in glory. See Doctrine and Covenants 65:5; Malachi 4:1; 2 Thess. 1:8.

Where did Lehi land in America? trace his journey northward. Locate the lands bountiful and Desolation.

The Committee on archaeology appointed by the general conference in 1894 concluded that the place of Lehi's landing was upon the western coast of South America, not far from the thirtieth degree of south latitude. This is near Valpariso. From the landing place they "journeyed in the wilderness" probably east and north, and it was probably not far from the coast that Lehi died. The colony divided into Nephites and Lamanites, and in time the Nephites moved northward and established themselves at a place they called Nephi, which the committee locates in Peru, at Cuzco. Still later when the Lamanites had followed them endangering their existence they moved north to the coast of the Caribbean Sea where they attained their greatest strength. Bountiful is supposed to have included the Isthmus of Panama, with Desolation to the north of it.

CORRECTION.

In issue of May 1st, in editorial "Accepting a Revelation" on first page, last line of first paragraph in third column should read "the church under Joseph Smith was in no wise responsible for it," the word *no* having been inadvertently omitted.

CORRESPONDENCE

GREENWOOD, S. D., April 6.

Dear Ensign:—I would like to tell through your columns a little of my experience of late. On the 1st of January of this year I received an appointment to the Indian school here, the Yankton Training school as teacher of the higher grades. I came at once, bringing my boy with me. He is in one of my grades.

This is a boarding school with about 90 pupils. I find the work agreeable. They are apt pupils in some branches. We have to cut out a great deal of the technical part of grammar, music and arithmetic however on account of their inability to reason well. Any branch that they can master by the use of their eyes, or ears, or hands, they progress in swiftly. They write beautiful hands, spell perfectly, draw and sing well. They are affectionate and are easily governed. I have become really attached to them. They seem to like me very much. I feel no difference in my affection for them and the white children I taught last winter. I often think of this little poem in connection with them:

"Beautiful faces are those that wear
The light of a pleasant spirit there,
It matters little if dark or fair."

They look so nice when they are ready for Sunday school. The boys have blue suits and caps, military style. The girls wear gray dresses trimmed in red or black braid, with large bows of ribbon on their hair. I am proud to take them to Sunday school every third Sunday.

There are two churches here, the Presbyterian and the Episcopal. The kindergarten teacher accompanies those who attend the former and I those who attend the latter church. The minister has asked me several times to play the organ or teach a class and I have always done so. This morning he seemed to have no helpers but he never asked me to take a class, so after Sunday school I told him that at any time I could be of any help I would be perfectly willing to do so.

He thanked me in a very gentlemanly way but said he would like to ask me more about my faith and the church to which I belong, and asked if I would let him read some of my church literature. He said "Some say, that you have come in here as a missionary from the Utah Mormon church."

I told him as much as I could, in the few minutes we had between Sunday school and church, of the differences between us and the Utah church and also told him that I would certainly be pleased to have him read our literature, that I had none with me but my weekly papers the *ENSIGN* but that I would send and get some others for him. I have run through all my late *ENSIGNS* marking the places bearing on the subject and find plenty in them to convince any fair minded person that we are not guilty of the crimes of which we are accused. I believe this has come as a direct answer to my prayers. I have prayed that the people here might be made to know and understand what we believe, so they would not think of us as Mormons, but there seemed no chance unless I would just walk up to them and say "I am not a Mormon," which of course would have sounded aggressive as well as abrupt.

Mr. McGeorge was here a couple of weeks last month. Business called him back to Oklahoma however. I will be here until the last of June then I will return to Oklahoma for my vacation. I hope I will be able to be there for a reunion. Please renew my *ENSIGN* for another year and send me the enclosed list of tracts I haven't offered my literature to anyone yet but they better not ask me for any if they don't want it for I am only too glad to give it to them.

People seem to think we have something we are ashamed of. They don't give us credit for having sense enough to get out of a place even if we found it to be the wrong place. I told the minister that if there was polygamy in this church I would not have remained in it and neither would my husband. He said he was very glad to hear me say it and he would like to read some of my papers. He seems very open and straightforward about it. I hope and pray that I may be able to convince him that my church as at least as pure as his own, in origin as well as faith and practice.

The minister at the other church has been a missionary to these Indians here for about 50 years. He has lived among them and speaks their language as fluently as they do themselves. The morning services are in the Dakota language at both churches. In the evening they are in English. My heart yearns over these Lamanite people when I see them feeding on husks when this beautiful restored gospel huds out so many precious promises to them. I enjoyed the vision mentioned in one of the late articles in the *ENSIGN* about them helping to build up Zion.

Easter Sunday there was a meeting in the afternoon in which several fine looking Indian men spoke in their own language. Their oratory impressed itself upon me even though I could not understand a word they said. I have to attend a dance every other Friday night given for the benefit (?) of the pupils. The employes all have to be present and look after the children. The Fridays in between are devoted to social games and plays for the little folks. I enjoy these because they seem to have such a good time, with our help. I must not occupy too much of your valuable space. I would like to know if there are any Latter Day Saints near here. I would be pleased to meet them. Trusting in the final triumph of this gospel of peace I am

Your sister in the Faith,
(Mrs.) Alice M. McGeorge.
Greenwood, S. D. care of Yankton Training school.

INDEPENDENCE, MO., March 30.

Editor Ensign:—I herewith present to the readers of the *ENSIGN*, what I believe to be a very valuable point in the controversy over the question as to the consciousness of the soul between death and the resurrection. This item I have never seen presented in any of the many arguments I have read on this great question.

In the following texts of Scripture where the grave is unquestionably meant the Hebrew word is "geber," proving almost beyond question that "sheol" should never in any

single instance have been translated "grave" as it is so many times in the King James translation, but should have been always "hell," or the "unseen state" of the dead.

Genesis 50:5; 2 Samuel 3:32; 2 Samuel 19:37; Exodus 14:11; 1 Kings 13:30; 1 Kings 14:13; Numbers 19:16, 18; 2 Kings 22:20; 2 Kings 23:6; Nehemiah 1:14; 2 Chronicles 34:4; 2 Chronicles 34:28; Job 3:22; Job 5:26; Job 10:19; Job 17:1; Job 21:17; Psalms 88:5; 88:11; Isaiah 14:19; Isaiah 53:9; Isaiah 65:4; Jeremiah 8:1; Jeremiah 20:17; Jeremiah 26:23; Ezekiel 32:22, 23, 25; Ezekiel 37:12, 13; Ezekiel 39:11.

In Hosea 13:14, Psalms 49:15 where "sheol" is translated "grave" and should have been "hell" in lieu thereof, a strong point in favor of the redemption from that undesirable place is made.

In the field the elders are so often called to meet these questions with Advents, Millennial Dawners etc., that I thought the above would be of service.

Very respectfully your brother,
Edgar H. Smith.

GLEANINGS FROM OUR CORRESPONDENTS.

Mrs. W. H. Scovill, Fort Frances, Ont., Can. Enclosed find subscription for the *ENSIGN*. The paper is a very welcome friend in our home. I am not a member of the L. D. S. but would be if an opportunity presented itself. Have never had the opportunity of attending a gospel service of the L. D. S. Please send me a catalogue of church publications.

**DEPARTMENT OF
Woman's Auxiliary for Social Service**

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117 W. Walnut St., Independence, Mo.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 767 S. Fuller Ave., Independence, Mo.

The general convention of the Woman's Auxiliary for Social Service was held on Tuesday morning, April 8, 1913 at Lamoni, Ia. Sr. B. C. Smith, president of the organization, presided. Hymn number 12 was sung and prayer was offered by Sr. D. J. Kralh. The minutes of the last general convention were read—with the exception of those relating to the revisions of the constitution—there were no objections and the minutes stood approved.

The report of the president was read by herself which was followed by reports from the vice president Sr. F. M. Smith, Secretary Sr. D. J. Kralh, and the presidents financial report. The report of auditing committee was read and adopted. Reports from the following superintendents of departments were read:

Sr. Vida E. Smith, Literary and Educational Department; Sr. Bertha L. Donaldson, Domestic Science Department; Sr. Clara Curtis, Eugenics Department; Sr. M. B. Nicholson, Sewing and Aid Departments; Sr. J. A. Gardner, Young Woman's Department. The report from the superintendent of the Home and Child Welfare Department, Sr. E. A. Davis, arrived too late for the convention.

Officers elected by nomination and acclamation as follows:—President Sr. B. C. Smith, Vice President Sr. S. R. Burgess, Secretary Sr. D. J. Kralh, Treasurer, Sr. J. A. Gardner.

According to our constitution the body is to elect two members in addition to the four officers named above to constitute the Advisory Board. The two so elected were Sr. M. A. Etzenhouser and Sr. C. B. Stebbins. It being the duty of the Advisory Board to present nominations for Supts. of Depts. to the body the newly elected members separated themselves for a few moments to consider these nominations and Sr. D. H. Blair was requested to take the chair aid preside during the interim. From the nominations made superintendents were elected by the body as given at the head of this column.

Suggestions were requested from the body by the President as to what they would like for study in Home and Child Welfare Dept. the coming year. Several speeches were made touching this question and a number of books were mentioned as containing material for profitable study.

Question was raised in regard to where moneys raised by the Auxiliary for Children's Home should be sent. It was resolved that all moneys raised by the Woman's Auxiliary for the Children's Home be sent to the treasurer of the Woman's Auxiliary, Sr. J. A. Gardner, of Independence Mo. Convention adjourned to the call of the president. Benediction by Sr. G. T. Griffiths.

A meeting was called by the president for April 11, at 10 o'clock in the basement of the church. This was for the purpose of granting opportunity to those not fully acquainted with the work to ask questions relating thereto. A few only were present on account of preaching service held at the same hour above which a number desired to attend. However several important questions were answered and a better understanding was gained on a few points. Meeting adjourned. Benediction by Sr. S. R. Burgess.

SERMONS AND ARTICLES

WHICH IS THE SABBATH?

BY ELDER J. S. ROTH,

An open letter in reply to an epistle and tract from a friend who holds Saturday to be the Sabbath.

Dear Brother:—I have just returned home from my mission field to rest for a few days and found your very interesting communication awaiting me. In the first place it was missent, and went to Spickardville ere it came here.

In the first place you write as though you were sure that the game was all blocked and that there could nothing more be said; and that you had firmly fixed the Sabbath question forever; but then at the close you request me to reply to your writing; just as much as to say, "I have given you my views, but I am not satisfied with them myself, please give me more light on this subject." If that is your desire, I will certainly help you out of the old mists.

Yes, all those texts I gave in the sermon you refer to, says "God is unchangeable." But, my dear brother, if the old Sabbath law given by Moses is still in force, then God is changeable; but if it has served its time and purpose and has been changed as God said it would be, then he is not changeable. You certainly will admit that Christ was the Son of God and that he came to do the will of the Father; and that he has a right to add to the law. You say that the ten commandments stand forever. Let us see how that agrees with what Jesus says in Matthew 5:17. "Think not that I have come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all shall be fulfilled."

Now let us see how Jesus understood that law. He did not say that he came to do away the law; no, but to fulfill. How do we fulfill a contract? I make a contract with you that I will pay you a hundred dollars next week; I pay you, and thereby fulfill my contract, and now it is no more in force. So Jesus fulfilled all the law, and nailed it to the cross. Matt. 5:20, "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Say brother, what was the matter with those good Sabbath keepers? They observed the Sabbath strictly, even more so than Jesus did. Now see the 21st verse, "Ye have heard that it was said by them of old time, (Moses time), Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: [Now listen] But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." O, hold on, Jesus, you have no right to change that perpetual law! But he did.

Now read the 27th and 33d verses, and you will find Jesus changed both of those verses of the perpetual law. See John 8:29, "And he that sent me is with me, the Father hath not left me alone; for I do always those things that please him." Did it please the Father when Jesus changed one of those precious commandments? Let us see whether Jesus kept the Sabbath. Now see John 9:16, "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day." If he did not keep it, he broke it, didn't he? What do you think of Jesus as a Sabbath breaker? You see he had fulfilled the law, now it was no more in force. Now see John 5:16, "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day." O, was it not just awful, that Jesus was not as good as those hypocritical Sabbath keepers? And they were going to kill him just because he would not keep the Sabbath. Now the 17th verse. "But Jesus answered them, My Father worketh hitherto, [on the Sabbath,] and I work." The next verse says again he broke the Sabbath. Say! will Jesus be annihilated for breaking the Sabbath? If not, then I will not either. See Mark 2:24, he broke the Sabbath again. 27th and 28th verses: "Therefore the Son of man is Lord of the Sabbath."

Now read the 3rd chapter of Galatians and the 6th, 8th, 9th and 11th verses: "But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith." What good is your perpetual law, if no man is justified by it? Now note the 13th verse: "Christ hath redeemed us from the curse of the law," etc. Also

the 18th and 19th verses, "The law was added till the seed should come," that is Christ. Read verses 20-25. "But after faith [Christ,] is come we are no longer under a schoolmaster." (That old Mosaic law. 26th verse, "For ye are all the children of God by faith in Christ Jesus," and not by keeping the old Mosaic law. For that reason God made a provision for the change or rather the fulfillment and abolition of that old law which could not save a man, and gave the gospel law instead thereof.

You cannot find one place where Jesus ever said keep the Sabbath. Please tell me where Paul ever said keep the Sabbath; and yet he said in Galatians 1:6-9, If a man or an angel preached anything else, or any other gospel than he preached, he should be accursed. Will Paul be cursed for not preaching the Sabbath?

I will now answer several of the theories advanced by the Adventists to support the Sabbath theory. I have met some of your strongest men on that question. There used to be one in Nevada, Iowa, by the name of Finch, who was counted one of your best posted Sabbatarians. Well, when I had a talk with him one hour, he joined the true church of Jesus Christ of Latter Day Saints, and died years later rejoicing in the fact that he was lead to see the light before he was called hence.

The first quotation you use to prove the Sabbath to be perpetual is Gen. 2:2,3. Please read that, and if you can find the word "Sabbath" in there, I will give it up. You cannot find the word "Sabbath" in the Bible for about 2500 years after the creation. Next you quote Exod. 20:11 to prove that God made the Sabbath at creation. That is too far fetched; the 19th chapter says that they had left Egypt, and had come to Sinai, so that does not refer to the creation at all, but to the time that the law was given on Mount Sinai.

Second, You say, "It was observed before the law was given on Sinai." That sounds a little strange—that they kept the law, before the law was given. That is merely an Advent assertion without proof, for we have no proof of any Sabbath being kept at all, up to the time that God gave it to Israel, and to them alone, as I will prove. But it does look reasonable to me that when the gospel was preached to Abraham, as Paul says it was in Galatians 3:8, as I do not believe that they preached only part of the gospel to Abraham, and left out that notable event, the resurrection of Christ, when we read in Genesis 14:18, that they brought forth bread and wine, and Jesus said in Matthew 26:26, this is my body, this is my blood; also in 1st Corinthians 11:26, "For as often as you eat this bread, and drink this cup, ye do show the Lord's death till he come." If they kept any Sabbath at all, it was the first day of the week, in commemoration of the resurrection of our Savior; for Paul says if he did not rise, then we are of all men most miserable.

But now I will prove that it, "The Sabbath," was not given in Eden nor to any other people but the Israelites. (Deut. 5:2,3). "The Lord our God made a covenant with us in Horeb;" mark you it does not say in Eden but in Horeb. Now 3d verse, "The Lord made not this covenant with our fathers but with us, even us, who are all of us here alive this day." Were Adam and Cain and the rest of Adam's folks there that day? No, Moses says that they were all alive that were there that day when God gave them the law. Now what law was that which they received that day, which their fathers did not have? The 6th verse tells us that it was the law or the commandments. Now if Moses told the truth, that the law was given to them there for the first time, and not to their fathers, then the Sabbatarians are wrong. Which will you believe?

Now why was the Sabbath given, and to whom? 15th verse will tell us. "And remember that thou [Who, Adam? No, those who received the law on that occasion] wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." If that is not plain enough, I do not know what more would be. In the first place it tells that the law, the ten commandments were given to those who were servants in Egypt. In the second place it tells them that they should keep the Sabbath in commemoration of their deliverance because he brought them out of bondage. I think it would be a surprise to old Adam, if one of our good Advent brethren should meet him, and begin to talk to him how that he was a bondman in Egypt, and how the Lord brought him out and how he had to keep the Sabbath after that. So you see that Moses did not keep the Sabbath because that God had rested, but

because of the fact that God delivered them from bondage. And in every place where we read of the Sabbath, or the law, it refers to those who were in bondage. See Deut. 16:1; 15:15, and many other places—all to Israel who had been in bondage.

You say that God rested on the Sabbath. (Gen. 2:2,3). The Bible does not say so. It says that God rested on the seventh day. Now I will show you that God worked on the seventh day. See Gen. 2:2. "And on the seventh day God ended his work which he had made." You see he finished his work; he was not quite done on the sixth, so finished it all up on the seventh. So he did not rest the whole day, but just the time remaining after he had finished or ended his work. And that agrees with what Jesus says in John 5:17. "But Jesus answered them, My Father worketh hitherto, and I work." That work of the Savior was done on the Sabbath. So Jesus must have had the mark of the beast, if the Adventists are right.

Adam was made on the sixth day. (see Gen. 1:26), so that the seventh day of creation was Adam's first day; then if Adam rested, (for he must have been awfully tired) he rested on his first day, and so all through his life. The record says that God rested, it is a matter of history. We read that God told Noah to build an ark; therefore we must too. We read that Joseph built corn cribs; therefore we must also. We read that God rested on the seventh day; therefore we must too. O, what twaddle, and then call it law!

Did the Israelites keep Saturday, or was it the seventh day only? Let us see. Exod. 12:2. "This month shall be unto you the beginning of months; it shall be the first month of the year to you." Exod. 13:3,4. "This day came ye out in the month of Abib." Will somebody be kind enough to tell on what day and month the first day of Abib is, in our time? We will see how the Jewish Sabbath was kept; I will call it Jewish because it was given to the Israelites only, and to nobody else. Now see the Jewish calendar. Abib is the first Jewish month. It has 30 days. Exod. 12:15,16. "And in the first day [Sunday] there shall be an holy convocation, and the seventh day [Saturday] there shall be an holy convocation to you; and no manner of work shall be done in them, [Saturday and Sunday] save that every man must eat, that only may be done of you." This shall be an ordinance forever. Where is the difference there, between the first and seventh days?

Now we will examine the first month of the Jewish time: Abib had 30 days. Sunday the 1st, Monday 2nd, Tuesday 3d, Wednesday 4th, Thursday 5th, Friday 6th, Saturday 7th. Saturday 14th, Saturday 21st, Saturday 28th, Sunday 29th, Monday 30th. That ends Abib. Now we enter on Zif, the second month. This month has 29 days. Now remember we closed Abid on Monday, then we enter Zif on Tuesday the 1st, Wednesday 2nd, Thursday 3d, Friday 4th, Saturday 5th, Sunday 6th, Monday 7th. Now we have our rest day, the seventh, on Monday, instead of Saturday. Monday 7th, Monday 14th, Monday 21st, Monday 28th. This is the last rest day in Zif. Monday 28th, Tuesday 29th; Tuesday is the last day of Zif. The next month is Sivan, the third month, and it has 30 days, and if Tuesday is the last day of Zif, Wednesday must be the 1st of Sivan, Thursday 2d, Friday 3d, Saturday 4th, Sunday 5th, Monday 6th, Tuesday 7th. So our rest day in this month comes on Tuesday, as it must come on the seventh, no difference what day it is; just as our 4th of July always comes on the fourth, but not always on Monday, so the Jewish Sabbath always comes on the seventh, but not always on Saturday. Now follow that line of counting and see when you will get another rest day on Saturday, and as all the Jewish months had only 29 or 30 days, in three years they lost just thirty days, making it necessary in order to get back to the correct time, to the day that they left Egypt to add one month. Then they were square again with the correct time. I have never been able to learn what that extra month was called. But that does away with the idea of a Saturday Sabbath.

Now I will proceed to answer your other quotations. You say "The Sabbath will exist in the new earth." Isaiah 66:23. All right sir; did you never notice that the Jewish Sabbath never enjoined any worship? All they had to do, was not to do any work on that day, no worship at all. But the first day Sabbath enjoins both rest and worship, the word Sabbath means rest, so on the new earth from Sabbath to Sabbath, "shall all flesh come to worship before me, saith the Lord." That verse helps you nothing; for they shall worship as well as rest on the new Sabbath.

But let us see what Jesus thought of those strict Sabbath keepers, Matt. 16:6. "Then Jesus said unto them, take heed and beware of the leaven (doctrine) of the Pharisees and of the Sadducees." Also in Matthew 5:20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." What was the matter with them? I am sure they were all strict Sabbath keepers. Just because Sabbath keeping is not the gospel. Paul says in Galatians 3:2-26. "This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith? And the scripture, foreseeing that God would justify the heathen through faith, (and not by keeping the Sabbath or the old law) preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." "But that no man is justified by the law in the sight of God, it is evident; For, The just shall live by faith." Where goes your salvation by the old law, the ten commandments now? For no man is justified by that law. "Wherefore then serveth the law? It was added (added to what?) to the gospel that was preached to Abraham, for there was nothing else to add it to) because of transgression till the seed (Christ) should come to whom the promise was made." "Is the law then against the promises of God? God forbid: for if there has been a law given which could have given life, verily righteousness should have been by law."

It seems to me that ought to settle it, that the Mosaic law could not give life. "But before faith came, we were kept under the law (of Moses) shut up in the faith which should afterwards be revealed, wherefore the law (of Moses) is our schoolmaster to bring us unto Christ, (into the gospel) that we might be justified by faith," (in the gospel) and not in the law of Moses. 25th verse. "But after that faith [the gospel] is come we are no longer under a schoolmaster." No indeed, when the gospel has come we are free from that old tyrant the Mosaic law or schoolmaster. Thank God for the gospel. "For ye are all the children of God [by keeping the ten commandments? No.] by faith in Christ Jesus." "For as many of you as [keep the fourth commandment? no, that is man's doctrine] have been baptized into Christ [into his church] have put on Christ. Not a word there about keeping the fourth commandment, as necessary to get into the kingdom. That twaddle about the Sabbath is all the tradition of man, instead of the law of God, the gospel law given by Christ.

I wish, dear brother that you would give me just one quotation where Christ or one of the apostles ever told one of his or their hearers to keep the Sabbath. No, not one place have I ever found yet that they taught any one to keep the Sabbath.

Next you claim, "That the disciples rested on the Sabbath while Christ was lying in the grave." Luke, 23:56. That is correct. For I think that they had a very bitter lesson just a day or so previous to this, when they saw their Lord put to death just because he was not a good man in the estimation of the Jews and broke the Sabbath. I do not think that they wanted to have another trial of that kind from those self-righteous Sabbath keeping Pharisees. One lesson of that kind was quite enough for them,

Next your paper says, "It was Paul's manner to make the Sabbath a preaching day." Acts 17:2. Correct. But you must remember that Paul wanted to preach to the people, and he well knew that if he preached on the first day of the week that his congregation would be about the size of our congregations when we preach in an Adventist settlement on the Lord's day. Therefore in order that Paul might get a hearing, he was compelled to preach on the old Jewish Sabbath. Next your tract says, "Finally, in the last mention of it [the Sabbath] in the Bible, it is called the Lord's day." Rev. 1:10. Exo. 20:10 Isa. 58:13. Mark 2:28. The comparison between Rev. 1:10 and the other texts is too far fetched for that purpose; the last text belongs to the Lord Jesus Christ only, while those in the prophets do not. Rev. 1:10. "I was in the Spirit on the Lord's day." We are told very boldly by the Adventist that was on the Saturday Sabbath, but that is an assertion without proof.

What do we understand by the "Lord or the Lord's day?" There is a good reason why in the gospel the "Lord's day" is Christ's day. Officially and emphatically he is the one Lord in this dispensation. Thus, "All power in heaven and in earth is given" to him. (Matthew 28:18). "The Father, hath made him both Lord and Christ," Acts 10:36, "that every tongue should confess that Jesus Christ is Lord," (Philippians 2:11). In the gospel there is

"one Lord," Christ, and "one God" the Father. (Ephesians 4:5,6.), "One Lord—Jesus Christ—by whom are all things, (1 Cor. 8:6). Now see Rom. 14:10. All must stand at his judgment seat. We are to keep his commandments, (John, 14:15). Now show me where Christ ever commanded to keep the Sabbath, fulfill his law, the law of Christ. Gal. 6:2. Commandments to be baptized in the name of the Lord, Acts 10:48. They were baptized in the name of the Lord Jesus. Acts 19:5. All through the New Testament, the title "Lord" commonly refers to Christ, for that is his official name and position in this dispensation. See Luke, 2:1., "A Savior, which is Christ the Lord." Luke 10:1., "The Lord appointed their seventy." Luke 24:36. "The Lord is risen." John 13:14. "I then, your Lord," John 20:28. "My Lord and my God." Is that not enough to convince any one that Christ is the Lord? I might give more of the same kind to show that Jesus is the Lord of the Gospel. Therefore the Lord's day is the day of Christ, and not the old Jewish Sabbath day. As Rev. 1:10, was under the gospel dispensation it was the Lord's day, that is Christ's day. The Jewish Sabbath was abolished at the cross. See Colossians 2:16. "Let no man therefore judge you in meat, or drink, or in respect of an holy day, or the Sabbath days." Every one of them. The fact that the term "Lord's," immediately after the time of John, whenever used by the early church, was always applied to Sunday, and never to the Saturday Sabbath, settles its meaning in Revelation 1:10. It is probable that the resurrection day was not called the Lord's day immediately after the resurrection, but by the time John wrote the Revelations, perhaps about 96 A. D. it had come to be a well known name for that day.

Now I will take up your next question. Why do we keep Sunday for Sabbath? I have given you plenty of reasons why I do not keep Saturday. Now for the reasons for my Sunday keeping.

First, because Christ changed the Saturday rest, to a first day of rest and worship, as I have shown, that the Jewish Sabbath was for rest only.

Now see Matthew 28:16. "Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And when they saw him they worshipped him." "There we have a previous appointment to meet him on the first day of the week, on the Lord's day, on the noted day of his resurrection. There we have the positive statement that Jesus had made the appointment for his disciples to meet him, and that they worshipped him. And from that time on, the gentle church met on the first day of the week and also the Jewish converts, as you will see in Acts 20:6-11, that indicates clearly that the disciples held their meetings and communion on the first day of the week. . . Paul had been there seven days including the Jewish Sabbath, yet not a meeting was held. No, not a hint is given of any meeting on the Jewish Sabbath. It is even not mentioned. Why was that? Because Jesus had appointed them to meet him on the first day now. For in the 7th verse it is carefully stated that "upon the First day of the week the disciples came together [what for?] to break bread," to commemorate the death and resurrection of the Lord. And Paul preached unto them. This shows that Sunday was the day on which they were accustomed to hold that sacred service to commemorate his resurrection. There is not the slightest intimation that Paul called them together for a special meeting. But on the contrary, the record plainly shows that he waited till they came together in their accustomed service. He then embraced the opportunity to preach to them. The claim that this meeting was on Saturday night is falacious. Merely an assertion without foundation as I have showing before, for the day began at midnight, and therefore could not have been Saturday night.

As you will see in Nehemiah 13:19." And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and should not be opened till after the Sabbath. "That positively shows that the Sabbath not only did not begin at sundown, but did not begin till after it was dark. Now I will show you that it was so in Christ's time also. See Matthew 28:1. "In the end of [mark that in the end of] the Sabbath, as it began to dawn towards the first day of the week." Now when does the Sabbath end? Just when it begins to dawn towards the first day of the week. Does it begin to dawn for the next day at sundown? O what inconsistent positions some will take in trying to establish the doctrine of man, instead of the commandments of Christ! The day begins to

dawn soon after midnight. So that settles the time when Paul preached; it was on Sunday, and he preached till midnight, that was their regular meeting day.

To prove that we turn to John 20:19. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, "Peace be unto you." You see they followed the command of Jesus to meet him on the first day of the week. You say that in John 20:19. That they were not assembled to keep the Sabbath, but had closed the doors for personal safety. Correct. They had not assembled to keep the Sabbath, for the emphatic reason that the Jewish Sabbath had been abolished and now they met to worship on the first day of the week as Christ had appointed them to do. And to prove that they were right in doing so, Jesus met with them and blessed them wonderfully. Read it. Of course they had to lock the door for safety, for those prejudiced Jews, who built more on keeping the Sabbath, than on all the rest of the gospel law, would kill them, just as soon as they did the Savior, for not keeping the Sabbath.

Now to prove still stronger, that the first day was the day for worship, see the 26th verse. "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you—and saith unto them receive ye the Holy Ghost," and he gave them power to remit sins." I wonder if Jesus was not afraid by this time when meeting with his disciples every Sunday as he had appointed them and blessed them so wonderfully that he was getting the mark of the beast? But perhaps he had not heard of that Adventist idea yet. There we have the unvarnished record that he met twice with them in succession on the first day of the week.

But the Advents say that in the last case noted, it does not say it was on the first day, "but after eight days." That could not be the next Sunday, for after eight days would bring it on Monday or Tuesday. Well, we will try that subterfuge and show its folly. In the German language the word "after eight days" is universally used to designate in a week from that day. And now I will show you that it was also so used in Bible times, and that will settle it. Mark 8:31. "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders and be killed and after three days rise again." "Say, was that four or five days after he was killed? Matthew 27:63. "Saying, Sir, we remember that the deceiver said, while he was yet alive, after three days I will arise." Matthew 17:23. "And they shall kill him, and the third day he shall be raised again." Now was he raised on the third day? If he was then "after three days" means on the third day, and if so, then "after eight days" means on the next Sunday. Is that reasonable and logical, and is it Scriptural? What think you?

Next you say, "There is no divine command for Sunday observance." That expression is vague. Do you mean by that, the day we call Sunday? If so, then you are wrong just as in all the rest of your objections to God's law. The name "Sunday" stands for the first day of the week, the Lord's day; the day that the Lord appointed his disciples to meet him, and they worshipped him; and that was the day that Jesus met with his disciples. So there was and is a divine command. Or do you claim that Jesus was not divine? Next you say, "Christ never changed the Sabbath." No he did not change it, but he abolished it entirely, and gave us a day of rest and worship instead of that old Jewish Sabbath. He did it when he rose from the tomb, and appointed his disciples to meet him on the first day of the week.

Next you say, the word "Sunday" never occurs in the Bible." Correct. But what of that? The word "First day of the week" occurs there, the Lord's day occurs there, the day the Lord arose from the dead, occurs there; and it occurs that the Lord met with his disciples on that day, sanctioned their worship by meeting with them, and blessed them wonderfully, for they obeyed his commandment; he was pleased as they met to worship him, as he had appointed them. But why did you not tell me where the word "Saturday" is found in the Bible? But there is about as strong a command given by Moses to keep the first day, as for the seventh. See Leviticus 23:7. "In the first day ye shall have an holy convocation: ye shall do no servile work therein." 24th verse, Speak unto the children of Israel, saying, In the seventh month

in the first day of the month shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein." Also the tenth day was set apart. And it shall be a statute forever in all your dwellings throughout your generations.

My friend, how dare you break that law, and not keep the first day? 32d verse, "It shall be unto you a Sabbath of rest [tenth day], and ye shall afflict your souls: in the ninth day of the month at even from even unto even, shall ye celebrate your Sabbath." In the 36th verse, it says that the eighth day shall be a day of rest. What day is the eighth? If Saturday is the seventh, then Sunday must be the eighth. And in the 39th verse we have the first day, the eighth day and the fifteenth day, as Sabbaths. If the first, eighth and fifteenth are not Sundays, what days are they? Webster says "Sabbaths" the day of religious rest, Sunday. And Moses says that it shall be a statute forever. If I was a Saturday keeper, I would keep all of them, or quit saying that I kept the law.

Now I will give you the ten commandments from the new law or covenant that Jesus said he would make with his children, when the other waxed old or had filled its mission, lest you might think that we had no law. See Heb. 8:8, 9. (1) Worship God Rev. 22:9. (2) "Little children, keep your selves from idols," (1 John 5:21.) (3) "I say unto you, swear not at all; but let your communication be, Yea, yea; nay, nay." Matthew 5:34, 35, 37. (4), "For it seemeth good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things." (Acts 15:28.) That fourth commandment does not read like the one from Moses. (5) Children, obey your parents in the Lord; for this is right." (Ephesians 6:1.) (6) "Thou shalt not kill." (Roman 13:9.) (7) "Neither fornicators, nor idolaters, nor adulterers, shall inherit the kingdom of God." (1 Cor. 6:9, 10) (8) "Steal no more." Eph. 4:28) (9) "Wherefore put away lying speak every man truth with his neighbor." Eph. 4:25 (10) (Covetousness let it not be once named among you." (Eph. 5:3.) Say, brother, can you give us any better law or commandments than Jesus and his apostles did? If you can not, then do not object to that which they gave us, and ask us to go back to the old moral law again.

Now my dear brother I have answered all of your questions, and more too, but as there is no end to the argument against the Saturday Sabbath, and in favor of the Sunday rest and worship, I will just add a few more reasons why I keep Sunday.

(1) It is the resurrection day of Christ, the grandest event of all the gospel record left to us in this world.

(2) On the first day of the week Jesus established the fact of the resurrection and of a future life and so confirmed all the promises of God and the hopes of the church by his resurrection. (Acts 17:31.)

(3) On this day he was declared to be the Son of God by the resurrection from the dead, Rom. 1:4.

(4) On this day as I have proven to you, he repeatedly appeared to his disciples. See Mark 16:9-11. Matthew 28:8-10. Luke 24:34. John 20:19: 23, and others. So then it became a day of joy and gladness, John 20:20, also Luke 24:41.

(5) On this great day Jesus blessed them and bestowed upon them the gift of the Holy Ghost. See John 20:19-23. On this day the disciples were begotten again to a lively hope by his resurrection, (1 Peter 1:3.)

(6) It is generally admitted that Pentecost was on this day, when the church was so signally blessed with the gifts of the gospel, See Acts 2:1-20. On this day Jesus ascended to his Father and received all power in heaven and in earth. On this glorious day many of the saints arose from their graves, Matt. 27:52. On this wonderful day death was conquered, the grave overcome. Rev. 1:18, the devil defeated, salvation secured, while earth and heaven rejoiced.

Around this day clusters all the hopes of a lost but redeemed world. Jesus might have died, what good would that have done us; man would still have been lost. It was through the resurrection that death was conquered and immortal life brought to the body. Memorable day, one that should stir the heart of every one who loves the Savior, and move sinners to repentance. "The Lord's day," no more appropriate title for that grand day on which our Lord triumphed over all and laid deep and secure the foundation of the church of Jesus Christ. Most appropriately, then, has it become the one memorial day of the gospel, the day

of gladness and rejoicing. Shall we then call it a pagan day? The pope's day? The mark of the beast? A day hateful to God and an abomination to Christ? God forbid. Those who do that are in "the gall of bitterness, and in the bond of iniquity."

You claim that we must all keep the same Sabbath from sundown to sundown, all around the whole world at the same time. O how inconsistent; for instance the sun sets in Missouri on Friday night. It also sets in the far north on Friday night. It rises in Missouri on Saturday morning, but in the far north it does not rise again for about six months, then it shines about six months, then sets again for the same length of time. So a Sabbath up there would be just twelve months long. How would you like that kind of a Sabbath, brother? Rather a long time to do without fire, or to do any kind of work. And that was the law for the Jewish Sabbath. See Exodus 20:8, 9, 10. Also Exodus 31:13-17, whosoever doeth any work in the Sabbath day, he shall surely be put to death. That is your Sabbath law; you do not keep it. I have seen Advents feed their stock, cook victuals, go to church on the Sabbath day; did you ever stone one of them to death?

You said in your letter to me, "That God could not change his law," or Christ would not had to die. "Now read Exod., 35:2, 3 whosoever doeth work therein shall be put to death. Ye (Advents) shall kindle no fire throughout your habitations upon the Sabbath day. Do you really observe all that? Or has God changed that law to accommodate you people? Now either he has changed his law or you do not keep it; which position will you take? So you see that the Jewish Sabbath was only for the Jewish country; and God has not changed either. But when you read the 23d chapter of Leviticus, you will find that the 1st, is a Sabbath, the 10th, the 9th, the 15th, the 8th, the 7th, those are all called Sabbath. And just as binding and stand just as long as the 7th, do you observe them? If not, why not? Has God changed, or have the Advents changed God's law?

Then we are boldly told that all the heavenly host keep the law of Moses including the Sabbath. Well it will sound strange to one who has left this earth, and goes to heaven, and the first morning he hears the announcement; "today we will stone to death Brother Greedy, for working his oxen and mules on last Sabbath, and all the heavenly host say, Amen." And on the second morning we hear the sentence, Today we will stone to death Brother Freeloze, for fornication, all say Amen." And every morning some new case of breaking one of the ten commandments would be tried; someone might be out picking up sticks, and of course he would have to be stoned, for the law forbids him to be out of the house on the Sabbath; or has God changed and modified that law? O what nonsense for those who believe, or at least claim to believe in Christ, I wish that they would not only believe in him, but believe what he said. "That he came to fulfill the law," just as he did. And now we are no longer under that law, Gal. 3:25.

I might fill pages, and heap evidence on evidence to show why I keep Sunday, while you have none for Saturday. O yes, you have one, and that is the old hobby, "The Lord rested on the seventh day, therefore we must. Yes, the Lord worked on the seventh day, therefore we must. See Gen. 2:2. 'And on the seventh day God ended his work which he had made:' So God worked when he ended, or finished his work, he did not get quite done on Friday, so he finished up on Saturday. I am glad he did; or this world might not be done yet. But when I turn to Acts 20, we find the apostolic example for Sunday meeting, and we are to follow them as you see in 2nd Thessalonians, 3:7-9, 'For yourselves know how ye ought to follow us.'

In 1st Corinthians, 16:2 here we have a meeting on the first day of the week, here is a direct command of an apostle to observe the first day of the week for a religious purpose. 1 Corinthians 1:2, shows that this instruction is to all the church everywhere, Paul says 1 Corinthians, 14:37. "The things I write to you are the commandments of the Lord." And yet in all his writings he forgot to ever mention about keeping the Sabbath. And yet he says in Gal. 1:12, that he was taught it by the revelations of Jesus Christ. Is it not a little strange that if it is essential to salvation, to keep the Saturday, that Jesus when revealing to Paul what to preach, that he entirely forgot that very important point? And yet in the 8 verse he says that if man or angel preach any other gospel than that he preached, he shall be cursed. Now Paul did not preach the Sat-

urday Sabbath. If God has not changed that day, and it is essential to salvation, it puts Paul, and Christ who revealed to him what to preach into rather a bad light, for I will hold them responsible for my salvation, if they taught me wrong, and neither ever mentioned in any of their doctrine that I must keep the old Jewish Sabbath.

But let us see what Paul says in 2 Thessalonians, 1:7, 8, 9, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them [who keep not the Jewish Sabbath, O no, that is man's doctrine, and not of God,] on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Not one word there about the Sabbath either.

Now where in the gospel shall I find that I must keep the law of Moses, or be cursed? Jesus says in John 14:15. "If ye love me, keep my commandments." In Paul's letter to the Hebrews 6:1, 2, says that the principles of the doctrine of Christ are faith, repentance, baptisms, laying on of hands the resurrection, and eternal judgment, and keeping the Jewish Sabbath(?) O, I guess I got some man made doctrine into that last quotation. For Jesus never commanded to keep the Jewish Sabbath. Neither will I. Now dear brother, may God help you to see the light in the gospel of Christ as it is, and as thousands of others see it, even as Christ wants you to see it. Ask God to help you out of the old Jewish mists, throw off the old veil, and take the pure gospel of Christ as your guide to glory.

May God bless you in your search for light is my prayer.

MISCELLANEOUS

CONFERENCE NOTICES.

MONTANA DISTRICT:—Conference will convene at Bozeman, Saturday, May 31st, at 10 a. m. In making out branch reports do not fail to give number absent from branch.
Maggie Reese, Sec.

NORTHEAST NEBRASKA:—Conference will convene at Decatur, Nebr., May 31st, at 9 a. m. We expect James A. Gillen, minister in charge, to be present. It will be necessary at this conference to elect a district president. All coming be sure to notify J. E. Butts, Decatur, Nebr., as to whether you will come to Tekamah, Nebr., or Onawa, Iowa, and the time you will be there, so you can be met with convenience.
J. M. Baker, Dist. Pres.

CONVENTION NOTICES.

NORTHEASTERN NEBRASKA:—Convention of the Sunday school and Religio will be held at Decatur, Nebr., May 29 30, 1913.
Alice C. Swartz, Sec. Religio.

NOTICE.

To whom it may concern:—This is to certify that Bro. James Moler was released from the missionary list per his request after many years of faithful service to the church. Also Bro. S. B. Tomlinson, on account of ill health.
Yours in gospel bonds,
Gomer T. Griffiths.

President of the Quorum of Twelve.

ATTENTION, GOOD LITERATURE COMMITTEES.

With a desire to co-operate with the Good Literature Committees, who are doing such a good work in distributing church literature, we have decided to allow them, for the balance of the year, to send subscriptions for the ENSIGN to non-members at 50 cents a year. This gives eight months, from the first of May till the last of December, time enough to accomplish a great work. Others can co-operate with the committees in making the work thorough, that the greatest good may be accomplished. The only restrictions are that the paper be sent to non-member families, and not transfers from a member to a non-member in the same family, nor must it be for parties outside the United States' possessions, where the postage alone is 52 cents a year on each paper. Address Ensign Publishing House, Independence, Mo.
W. H. Deam, Manager.

RESOLUTION OF CONDOLENCE.

The First Seventy adopted the following in memory of our beloved brother, Wm. S. Pender, who deceased during the conference year, and not knowing the address of Sr. Pender, I trust that this will reach her, and by reason of this publication I may receive her address:

"Whereas, In the providence of God it has pleased him to remove from our midst our beloved and esteemed brother, Wm. S. Pender, after long and faithful service of devotion and sacrifice, the later years under great affliction, during which he accomplished efficiency in the Spanish language, and with Bro. W. H. Mannerling, opened the Mexican Mission, under Apostle F. M. Sheehy.

"We regret deeply our loss and that of the church, as well as that of the bereaved ones, but we bow to the overruling providence of Him who doeth all things well, to whose grace we comended the bereaved ones, and extend to them our sympathy, in copies presented, and in suitable publication."

Very respectfully,
J. F. Miatun,
Sec. of First Seventy.

NORTHERN WISCONSIN DISTRICT.—Will hold its annual reunion, June 27th, to July 7th, on its grounds in the city of Chetek. The new buildings will all be complete. Tents must be ordered before June 5th, rental price will be \$1.50 for 10x12 and \$2.00 for 12x14. Bed spring, double 50c. single 25c anyone wanting to buy tents can have 10x12, \$9.50 12x14 \$13.00. A patriarch will be present.
Leroy Colbert, Sec.

CORRECTONS.

EXPOSITION—TEACHERS' NOTES.

Please note the following and mark it in your *Exponent*, current quarter:

On page 71, Lesson 1, under caption, "Whom God loves he proves," this question occurs: "If God intended that Abraham should kill Isaac why did he not tell him to offer him as a sacrifice?"

The *not* is in the wrong place. It should read: "If God did not intend Abraham should kill Isaac why did he tell him to offer him as a sacrifice?"

Again on page 74, lesson 7, May 18, the "aim" is given thus: "To show God's people may be governed by law." It should read, "Aim: To show God's people *must* be governed by law."

These errors crept in when the typist copied the editor's manuscript and were printed as submitted.
Editor of Exponent.

CONVENTION MINUTES.

NORTHEAST KANSAS.—Sunday school convention met at Atchison, Feb. 21st, all schools being represented except one. Officers elected were Mrs. E. McNichols supt., B. F. Shriner asst. supt., Mrs. Martha Cool sec-treas., Mrs. Bettie Twombly home department supt., Mrs. F. J. Hedrick library com. At 7:30 p. m. a joint session of Religio and Sunday school was held. Our general superintendent, Daniel MacGregor was with us and gave us good instruction along different lines.
Mrs. Martha Cool, Sec.

PITTSBURG DISTRICT.—Sunday school convention met in the saints' church, Wheeling, W. Va., Friday, Feb. 21, 1913, Pres. J. A. Jaques in charge. The convention was turned into a mass convention, and all visiting Sunday school workers were given voice and vote. It was decided to proceed with institute work and leave business until evening. The evening session was opened at 7:35, and after the hearing of reports etc., the following officers were elected: Supt., J. A. Jaques; Asst. Supt., John C. Ashton; Sec. treas., Samuel A. Martin; Home Dept. Supt., Mae B. Martin; librarian, Myron E. Thomas. One of the most important items of business was the decision to hold fall conventions devoted principally to institute work. The secretary's report showed a gain of 46 in membership for the year.

Promptly at 9:15 a. m. the Sunday session opened in charge of the district officers; opening prayer by local Supt., O. L. Martin. There were 92 present during the study period, but many more came in before dismissal. Talks were heard from Brn. R. C. Russell and L. F. P. Curry. The convention was intensely interesting from opening to closing.
Samuel A. Martin, Sec.

PASTORALS.

To the saints of Mission No. 11, The Great Lakes Mission comprising Ontario, Quebec, Wisconsin, Michigan, Northern Illinois, and Northern Indiana, Greeting:—

It has pleased the appointing powers to place me as minister in charge of this field for this year, and I hope that I shall have the co-operation of both the ministry and the saints. The gospel work is intrusted to all of us. All can assist in some way or other. I hope that those of the local ministry will assist as much as possible to move the work along by getting out appointments near where you live and fill them, so that the work near you may not suffer while the missionary force is pushing out into new places as much as possible.

The conference just closed, was a good one indeed, causing us to take fresh courage for the work before us. No doubt the Master will assist us if we do our part well. Do what you can and all you can, to build up the work of God. The church needs your help, both spiritual and financial. Help while you can, where you can, and the future will find you rejoicing over the work accomplished.

I desire that the following brethren should assist me as helpers in taking charge of the following fields:

O. E. Sade in charge of Kewanee, Ill. District, assisted by C. E. Willey and John R. Grice.

J. O. Dutton in charge of North East Illinois District, assisted by C. H. Burr, W. A. McDowell, David E. Dowker, and J. A. Bronson.

E. J. Goodenough in charge of Southern Wisconsin District, assisted by L. O. Wildermuth and A. E. Gratz.

A. L. Whittaker in charge of Northern Wisconsin District, assisted by Leonard Houghton and B. C. Flint.

Clide Ellis in charge of Southern Michigan and Northern Indiana District, assisted by S. W. L. Scott, R. D. Davis, Bryon Doty, and William Dowker.

E. N. Burt in charge of Western Michigan District, assisted by Fred Brackenbury, James Davis, and W. R. Capnich.

William Davis in charge of Northern Michigan District,

assisted by Alvin R. Ellis, A. E. Burr, J. C. Goodman, and George E. Burt.

George W. Burt in charge of Central Michigan District, assisted by O. J. Hawm, and S. T. Pendleton.

Arthur Allen in charge of Eastern Michigan District, assisted by William Grice, Otto Fetting, and Elmer Marshall. Brethren H. E. C. Muir, R. D. Weaver, and John Shields will labor in both the Chatham and London Districts.

Arthur Leverton will labor in the Chatham District. R. C. Longhurst will labor in the London District.

Brethren James Pycok, W. D. Ellis, G. C. Tomlinson, and S. G. St. John will labor in the Toronto District. J. T. Thompson will labor in the Toronto District after October 1st.

S. O. Foss will labor on Manitowish Island.

Reports should be made to me and sent to my home address 426 So. River Bl'vd. Independence, Mo. at reporting times, which are July 1st., October 1st., January 1st., and March 1st. Secure your blanks on which to report at the Herald Publishing House, Lamoni, Iowa. Please report promptly as it will assist me in making my report to the First Presidency.

I hope that all will feel free to write me when necessary, as I desire to keep in touch with the work in the different parts of the field.

Hoping that our works may be approved by the Master whom we seek to serve, and our labors together be in the spirit of brotherly kindness and charity.

I remain in gospel bonds,

J. F. Curtis.

April 30, 1913.

To those interested in Mission No. 4, Greeting:—
With the object in view of obtaining the best possible results during the ensuing conference year I have arranged the following and trust that accordingly everyone interested will put forth every effort "to build up the kingdom of God and to establish its righteousness."

Bishop J. A. Becker will have financial oversight of the three districts of Kirtland, Ohio and Pittsburg, and will report his missionary labors to the associate minister in charge of the Kirtland District.

Richard Baldwin will act as associate minister in charge of Kirtland District, and to him Brn. Samuel Brown and Jesse Hardin will look for the necessary directions and to him they will report. C. Edward Miller will have charge of Kirtland-Temple during the summer months and later may travel delivering lectures on Book of Mormon etc., his reports will be sent to R. Baldwin.

N. L. Booker will be my associate in charge of Ohio District and assisting him will be John Davis, C. E. Bozarth Wm. C. Hidy. He will direct the labors and receive reports etc.

Leon G. Burdick will be my assistant in charge, direct the labors and receive reports of A. V. Closson and J. E. Bishop, and has supervision of the Pittsburg District.

James C. McConaughy is my assistant in the Virginias, and if Fred Moser, Jr., will accept the appointment to labor this year he will receive instructions relative thereto from Bro. McConaughy and I will endeavor to send more help later.

H. E. Moler is my associate in charge of Kentucky, Tennessee and Southern Indiana, and will have as his assistants Brn. J. G. Halp, J. W. Metcalf, J. A. Roberts, W. S. Shupe, S. E. Dickson and Chas. Nolan. Evangelical minister F. G. Pitt upon his return from the Australian mission will labor in those districts.

J. R. McClain and A. C. Barmore will labor in Southern Indiana District and I would deem it advisable to elect Bro. McClain district president at the ensuing district conference. To Bro. Moler all reports will be sent and he will direct the labors of the brethren as he may consider for the greatest good.

That the general interests of the church may be preserved it will be necessary before final arrangements for debate are concluded that consent be had of the minister in general charge.

The increasing alertness of the enemy of our cause makes it incumbent upon us that for the general benefit of the kingdom of God we throw about the bestowal of the priesthood all the safeguards possible; therefore that such may be more completely done we advise that before such honorable responsibilities are bestowed upon any man consent be obtained from the minister in general charge or the district conference.

It being almost impossible for the minister in general charge to visit all the local congregations of the mission during this year, and the district conferences and reunions being the most convenient places for him to meet the scattered membership of the mission it is advised that the setting of such days of meeting be delegated to the officials thereof and the minister in general charge so that he or one of his assistants may be present to look after the general interests of the work.

We would encourage the mission and local authorities to make all the new openings possible, and when so made to cautiously and prayerfully advance the interests of the kingdom of God by every legitimate means.

The recent general conference being one of marked encouragement to those within the fold it behooves us individually and collectively to observe not only the revelations of past years but to become thoroughly acquainted with the instructions and admonitions of the Lord given April 14, 1913, and live by every word thus given.

The assistant ministers in charge will see that their helpers are supplied with the necessary blank forms for quarterly and yearly reporting and to have this work done in order the following rules should be observed: Send to the assistant minister in charge at the end of each quarter your reports closing June 30th, Sept. 30th, Dec. 31st, and Feb. 28th, and your annual March 1, 1914, which will by the fifth of the following months forward to the minister in general charge.

With a united prayerful effort we can accomplish great good during the ensuing year, therefore to that end let us all walk hand in hand with each other and the divine Guide and

in so doing the Lord will abundantly bless all thus engaged. May the peace of the Holy Spirit abide with each and all.

Your co-laborer for final triumph of righteousness,

R. C. Russell.

Minister in general charge of Mission No. 4, 135 Selkirk St., Chatham, Ont.

To the ministry and saints of Mission No. 13, comprising Oklahoma, Arkansas, Texas, Louisiana, Georgia, Mississippi, Alabama, Florida:—

Having been placed in charge of the gospel work in the above states, I take this means to address you. I consider we are entrusted with the greatest work on earth, assisting in building up the kingdom of God.

I enter upon the work this year with great hope and confidence, that if we do our part God will not forsake us. Jesus said, "Without me you can do nothing." Also Doc. and Cov.: "Behold I speak unto you, and also to all those who have desired 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 entrusted to his care." Remember these injunctions are still in force. I hope we will have these qualifications, if so our work will be effectual.

I select the following brethren to assist me in charge. Hubert Case, Western Oklahoma District; B. F. Renfro, Central Oklahoma; W. P. Bootman, Eastern Oklahoma; J. T. Riley, Arkansas and Louisiana; F. M. Slover, Georgia, Mississippi, Alabama and Florida. The brethren laboring in the above districts and states, may report to the men in charge. Those in Texas may report directly to me. Reporting dates are July 1st, Oct. 1st, Jan. 1st, and March 1st.

The financial arvo of the church is not in as good condition as it should be, the reason for this, is, some have not done their part in paying their tithing and consecrations. I believe the fault is to some extent with the ministry, they have been too backward in teaching this subject. Let us see to it that this part of the work does not lag.

In this our preaching we ought to avoid personal attacks on other denominations, preach our gospel in the affirmative, tell the people what we have and why we have it. This way we will make more friends and convert more people. If we are attacked we have the right to defend; but let us work on the defense, that way we will have the sympathy of the people, and do more for the cause we represent. Also I think we ought to preach more sermons in a place where we have an interest, and less traveling, and in that way save expense, our missionary work takes on the form of visiting too much sometimes.

Those who have their families in the field, should not count the time spent at home, as in the field. When our year's work is done, I hope we can look over the reports and say of all, they have done well.

My home address will be Independence, Mo., 824 South Cryser St. Mail sent here any time will be forwarded to me as ever your brother and co-laborer.

W. M. Aylor.

April 29, 1913.

To the saints of Spring River and Central Oklahoma Districts, Greeting:—

Having just closed one of the most important and far reaching conferences that has ever come to the church, I feel to congratulate you as the people of God and assure you that our work was never on a more prosperous and permanent basis.

As our noble ministry for Christ go out to their appointed work, leaving home and loved ones, I hope and firmly believe our hearty co-operation with them and God will not be wanting but that a keen sense of personal responsibility will be felt and a faithful, loving effort to assist in the redemption of mankind will stimulate us all to renewed diligence and service.

Let us not forget our duty in tithes and offerings so that the work will not be hindered, and let the watchword be one of courage and on to the victory.

Your brother in Christ,

Ellis Short, Bishop.

To the saints and friends in Southern Kansas unorganized territory, Greeting:—

Anyone wishing any preaching done with the tent or otherwise will please make your wants known to J. A. Davis, 103 East Adams St., Pittsburg, Kansas, or the writer and your wants will be supplied in due time.

Elder George Edwards.

Box 353, Weir, Kansas.

MARRIAGES.

CAMPBELL-WISMORE.—At the home of the bride's parents, Independence, Mo., April 9, 1913, Bro. Glenard Campbell and Sr. Rose Wismore, Elder George Shearer officiating. Their home will be at Antler, North Dakota.

DIED.

CARNEY.—Ammon R., son of Albert J. and Nancy L. Carney born in Blue Rapids, Kansas, May 24, 1909, died April 5, 1913, following a siege of sickness including successively scarlet fever, grippe, and inflammatory rheumatism. He leaves his parents and three sisters with other relatives. Services conducted by Fred Cool of Atchison.

BOWEN.—At Independence, Mo., April 28, 1913, Mrs. Mary Frazer Bowen in the 79th year of her age. She was born in Scotland, coming with her parents to this country in 1867. Was married to David Bowen in 1872, one child, now Mr. Rachel M. Cox, of Salem, Mo., being born to them. With her husband, she was baptized near Madison, Iowa, in 1879, by Elder Goren. She is survived by her husband, and daughter, and two step-children. Funeral services April 29th, sermon by Elder W. H. Garret, interment in Mound Grove cemetery.

FOR SALE

The beautiful home shown in this cut, 8 rooms strictly modern, only one-half acre from L. D. Stone church, on car line and one block from school, nice shade trees, nice lawn. This home is nice enough for any one. Price \$4,000.00. Small cash payment and balance on easy terms.

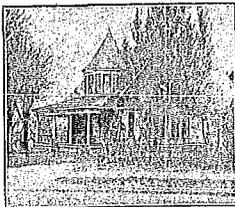
5 room modern cottage located on South Fuller street, within a few steps of car line, improved street. Price \$2,250.00, \$500.00 cash, balance easy terms.

40 acre farm, 5 room house, barn and out buildings, 17 acres timber and pasture, seven miles from court house. A nice farm home for some one. Price only \$4,000.00.

Good hotel doing a nice business and can be bought for about \$1,200.00; building can be leased. This is a good business for some one.

I have a nice list of choice building lots in beautiful Forbes Park. Small cash payments down and balance monthly. Now is the time to buy one of these nice lots for an investment.

I have many homes in Independence and Kansas City, also nice farm land for sale.



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Table with 2 columns: Station name and Time. Includes stops like St. Louis, Kansas City, and Sedalia.

WEST BOUND.

Table with 2 columns: Station name and Time. Includes stops like Sedalia, Kansas City, and St. Louis.

LEXINGTON BRANCH—EAST BOUND.

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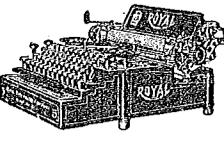
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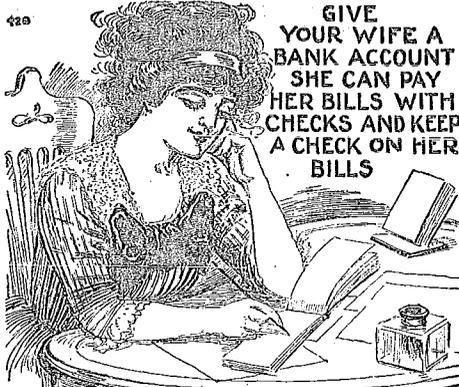
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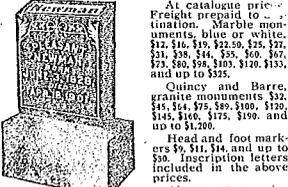
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INDEPENDENCE, MISSOURI, THURSDAY, MAY 15, 1913

NO. 20

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EDITORIAL

A DIVINE CLEANSING.

While Jesus was journeying through Galilee and Samaria on one occasion ten lepers approached him and said: "Jesus, Master, have mercy on us." The answer was: "Go show yourselves unto the priests." It is further recorded that "as they went they were cleansed." Luke 17:14.

Leprosy was to human skill an incurable disease, and those afflicted with it were shut out from the associations of their fellowmen. Having evidently heard of the wonderful works of Jesus these ten men appealed to him for healing, and were bidden to go and show themselves to the priests as required in the law of Moses.

A TEST OF FAITH.

The law required that one suspected of this dread disease present himself before the priest for examination, and if leprosy were found he became an outcast, and only upon the decision of the priest that such a one was free from the disease could he return to his former associations.

The Lord did not touch these men, nor say, "Be ye clean," but simply told them to go and show themselves to the priests. Surely there was no virtue or healing in that for had they not already once gone and as a result had been sent away to die in dreary desolation? As they looked at their disfigured hands, still white with the terrible scourge what assurance had they that the priests would say "Ye are clean?" Jesus had not healed them, and the priests could not, wherein then was their hope?

Their faith was on trial. If they truly believed in the power of the Son of God to heal they would do his bidding. Their faith was shown by their earnest and immediate steps to do his will and "as they went they were cleansed." Doubting, and failure to do as commanded, would have left them under the curse of the dread disease, and they would have had an apparently good reason for believing that Christ was unable to do for them what he had done for others. Their blessing was due to their faith as manifested in their willingness to do what the Lord commanded.

SPIRITUAL LEPERS.

Today there are moral and spiritual lepers and like some of old many are crying "Lord, have mercy upon us." The means of spiritual cleansing have been given by the Lord for all time, and is included in the command given to his apostles: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16:15. In harmony with this command Peter, under the inspiration of the Holy Ghost while preaching on the day of Pentecost said to those who had been made conscious of their need of spiritual cleansing: "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. For the promise [as well as the command] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38.

MEANS OF CLEANSING.

This rule for spiritual cleansing is a universal one and applies to "every creature" of "all nations," and is still further emphasized by Christ in

John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Every man needs the cleansing and the means of cleansing are offered to every man alike, just as the ten lepers having the same need under the same conditions were given the same direction. There is no other way by which a man can be cleansed, even as there was no other way by which the lepers could be cleansed except to do as the Lord instructed. To doubt the correctness of the instruction and to hesitate in performing it is to leave upon the soul the disease of sin. Paul, after asking: "Lord what wilt thou have me to do?" was told to "arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. The rule is for all.

MAN'S WAY.

But it is often said to the spiritually sick: "Just accept Christ in your heart, and leave all to him; he will make you whole. There is nothing you can do, Jesus died for you and if you only trust him he will save you." Had these lepers said to Jesus: "Yes, Lord, we believe you are the Christ and we will just resign our case to you," and had returned to their caves, would they have been cleansed? But the Lord required of them a faith that was strong enough to be shown in works,—just what he requires of all men,—and had they failed or refused to perform the works there would have been no healing.

A merely passive belief will save no one. The faith required in the gospel is like that required of the lepers—an active faith manifested in works, and that is the only faith that brings divine blessing and approval. To doubt the virtue of the command and fail in obedience is to remain under the old conditions, for "he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord: James 1:6; but "He that believeth and is baptized shall be saved."

CHRIST'S WAY.

The blessing of spiritual cleansing with consequent salvation does not come by merely believing, or just accepting Christ as some hold, but by fulfilling the requirements of the law of Christ, and this was evidently the thought in the mind of James when he wrote: Ye see then how that by works a man is justified, and not by faith only." (2:24.) Other passages of Scripture are frequently used to show that there are other ways of being saved, one of the most common of which is "The blood of Jesus, Christ his son cleanseth us from all sin," 1 John 1:7, but a careful reading of the whole verse gives it an entirely different meaning; "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

Here again the cleansing is dependent upon what is done by the individual, and can only come when he walks in the light as Jesus did. One of the steps taken by Jesus was the entering the waters of baptism, which act brought him into the light and approval of his Father, because in doing it he had fulfilled the law. See Matt. 3:13-17. Can a man refuse this ordinance and still claim to be walking in the light as Jesus did? The application of the blood of Christ for the cleansing of the sinner can only be made when he is "walking in the light" as Jesus did.

In baptism one may not see wherein the water has any virtue, but the virtue lies in a faithful obedience based upon an intelligent faith. This brings heaven's acknowledgment and makes the doer thereof a child of the kingdom, a joint heir with Jesus Christ.

Next week we expect to begin a series of short editorials dealing with the doctrine of the Reorganized Church of Jesus Christ and the doctrines of Christian Science in comparison. This upon request of a friend who has been investigating both. For several weeks the Historical Sketches have been crowded out and as soon as the editorials mentioned above are completed, we hope to renew them.

The love of God flows like a river into our lives. It is manifested through temporal blessing of bounteous harvests and increased wealth, as also in spiritual endowment. But the value of a river is determined only by the blessing which it brings upon the cities and towns and homesteads, with their multitudes of people, along its borders.

So the stream of God's love which flows into the individual life is measured by the amount of blessing it conveys to others. The man who has been blessed with divine intelligence and imparts nothing to his fellowmen is scarcely worthy of the blessing, and like the unfaithful servant who buried his one talent, may lose what he has. The man who has been blessed with an abundance of temporal means and reserves the whole for personal pleasure and delight fails to meet the demands of his common brotherhood, and adds no blessing to those around him.

The Spirit of the 'gospel leads men to regard the needs of their fellowmen, and so open their souls toward them, that the stream of God's love shall overflow in those who have been most blessed until others, drinking of the same, shall be thereby led to the fountain itself and receive a fullness.

THROUGH TEARS.

A poet was gifted with genius,
And he sang, and he sang all the days.
He wrote for the praise of the people,
But the people accorded no praise.
Oh, his songs were as blithe as the morning
As sweet as the music of birds;
But the world had no homage to offer,
Because they were nothing but words.

Time sped. And the poet through sorrow
Became like his suffering kind.
Again he toiled over his poems
To lighten the grief of his mind.
They were not so flowing and rhythmic
As those of his earlier years,
But the world? lo! it offered its homage
Because they were written in tears.

So ever the price must be given
By those seeking glory in art;
So ever the world is repaying
The grief-stricken, suffering heart.
The happy must ever be humble;
Ambition must wait for the years,
Ere hoping to win the approval
Of a world that looks on through its tears,
Ella Wheeler Wilcox.

NEW BOOKS.

A HUNDRED YEARS OF MISSIONS—By Rev. D. L. Leonard, D. D., Associate Editor of the "Missionary Review of the World." Third Edition, 12mo. Cloth. Price \$1.20, net. By Mail \$1.33.

An interesting account of the beginning and growth of Christian missions in all lands, and in the islands of the seas, showing heroic self sacrifice by many of the early missionaries, many of whom gave their lives in seeking to plant Christianity in lands covered with spiritual darkness. Each race or nation is dealt with separately, including the Society Islands, and other groups of Islands, and valuable information and statistics relative to the Indians of North America and the work of evangelization among them are given.

SUGGESTIONS FOR THE SPIRITUAL LIFE—By Prof. George Lancing Raymond, L. H. D., Professor of Ethics in George Washington University. Funk and Wagnalls Company, New York. 12mo. Cloth. Price \$1.40 net. By Mail \$1.53.

A series of twenty one college chapel talks covering such topics as "Carnal and Spiritual Mindedness," "Personal Faith as Grounded on Personal Observation," "Christian Character Determined by Obedience, not knowledge," "How to Teach Religious Theory and Practice," "The Spiritual Solution for Social Problems," etc. The author discusses in a clear manner many problems of ethical importance, drawing his texts and object lessons largely from the New Testament. The work is well written, elevating, tending to strengthen the best that is in the reader, and should especially appeal to young men.

Sin bottled up always springs a leak somewhere,

INDEPENDENCE ITEMS.

Sunday was Mothers' Day at Independence and numerous tokens gave evidence that many mothers were remembered, some of whom had passed on to a higher life. Many sons have wandered far away from the old homes where remain anxious mothers waiting month after month, and even year after year for some word from the absent ones, but in vain. Such mothers are not perhaps forgotten but neglected. A frequent letter to mother from the absent ones will give her great joy.

Excellent services marked the day. Bro. J. W. Rushton speaking in the morning and Bro. Peter Anderson at night. The afternoon prayer service in charge of Bro. Garrett, Bond and H. A. Higgins of Nebraska City, was full of peaceful encouragement and help. The Sunday school had an attendance of 832 including 60 visitors, and a collection of \$15.58. There were 20 perfect classes. The superintendent, Bro. D. J. Krahl, spoke about "Mothers," and asked for absolute silence for 15 seconds so that each one might think of some good thing that mother had done for him.

Following the morning service a special meeting was called by Bro. Harrington to consider the advisability of conducting a summer school. Resolutions were passed favoring the project and requesting the branch to appoint a board of directors including the branch president, to provide for and carry out the work.

The Men's League held its regular meeting at 4:15 in charge of its president, Bro. Orris K. Fry. The league is growing, two new departments having been added, viz., Law, in charge of A. H. Parsons, and Sociology, in charge of John Zabard.

Many saints rejoiced to see Bro. Carl Lewis, son of Bro. C. G. Lewis, present on Sunday after a long absence due to illness covering nearly a year. For a long time his life was despaired of except that by faith in the power of God with the administration of the gospel ordinances hope was retained, and by which he has been restored to a fair condition of health and strength, with hopes of further improvement. Bro. Carl was baptized some time ago during his sickness.

On Saturday last the Essos closed up shop and the "Force" with their families departed by conveyance to a sequestered spot beyond Atherton near where the Little Blue empties into the Big Missouri River. It was the occasion of our annual picnic, and the day was spent in fishing (?), gathering wild flowers, playing ball, etc. Morning showers, cool winds, and unwilling fishes did not succeed in preventing a good time being had by all, though one small fish delighted the heart of a little boy by getting on his hook and making him the champion fisherman. The return journey cast upon the evening breezes the strains of Zion's sweetest songs.

In a school contest of the pupils of the different schools of Independence, Miss Edna, daughter of Bro. and Sr. B. J. Scott, won first prize for the best temperance essay over all others of the seventh grade; and Miss Velma, daughter of Bro. and Sr. Royal Brocaw, received first prize for the best essay in the sixth grade, the respective prizes being gold and silver medals. Children of the church usually keep in the lead in all things moral and intellectual.

FAREWELL CONCERT.

Miss Marie Riggs, daughter of Sr. Hattie Riggs of Kansas City, will give a farewell concert at the New Casino, 1023 Broadway, on Monday evening, May 19th, at 8:30. Sr. Riggs is wonderfully blessed with musical talent and, in harmony with divine instruction, has sought to develop it. Last winter she was privileged to meet the great master L. Hivonne when he was in Kansas City, and upon hearing her play was so well pleased with her work that he immediately arranged to have her study with him, and great credit was given her teacher—Mrs. Carl Bush—who had directed her development thus far. Her studies will be continued in Europe.

When Bro. and Sr. O. H. Riggs were living at Cincinnati, Ohio, and Sr. Marie was but a mere infant, the shadow of death spread its wings over her and the physicians said there was no hope, but through administration of the gospel ordinance by Bro. Rudolph Etzenhouser who pleaded for her life, she was restored to health, and in this blessing it was said that if her life was spared she would prove herself worthy of the blessing. The Exton wishes Sr. Riggs abundant success in her worthy efforts and that by the perfecting of her gifts the Lord shall be honored and glorified.

EAST ST. LOUIS, ILL.

The spiritual condition of the Lansdowne Branch is good. Last Sunday we had the opportunity to hear both Bro. Rushton and Bro. Sheehy. Bro. Rushton gave us one of his excellent discourses in the forenoon. At the sacrament service at 3 p. m. we had a splendid prayer meeting at the close of which Mr. Thoman requested baptism. He was immersed by Bro. Vandel presiding elder of the branch, and confirmed by Bro. Rushton.

There had been so many prophecies and testimonies concerning Mr. Thoman's coming into the church that it was a special cause of rejoicing to witness the fulfillment of the prophecies made. In the evening Bro. Sheehy preached a good sermon especially adapted to a babe in the kingdom.

It was our last Sunday in East St. Louis as we are taking up our residence in Gary, Indiana, where a mission Sunday school is just being started. The Lansdowne Branch is especially interested in the progress of the work in Gary, and we feel that their earnest, united prayers will be a great support in the work here.

In this, my last report of Lansdowne Branch, I want to say that I do not consider the respect of the community at large which the Lansdowne saints have gained for their church by their industrious and consistent lives, the smallest of their accomplishments. They are doing much good for their Master and it is with regret that I find myself separated from them.

Stella E. Thoman.

SAN FRANCISCO AND OAKLAND.

Dear *Ensign* readers, I scarce know where to begin to gather up the broken threads occasioned by the ending of the old and the beginning of the new conference year. We

passed the period without an anxious thought, feeling assured of the ruling of the great Head of the church, and there comes to us a satisfaction as the result. So with sails filled we start a new year feeling a zeal to make it still better than the past.

The city sacramental service was good, the time being well occupied. Bro. Hartsgrove was the evening speaker. The service in Oakland was also very good and spiritual a gladsome message from the Lord was given, in which young Bro. Alma Saxe was designated as a future armour bearer in the work. Bro. E. D. Beckley who is aged and almost blind received a very comforting word—the saints were admonished to diligence and unity. At night the pastor spoke from Deuteronomy 19:14 with attentive listeners.

We attended an excellent rally day at Tulare on the 27th of April at which their church was dedicated. The scattered saints were gathered in from various points from 10 to 16 miles in autos and buggies. The neat little church was well filled at the dedicatory service at 11 o'clock under the general charge of the pastor, Bro. A. J. Damron, Bro. C. W. Deuel making the opening prayer and it developed on the writer to do the other work save the singing which was sweetly done by the choir composed mostly of the sisters. In the afternoon we sped away some eight miles in autos and Bro. Deuel baptized a mother and daughter into the fold. We held services at night also on Monday and Tuesday nights with good attendance. We also found a splendid Sunday school under the care of Bro. "Bud" Smith, also the same kind of a Religio under the care of Sr. Mina Deuel. We greatly enjoyed our short stay at Tulare at the peaceful home of Bro. A. J. Damron.

As we are to continue here another year we have arranged and are heartily supported by the membership to hold a series of meetings, and as Bro. F. G. Pitt and A. C. Barmore are to arrive here on the 15th we arranged to begin our services on Sunday 18th, and thus get some service from them. The meetings will continue as interest demands.

On visiting Fresno we were delighted to learn of the splendid increase of the work there. Bro. J. B. Carmichael the elder has baptized fourteen within a short time; we met some of them at a meeting on Wednesday night and found them thoroughly in love with the blessed gospel and what was pleasing having confidence in their pastor. We also met there Bro. and Sr. Merrick whom we knew in Chicago, also a sister whose maiden name was Morton from St. Joseph, Mo. The branch own a lot in Fresno and will build a house when able. Success Bro. J. B. keep the gospel mill grinding. We spent two pleasant days and nights with the Ceres Branch attending two services, to one of which Bro. Ira Phelps and I rode seven miles (not in an auto either). We had a pleasant time and retired at one o'clock. The meeting was at the home of Bro. and Sr. Blake Vent very earnest workers. Friday night we spent with our congenial Bro. and Sr. L. J. Searcy that efficient section boss, where we enjoy hearing the ponderous trains "that pass in the night."

All are pleased to have Bro. F. M. Sheehy with us another year. Our latch string is on the outside.

Bro. J. D. Stead is down the valley looking for a suitable place to begin tent work. He wrote from Repton.

J. M. Terry.

1202 14th st., Oakland, Cal., May 8.

NEBRASKA CITY.

Today has been a muddy day; not very many at Sunday school or church.

Bro. Zara Gouldsmith did the preaching Sunday morning, and Bro. W. M. Self in the evening.

Our pastor H. A. Higgins, wife and daughter, Sr. Ruby Faunce, Sr. Amy Parr and Bro. Fremming were absent having gone to Kansas City and Independence to spend a few days.

Bro. J. W. Waldsmith has been poorly of late but was able to attend prayer meeting last Wednesday evening and also today. The aid society is moving along nicely, we have two work days in each week, with all the work we can do and plenty of willing workers.

Everything looks fine; good prospect for all kinds of fruit; the strawberry fields are getting white with bloom.

Mrs. E. D. Briggs.

THE ROUND TABLE.

Whom should we consider as our neighbor?

When this question was asked Jesus he answered by relating the account of the man who fell among thieves on the Jericho road and almost killed. The priest and Levite passed him by, but the Samaritan tenderly bound up his wounds and carried him to the inn where provision was made for his care while recovering. The illustration developed the thought that the man who helped the helpless in time of need was his neighbor, and shows that the term neighbor as used in the law refers to one who has a solicitous regard for his fellow men especially in meeting their legitimate needs. Under this definition it is possible to "Love thy neighbor as thyself," for what true man would not do all in his power to help one who had shown a willingness to help him?

The apostles alone had the power of laying their hands on others that they could perform the many miracles spoken of in the Bible, as healing, giving sight to the blind, speaking in tongues, etc. Now when the apostles, and the men living in the apostolic age, died, did not this miraculous power cease?

Laying on of hands is said by Paul in Heb. 6:1, 2, to be one of the foundation or permanent principles of the gospel, and as such it belongs to no particular age but to every age whenever the gospel is extant. The laying on of hands is not

for the purpose of enabling men to work miracles, heal, speak in tongues, etc., but for the bestowal of the Holy Ghost, and this gift is promised to all who obey the gospel, and its presence required in all who would gain salvation. See Acts 2:38, 39, John 7:39; 3:5, etc. The apostles were not the only ones who observed this ordinance, for Ananias laid his hands upon Saul, Acts 9:12-20, and some not apostles laid hands upon Saul and Barnabas for their ordination, Acts 13:1-3. Paul later warned Timothy to "lay hands suddenly on no man." 1 Tim. 5:22. The right to lay on hands belongs only to the ministers of Christ who have been authoritatively ordained, and all who accept the gospel by faith and baptism are entitled to receive the laying on of hands for the Holy Ghost, and this brings other gifts as enumerated in 1 Cor. 12:4-11, "dividing to every man severally as he will." The miraculous power did not cease with the apostles only as men became corrupt and unworthy of it, and through the restoration of the gospel in latter days this power is again had among the people of God.

What is your authority for using instrumental music in the church?

The human soul seeks various avenues through which to express its thanksgiving and praise to its Creator, and reason based upon experience, assures us that the God-given gift of music is one of the most perfect means by which the deeper sentiments of the soul can be expressed. The sweet singer of Israel, David, left in his Psalms the highest expression of human appreciation of God, and in the use of these songs of praise various instruments were used. One of these inspired songs says, "Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise." Ps. 33:2-3. See also 43:4, 71:22. More directly our authority is based upon a revelation given to the church in the latter days which says that in the services of the house of the Lord we may "use therein instruments of the music and of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct. Let the young men and maidens cultivate the gifts of music and of song." Doctrine and Covenants 119:6.

Please give a description of the flag carried by the camp of Israel mentioned on page 474 of volume one of Church History.

We know of no description further than the reports of the enemies that it had "Peace" on one side and "War or Blood" on the other, but this was denied by the leaders, and in support of their denial the flag was exhibited to a committee of the enemy.

Should members or ministers of the church engaged in mercantile business sell cigars and tobacco?

The Lord has said that the elders should be "without blame in word or deed," and one of the ways specified by which they may be free from blame is to "avoid the use of tobacco." D. C. 119:3. He has further said in latter day revelation that "tobacco is not good for man." D. C. 86:1. Another reason given for avoiding the use of tobacco is "that your council to be temperate may be made effectual by your example." While the sale of tobacco by church members is not forbidden either by the law, or by conference resolution, both urge its avoidance, and if Paul's instruction to "Abstain from all appearance of evil," is observed, saints will hardly indulge in the practice. To engage in the cultivation, manufacture, or sale of those things which are not good for man, and which should be avoided, is to encourage a disregard of the counsel of God.

CORRESPONDENCE

INDEPENDENCE, MO., May 8.

Editor Ensign—This morning we received a letter from the president of the branch at Redickville, Ontario, enclosing \$133 for the United Order of Enoch. This amount came from six individuals, and we are inclined to think it is a fine contribution for that number in one branch and worthy of mention. We trust that all will sense the situation and do what they can for the good of this institution of the church for the benefit of those who are willing to comply with the whole law as set forth in the books.

In bonds,
M. H. Siegfried.

SALT LAKE CITY, Utah, May 8.

Editor Ensign—We are back to Salt Lake City, after our trip to general conference, but working over time to get ready for our move to our new field, New York District. We think to be ready to move from here by June 15th, and it may be July 1st before we reach New York.

SERMONS AND ARTICLES

CHRIST IS BUILDING HIS CHURCH.

BY PATRIARCH CHARLES E. BUTTERWORTH.

Jesus Christ as the one authorized of God to build "the church of God, which he purchased with his own blood," (Acts 20:28; 2 Cor. 1:1) has observed the rule of the wise builder given by himself in Matthew 7:24,25, as follows: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which buildeth his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." He showed himself to be a master workman both by his teaching, example, and by his work. "My meat is to do the will of him that sent me, and to finish his work." John 4:34. "The Father hath not left me alone; for I do always those things that please him." If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John 8:30;15:10.

THE ROCK AND FIRST FOUNDATION.

Christ said to Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16:18. He meant I am the Christ of God; the one anointed and authorized of God to build his church. I am not an impostor, and shall succeed in my work. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste."—Isaiah 28:16. "For other foundation can no man lay than that is laid, which is Jesus Christ." "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ."—1 Cor. 3:11; 10:4. Sometimes Christ is referred to as a corner-stone, or the head of the corner. Some might ask, "How can he be the foundation and head of the corner?"

The writer understands these several statements referred to above as teaching clearly and fully that Jesus Christ is the chief minister of the covenant, holds the highest authority, and in all things has pre-eminence. Paul says, "Consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews 3:1. It pleased God to make his Son the representative of his power, wisdom, righteousness, sanctification, and redemption. (1 Cor. 1:24,30).

REVELATION IS THE SECOND FOUNDATION.

For Christ to be the Savior of the world, and the builder of the church, his divine Sonship must be revealed, as follows:

"Thou art the Christ, the Son of the living God." Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matthew 16:16,17. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12:3. "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful."—D. and C. 46:5. The above refers to direct revelation given of God to the disciples of Christ, which makes them truthful witnesses of his resurrection, ascension, glorification, and Sonship. If we can establish the fact that there is one individual living today who can truthfully testify that Jesus is the Christ, then we have established the fact that God still lives and speaks—that there is present and continued revelation. If we deny present revelation, we admit that all are in darkness and sin, and that the church as an organized body has ceased to exist.

THE THIRD FOUNDATION IS THE GOSPEL.

The third foundation is the gospel, which is eternal truth. Christ is revealed in the gospel, as well as by direct revelation, as may be seen from the following: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1:10. The gospel reveals the righteousness of God, which means that it reveals Christ, for Paul said, Christ the power, wisdom, righteousness, sanctification, and redemption of God."—1 Cor. 1:24,30. "For I am not ashamed of the gospel of Christ: for it

is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed."—Romans 1:16,17. "Build upon this rock, which is my gospel."—D. and C. 10:11. "Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved; and upon this rock I will build my church; yea upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you."—D. C. 22:3. "I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity."—D. C. 36:10. "I am the good Shepherd and the stone of Israel: he that buildeth upon this rock shall never fall."—D. C. 50:8. These three foundations combined makes the foundation upon which Christ is building his church.

HOW CHRIST AND HIS APOSTLES ORGANIZED HIS CHURCH.

Christ preached the gospel of the kingdom, made disciples, and calling his chief ministers from their various vocations as he passed them by. The preparation Christ made before organizing the church, is stated as follows: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom he named apostles."—Luke 6:12,13.

Jesus and these twelve ministers preached and more converts were added to their number, from which he chose seventy others, and sent them out two and two before his face into every city and place, whither he himself would come."—Luke 10:1. This is what Paul refers to when he wrote: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12:28. A number of officers are evidently referred to as helps and governments, that are not specifically named, but may refer to various grades of officers and ministers. Paul refers to the officers of the church as follows: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come to the unity of the faith, and to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up in him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:11-16.

Before referring to other grades of church officers we wish to state that the work required of the officers and ministers already referred to is so vital to the life, growth, perpetuity, and perfection of the church, that it is difficult to understand how any true Christian can believe that some other form of origination introduced by uninspired men would do just as well. To them, under the direction of the Spirit, was this important work to be done. It is God's way of perfecting the saints, and this work is needful today as it was when the apostle penned this instruction.

Able and watchful ministers should stand at the head, next to Christ, to direct and regulate the work of the ministry in all the world; that the body of Christ may be properly edified and educated in religious matters, that no false teachers could lead them away from Christ, the church, or the gospel of the Son of God. If this work had always been done as carefully, and as wisely as the Master desired, there would be in the truest sense one God and Father of all, one Savior, and but one church, and one religion, and that religion would be God's eternal truth, and "the power of God unto salvation."

Referring to other grades of ministers Paul has written as follows: "Paul and Timotheous, servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."—Phil. 1:1. "For this cause left I thee at Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."—Titus 1:5.

Without making any technical argument, and confining the evidence adduced to that taken from

the New Testament, considering some evidence to follow, the officers were placed in the church about as follows: Jesus Christ the living head, and Savior of the body.

TWELVE APOSTLES, WHO ARE SPECIAL WITNESSES.

Prophets, seventies, bishops, evangelists, elders, pastors, teachers and deacons. These ministers were called by inspiration, ordained in harmony with the voice of the church, and were authorized to preach the gospel, administer its ordinances and feed the church of God. See Acts 13:1-3;20:28. Referring to the call of the ministry we find the following: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." This minister was called by revelation through the prophet Moses, and this is one of the important duties of the prophets in the church of Jesus Christ.

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee." As he saith also in another place, "Thou art a priest forever after the order of Melchisedec."—Hebrews 5:4-6. Christ did not call himself, or undertake to represent God till he was called, authorized, and sent of his Father. Paul writing of this call and authority conferred upon Christ and his ministers writes: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews 3:1.

What was this heavenly calling of which Christ, Paul, and the holy brethren were partakers? Does it not indicate that these men were called of God, and clothed upon with the same priesthood as was Christ? Most assuredly it does. Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15, 16. As the writer understands this language of the Saviour it means; I have given you the necessary instruction, or charge, and I have conferred upon you authority, the priest-hood, that makes you my legal agents, and you can properly officiate as my ministers. When Jesus appeared to his ministers after his resurrection, he said: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."—John 20:21-23. God sent Christ as the High Priest over the church, and Christ had chosen these men to assist him in his work, and he had ordained them to the same priesthood. And Paul said: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world to himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—2 Cor. 5:18-20.

An "Ambassador, n. An envoy of the highest rank sent to a foreign government."—Webster. These ambassadors of Christ were sent to represent God and Christ, and their heavenly kingdom, among all the nation of the world, and to preach the gospel to every creature, and God has pledged himself to recognize and honor their legal acts, as though they were done by Christ in person.

Jesus Christ presides over, and directs the subordinate officers of his church, and through them he has given to his church the right, in harmony with the provisions of the gospel, to remit sins for those who comply with the conditions, or retain the sins of those who have disobeyed and stand out in rebellion against God. This is a prerogative that belongs only to the Church of Christ, and cannot be exercised by self-appointed ministers (See 2 Tim. 4:1-5.) or a church that came into existence by the efforts of men only.

I know it is often said by ministers and others, "It makes no difference what you believe, so you are sincere. It makes no difference what church you belong to if you are only sincere. This line of reasoning is false, it would make salvation non conditional; but it has pleased God to incorporate the conditions of salvation in the gospel, and his church is authorized to see that they are honored. Kind reader, would you not much rather belong to the divinely appointed and authorized body known as the church of God? I am sure you would feel safer, and happier if you did.

Writing to the church Paul says: "But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. 12:22-24. "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 family here referred to is the church of God, or the "church of the firstborn," whether it is heaven or on earth, or in both earth and heaven. Jesus Christ is the firstborn referred to, and it is but reasonable to expect that the church Christ is building should be called after his name, or be known as the Church of Jesus Christ; and as we are now living in the last days, it is but reasonable that the church should now be known as "The Church of Jesus Christ of Latter Day Saints." The people of God have ever been known as saints, it is one of the oldest names in the Bible. The phrase "of Latter Day Saints" as used by the church is merely an affix, indicating that this church actually exists in latter days.

THE UNITY OF THE CHURCH.

All saints or Christians a unit in faith and doctrine, and belong to the inspired body of Christ. "Endeavouring to keep the unity of the Spirit in the bonds of peace. There is one body, and one Spirit, even as we are called in one hope of our calling, one Lord, on faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4:3-6.

We may reasonably infer from this last citation that there is but one God, one Saviour, the Lord Jesus Christ, one faith, or rather one religion, and one body, which is the church of Christ.

"And he is the head of the body, the church;" For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and come to a knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus."—1 Tim. 2:3-5. This last citation is in harmony with the one preceding it, and they confirmed what the writer has said about the unity of the church. "So we, being many, are one body (church) in Christ, and every one members one of another."—Rom. 12:5. That is, as Paul affirms in 1 Cor. 12:12-26, there are many members, saints, or Christians, yet there is but one church, or body of Christ. The church is as perfectly formed as the human body, and God has placed every officer and minister, and member in the church as it has pleased him, that they should have the same care one for another, abide in union, and labor together in love; that there should be no "schism in the church; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."—1 Cor. 12:25, 26. "For by one Spirit (the Spirit of God) are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. 12:13. Jesus the unity of the church by saying, "I am the vine, ye (all his disciples) are the branches: (yet but one vine.) He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—John 15:5. Christ prayed that the church might remain a unit, and his disciples remain one: "Holy Father, keep through thine own name those whom thou hast given me, (as we are.) Neither pray I for these alone, but for them also which shall believe on me through thy word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John 17:11, 20-23.

The Savior teaches the unity of the church, and the oneness of the disciples of Christ in such forcible and consistent words that it seems unnecessary to make any comment. Anyone who reads his teaching in faith and with a prayerful heart, and under the guiding influence of the Spirit, can but understand.

To be the church of Christ in fact, the disciples

should be properly and fully organized in harmony with the instructions given of God, and thus bear the form and image of Christ, and be called by his name, and have the truth in its possession, and her ministers be able to preach the gospel, "with the Holy Ghost sent down from heaven."

THE CHURCH IS THE CUSTODIAN OF THE TRUTH.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. 3:15. "God will have all to be saved, and come to a knowledge of the truth." "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32. "Sanctify them through thy truth; thy word is truth."—John 17:17. "God is a Spirit; and they that worship him must worship him in spirit and in truth."—John 4:24.

The truth should be as fully stored in the hearts and minds of the disciples of Christ, that the church might be as an overflowing fountain of living water, gushing forth to refresh, strengthen direct, help, bless, and save itself, and all those who are willing to hear and receive the truth, even to the utmost bounds of the earth.

THE ONENESS OF THE DOCTRINE OF CHRIST.

"I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. 3:14-16. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1:10. If this instruction had always been, and was still carefully observed, and fully taught by all ministers, and believed by all Christians, would it not have preserved that purity of doctrine that would have firmly cemented the followers of Christ into one body, and the members of the body of Christ would still bear his image, and they would have true fellowship with each other and their Lord, and the blood of the Lamb of God would cleanse them from all sins.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:7. If we pursue the course here suggested we can live in peace and labor in love, and we would receive an answer to our prayers, and God by his power would ever be near to bless, direct, deliver and save. "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." John 8:29. If our hearts condemn us, God is greater than our heart, and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."—1 John 3:20-22.

THE HORSE IN ANCIENT AMERICA.

Interest in the subject of the following article is due to two facts, first, The Book of Mormon states that the ancient inhabitants of America possessed the horse as well as other animals; and second, that prior, and for many years subsequent to the publication of the Book of Mormon it was universally held, except by Book of Mormon believers, that the horse never existed in America until brought by the Spaniards after the discovery by Columbus. The absence of any known proof that the horse did exist here was urged as an objection against the claimed divinity of the Book, but in later years exploration parties began to unearth the remains of the horse and it has long since been conceded that its ancient habitat was in America, and incidentally that the Book of Mormon was upon that point correct.

Some years ago we saw in the British Museum in London many fossil remains of the horse from America, and the description accompanying them contained the following:

"More than thirty species of *Equidae* (horses) have been found fossil in North America, ranging from *Eohippus* (?) in the lowest Eocene, to *Equus* in the quarternary deposits. Of these, *Protohippus* of the older Pliocene, equalled the ass in size. It had three toes on each foot but only the middle one reached the ground. This genus most nearly

represented *Hipparion* of Europe; whilst *Pliohippus* had lost the small hoofs and was in other respects the most equine. The true horse appeared in the upper Pliocene and extended over the whole of North and South America in post tertiary times, though soon afterward becoming extinct. . . . Nearly all the fossil remains of the horse found in recent deposits and in caves belong to the existing species *Equus Cabalus*, which through the agency of a man has become worldwide in its distribution."—Editor.

I find in Bulletin 52, Bureau of American Ethnology, report on,—Early man in South America, by Ales Hedlicka, Curator of the Physical Anthropology U. S. National Museum, issued 1912. Beginning on page 153:

"The Lagoa Santa remains are by far the earliest finds in South America that bear on the question of ancient man; these, which were discovered by P. W. Lund, a Danish explorer of note, between 1835 and 1844, in certain caves in the district of Lagoa Santa, Brazil, along with the bones of fossil as well as of recent animals, consist of a large series of more or less fully mineralized human bones."

Page 156—"He had explored up to that time nearly 200 caves, and the number of mammal species alone were found amounted to 115, of which only 88 are still living in the region."

Page 157—"It is then proved by these evidences, in the first place, that the population of Brazil is derived from very remote times and undoubtedly anterior to the historic period. Naturally the question presents itself, Who were these most ancient inhabitants of Brazil?" etc.

Page 159—"Having expressed himself on this part of the question, Lund proceeds to the examination of the bones from the zoological standpoint, with the result that some of them are found to belong to species still living, while others belonged to animals which have already ceased to exist in that locality. Among the latter specimens were some bones of the llama, but great surprise was occasioned by the presence also of some bones of a horse. These did not belong to either of the two species of fossil horses known in the country, but indicated a different species, so nearly similar to the domestic horse that no characteristics could be found in the fragments to distinguish them therefrom, though their proportions were notably superior to those of the races of the horse introduced into South America by the conquerors."

Then follows a description of the caves and bones found, and on page 163-5 is the following: "Besides the above, Lund found in the same cave, as reported in his earlier letter, the bones of a horse, differing from those of the two fossil species of this animal which existed in Brazil, but exhibiting "great conformity with the existing domesticated horse." However these bones came from a stronger, taller animal than the ordinary horse of Brazil. They lay in the yellow as well as in the more reddish clay with blackish discolorations, and this state of decomposition was similar to that of the bones which surrounded them. They were calcareous, and in part petrified. Lund says: This last circumstance creates a new and unexpected difficulty, the solution of which may one day lead to important results. No one could pretend that the exhumed bones of this animal belonged to individuals descended from the horse introduced by the Portuguese scarcely 100 years ago. The relations under which these bones were found, with their state of decomposition, prove incontestably a more remote age. . . . The examination to which I have submitted the contents of the cave has thus led me to the following conclusions: The occupation of South America by man extends not only beyond the epoch of the discovery of this part of the world, but far back into historic times [i. e. historic time in general], and probably even beyond this into geologic times."

On page 184 is this statement, "In 1864 F. Seguin, a collector of and dealer in fossils, brought to Buenos Aires some fragments of human bones, which he said were found in the Pampean deposits of the bank of the Rio Carcarana, about 25 leagues north of Rosario in the northern part of the Province of Buenos Aires, together with bones of the fossil, bear and horse."

Ameghino, also, refers to these bones found by Seguin, and Hedlicka seems to be of the opinion that they are related to the fossil bones as reported in Lund's discoveries. These fossil bones seem to be of not much antiquity but are smaller and have no relation to those first discovered by Lund.

J. F. Gunsolley.

THE CHURCH AND THE KINGDOM.

I find that I have been misunderstood as to my position upon the above matter, and lest a greater misunderstanding should follow, I would ask a little space to state my position more plainly.

It is a fact that in the past and at the present time, the church has been called the kingdom; and the terms are used interchangeably. The church is an organized body with governmental powers, although very limited. And yet it must be apparent to all that there is to be an organization differently constructed, composed of people more thoroughly and perfectly developed, clothed upon by an authority having greater prerogatives reaching even to the ruling of nations, which organization will in every sense supersede the church as it is and has been.

The church has in it the element of progress and development, and is a means to an end, and especially speaking, it might be truthfully put, The church—the means; the kingdom—the end. Hence the kingdom in a sense would be the result of church development, or in other words, a production of the church, and could well be symbolized by "The woman" bringing forth the "man child."

The statement made in Rev. 12:7, Inspired Version, should put the matter at rest in every one's mind who believes in that book. "And the dragon prevailed not against Michael, neither the child, nor the woman, which was the church of God who had been delivered of her pains and brought forth the kingdom of God and his Christ." Not the kingdom of God and also Christ, but the kingdom that belongs to both God and Christ.

The Christ received that kingdom-power, because of overcoming. Those of the Church who are overcomers shall also receive of the same and sit down with him in his throne and rule, not only the church by a priesthood power, but the nations of the earth with kingly power. See Rev. 2:26. In view of that the church and the kingdom cannot always be used interchangeably.

H. J. Davison.

DEPARTMENT OF

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

REPORT OF PRESIDENT OF WOMAN'S AUXILIARY FOR 1912 AND 1913.

We shall leave the secretary to tell you of the numerical growth of the society for the past year, while we will confine ourselves to general conventions.

Judging from present indications we do not hesitate to pronounce the future outlook of the society, as decidedly good. Evidences of the need of this work are forcing themselves upon us continually, and not only upon us, but the conviction is general. It is not the mature in years alone that are convinced of this, but the young also are aroused and their eyes are opened to see the awful conditions that threaten society in the future, if something is not done to check the onward march of sin and ignorance.

Not only do the conditions of society admonish us that we must put forth every effort in our power to offset evil, but the recent catastrophes also remind us that God's judgments are at our very door, and it behooves us to rise to the heights to which God has called us. In his recent admonition he reminds that

"Time is ripe! my work must hasten!
Whoso will may bide the hour,
Naught can harm who God protecteth
Elements confess his power.
Up ye then, to the high places
I have bid you occupy!
Peril waits upon the heedless,
Grace upon the souls who try."

Is there not a message in this for every one of us? Can we sit idly by and let these conditions overwhelm us, and those for whom we may be responsible? Surely not! As one mighty phalanx let us join hands in this great work of enlightenment.

If the work has not been started where you live, do not wait for someone else to make the move to start it, but go to work yourself. Perhaps others are waiting for you, and

just a word or two from you may start the ball rolling. It may require an effort on your part, but if you preserve it in prayerfulness and humility, you surely will be blessed. We have often been buoyed up in our work, by the admonition of God to Joshua when he was about to lead the children of Israel into the land of Canaan. It was, "Be strong and of good courage, and I will not forsake thee." He certainly does bless our efforts when we labor with a resolute purpose to do his will.

We are still in the incipient stage of the new order of our work, and for different and sufficient reasons, some of the new departments were late in getting into working order. It would of necessity take time for newly elected officers in new fields of work, to grasp the situation and outline a plan of work, but all are now in shape to carry on their respective lines of work, and we look to see much more accomplished by each next year than has been done in the past.

While the assessment plan for our finances gives us a certain amount that we can depend upon for our own expenses, it is not going to be sufficient to allow all that is necessary for the development of the work, so we must of necessity depend upon the generosity of the sisters and their love for the work, to supply what more is needed. We close the year out of debt, except for our book account, and that is paying itself as the books are sold, but we have not very much on hand for carrying on the work for the coming year. Right here we wish to call attention to our books "Fireside Talks With Our Girls," and "Our Boys." They are worthy a place in every home.

We think there are quite a number of locals that do not subscribe for our leaflet, and we wish as many of them as can would do so. The subscriptions we receive for them do not nearly meet the expenses of them, yet we can scarcely get along without them. If we had more subscribers we should do better.

We appreciate the faithful way in which our editors have supplied our columns in the church papers, with material, much of which has been valuable, but we would very much like to see more items of interest from the locals in those columns. Cannot our locals appoint some one to take notes of some of the best thoughts presented at their meetings and such items as may be a means of encouragement or suggestion to other locals and send them to the editor of one or another of our columns? Not always perhaps, but to be ready to pass anything especially good, and, of course, allowing the editor to judge as to the merits for the column.

We note a suggestion from Sr. Gardner, Supt. of the Young Womans Dept., which we wish to emphasize. It is, that enquirers concerning the work of any department be directed to the superintendent of that department. It is impossible for the Advisory Board to enter into all the details of each department and the superintendents have been appointed for that work. They are therefore the ones of whom such inquiries should be made.

We think our field workers and superintendents of departments surely have done effective work during the past year when we consider that over thirty new locals have been organized and over six hundred members added to our numbers and with the experience of the past year to work on we may reasonably expect good results next year.

Mrs. B. C. Smith

for the Advisory Board.

Reports to be concluded next week.

MISCELLANEOUS

CONFERENCE NOTICES.

KEWANEE DISTRICT.—Conference will convene at Mathersville, Ill., on Saturday and Sunday, June 7th and 8th. All of the ten branches of the district are requested to forward all reports promptly to the district secretary, Mary E. Gillen, 115 Clarke Ave., Peoria, Ill., in order that a full and complete report of the same may be compiled for the conference.

EASTERN OKLAHOMA DISTRICT.—Conference will convene at Wilburton, Okla., June 14, 15, 1913. Send reports a few before the date of conference.

Mrs. Nettie Bowers.

Box 204, Wilburton, Okla.

DES MOINES DISTRICT.—Conference will convene at Des Moines, Iowa, June 7, & 8, 1913. Reports should be made by each branch and by every officer in the district. District officers are to be elected.

EASTERN MAINE DISTRICT.—Semi-annual conference will convene with Little Kennebec Branch on Saturday, June 14th, at 2 p. m. A good attendance is desired. Bro. U. W. Greene will be present to encourage us before his departure for Palestine.

N. M. Wilson, Sec.

Jonesport, Maine.

EASTERN IOWA.—Conference will convene at Clinton, Iowa, June 14th and 15th. The saints' chapel, 311 S. 3rd St. will be dedicated on Sunday, program to be arranged. Send all reports care of local pastor, E. W. Voelpel, 518 3rd Ave., Clinton, Iowa, in good time.

J. B. Wildermuth, Pres.

MOBILE DISTRICT.—Conference will convene at Bay-Minette, Alabama, Saturday, June 14th, at 10 o'clock a. m. Election of officers and other important business. Remember reports.

A. E. Moore, Pres.

GALLAND'S GROVE DISTRICT.—Conference will convene with the Mallard Branch, June 14th. Reports should be in the hands of the district secretary not later than June 7th.

Mrs. C. J. Hunt, Dist. Sec.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—Conference will convene at LaSauge, Mich., June 7th at 10 a. m. Committees will meet trains and will be recognized by badges.

A full attendance is desired as we expect to have with us Bro. J. F. Curtis now missionary in charge; also J. W. Wight now patriarch and others of the missionary force who are appointed for this district. Please send all reports to the secretary and branches will kindly not forget the collection for district and secretary expenses which should be taken up Sunday, May 18th. Forward same with reports as soon as possible after that date.

W. P. Buckley, Secy.

R. 3, Jackson, Mich.

SOUTHEASTERN ILLINOIS.—Conference will convene at the new church near Cline Illinois, Saturday, June 14th at 10 a. m. Send all reports and assessments to W. E. Pressnell, Sec., Xenia, Ill.

LITTLE SIOUX Conference will meet with the Pisgah Saints, Saturday and Sunday, June 7th and 8th.

James D. Stuart, clerk.

CONVENTION NOTICES.

MOBILE DISTRICT.—Sunday school and Religio convention will meet at Bay Minette, Ala., Friday, June 13th, at 9 o'clock. The Religio local will render a program at night. Come.

A. E. Warr, Supt.

DES MOINES DISTRICT.—Sunday school association will meet Friday, June 6th, at Des Moines, Iowa.

Pearl Shannon, Sec.

KENTUCKY AND TENNESSEE.—Sunday school will convene with Bethel Saints, June 7, 1913, at 7 p. m. Important business will be transacted at this meeting. Secretaries please send reports to the undersigned by May 3rd. Each school should prepare to assist in this program.

Louise A. Wall, Supt.

Puryear, Tenn.

REUNION NOTICES.

The Eastern and Central Michigan Districts of the Reorganized Church of Jesus Christ of Latter Day Saints will hold their annual reunion at Port Huron, Mich., June 13-22 inclusive, in the grove at west end of Thomas St., four blocks west of the Pine Grove Depot.

Tents may be had for the ten days as follows: 10x12, \$2.50; 12x14, \$2.75; 14x16, \$3.50; and 14x21, 6 ft. wall tent, divided into five rooms, \$6.00. Springs, 25 cents per set; mattresses 25 cents each; straw for ticks, 25 cents. Send all orders for tents to Elder Arthur Allen, 1197 Fourth Ave., Detroit, Mich., before June 1st.

Meals will be served at the dining tent at 20 cents each or six meals for a dollar; children under 8 half price.

Elder Heman C. Smith, Church Historian, and Patriarch J. W. Wight, of Lamoni, Iowa, will be the principal speakers. We also expect to have with us all the missionaries of both Eastern and Central Michigan Districts.

Services through the day, and every evening at 8 o'clock, local time. All are invited to join with us and have an enjoyable time.

CHANGE OF CONFERENCE DATE.

FAR WEST DISTRICT.—Conference will be held June 7th and 8th instead of June 14th and 15th, as stated in conference minutes, by request of the minister in charge, Bro. J. W. Rushton. So please notice the change in date made so that we can have Bro. Rushton with us June 7th and 8th.

B. J. Dice, Dist. Pres.

D. E. Powell, Vice-Pres.

NOTICES.

Any isolated saints living in the Little Sioux District where an opening can be made, or who would like a missionary to make an effort to get the gospel before the people of your town, please let me hear from you at once. In this way you can help me in my new field of labor, and oblige.

Yours respectfully,

Alma Booker.

4315 Van Buren Ave., Sioux City, Iowa.

To Sunday school and Religio District Officers and Reunion Committees.

The superintendent of the Sunday school and the president of the Religio would like all those desiring their assistance in arranging for work in these departments at the various reunions, institutes or conventions to write us at their earliest convenience, so that the routes of the field workers may be made up as soon as practicable, by making your wants known at once, you will facilitate matters materially. Address Daniel MacGregor, St. Clair, Mich., Supt. J. A. Gunsolley, Lamoni, Iowa, Pres.

DEDICATION.

ATCHISON BRANCH announces the dedication of its newly purchased chapel in Atchison, Sunday, May 25th, and extends a cordial invitation to all the saints who can be in attendance.

Fred A. Cool, Pastor.

GRACELAND'S COMMENCEMENT AND RECITALS.

Wednesday, May 21, 8.00 p. m. at Coliseum—Graduating

Recital—Senior Oratory.

Saturday, May 24, 8.00 p. m. At College Chapel—Under-Graduate Recital Oratory.

Monday, May 26, 8:00 p. m. At Coliseum—Under-Graduate Recital Piano.
 Tuesday, May 27, 8:00 p. m. At Coliseum—Graduating Recital—Senior Oratory.
 Thursday, May 29, 8:00 p. m. At Coliseum—Under-Graduate Recital—Voice.
 Friday, May 30, 8:00 p. m. At Coliseum—Graduating Recital—Junior Piano.
 Saturday, May 31, Alumni Day.
 Sunday June 2, 11:00 at Saints Chapel—Baccalaureate Sermon—Elder J. Wright.
 Monday, June 2, 8:00 p. m. At Coliseum—Graduating Recital—Senior Piano.
 Wednesday, June 4, 8:00 p. m. At Saint's chapel—Commencement and Inauguration of President.

PASTORALS.

To the saints of Western Nebraska.—

You are doubtless aware ere this that I have been appointed to labor this conference year in Northwestern Nebraska, and as the bishop wishes me to still look after the fithes and offerings in Western Nebraska please respond along this line as the Lord may prosper you. I am indeed grateful to you for the effort you made last year to comply with this part of the gospel law. I think it is indeed a blessing God has bestowed upon us, giving all an opportunity to help on the great work. Paul says: "We are laborers together with God," and that "Every man shall receive his own reward according to his own labor." Then, as we are "laborers together with God," let us do our best, so there will be nothing lacking on our part. May the Lord bless you in every righteous effort.

Money may be sent by check or draft to my address at Comstock, Nebr. Please accept my thanks for your many acts of kindness to me during the many years I was with you as an ambassador for Christ. Your loving kindness for me will only be forgotten when my knowledge of the things of this earth ceases. May the God of Israel bless you all.
 C. W. Prettyman.

Comstock, Nebr.

NORTH DAKOTA AND MINNESOTA SAINTS' GREETING

We want to know what you want us to do for you as a committee in preparing for your attendance at the big joint reunion to be held in Fargo, North Dakota, June 20-29, in the beautiful grounds at the edge of Oak Grove Park. We expect to have plenty of good speakers and the Spirit of God with us, so you should be there too. Tents for rent, 12x14, \$2.50; 9 1/2 x 12, \$2.00; and we will hire them set up for 25 cents extra. Lunches for from 10 to 20 cents, and meals from 20 to 25 cents on the grounds. Hotel accommodations if you prefer, and a grocery one block away. Bring your own bedding and we will furnish springs to put your beds on, and for some who do not rent tents or only stay part of the time a limited amount of free tent room for your bed will be furnished. Car line to one block of grounds. Write now and tell us your wants. A special invitation is extended to the saints of South Dakota, and over the line on the north. Come and make it your reunion too. Try to let us know if you want a tent by the forepart of June.
 J. E. Wildermuth, for the committee.

12 14th St. So., Fargo, N. D.

I want to say to all the saints in the Northern Indiana District that if they see any chance for holding preaching meetings in any part of the district and wish me to make an effort, you will please write me, for I want to do all I can to spread the gospel this year and you can help me this way.
 Your brother in the f. th,
 Wm. Dowker.

6610 Paulina St., Chicago, Ill.

To the Saints and friends of those portions of Missouri, Kansas and Illinois included in Mission No. 2.

Greeting.—Having been placed in charge of the work in this field by the church, I take this way of outlining the work for the new conference year; and also of introducing myself to you, trusting to become personally acquainted during the course of our work.

The field and its conditions are altogether strange to me and I will therefore need your patience and help in a larger degree than if I were acquainted with the work and its needs. Through there are the same abiding principles which underlie our work everywhere, there are still the local peculiarities and color which necessarily have to be taken into consideration and can only be appreciated by experience.

The purpose of our work in all places is to preach Christ that souls may be saved. Everything must be subordinate to this supreme end and nothing must be permitted to obstruct our work in this regard. We are therefore only able to justify our claims as a church in proportion as we identify ourselves with him in his ideals, spirit and methods.

It is also important that in this portion of the field particularly that we ever keep before us the object of our work in these latter days, which is to build up the kingdom of God and so commence the work of bringing human society into that condition of organization which recognizes and responds to the immediate rule of God. This is of course the building up of Zion, and of all places in the world we should here, at the centre stake of Zion and the regions round about be able now to give to the world an object lesson as to the practical results of our eighty years culture under the spirit and law of the restored gospel.

In this pastoral letter we therefore feel especially directed to summarize the policy which we trust will obtain among ministers and lay members, individually and collectively. Remembering always that character is the foundation of all society and to secure the kingdom of heaven the first demand is the heavenly character.

I call especially attention to the effort which has been decided upon this year by the Bishopric together with the Joint Council of Presidency and Twelve, and that is to make a very strenuous effort to raise the extraordinary sum of \$75,000.00 in order to reduce the immediate pressure of debt

upon the church. We earnestly invite the hearty cooperation of each individual member to make this a success by complying with the policy which the presiding Bishop may advise.

The missionaries for this field will labor as herein directed for the present. It will be observed that we have discontinued the appointing of sub-ministers in charge as we prefer to keep in direct touch with the ministry both local and general and shall be glad to hear from each and all and to consider any suggestion which may be offered.

We would advise that there be close and intimate co-operation between the local and missionary officers and each working together either in initiating or supplementing as circumstances may afford.

Especially so in the case of the Independence Stake do we advise this course and at any time, we wish the brethren to respond to calls made by the stake officers for help in such places as may be opened.

I request that all will please be prompt in reporting to me at the usual times and request that all correspondence be directed to the above address.

Independence stake:—George Jenkins, F. L. Sawley, R. O. Self and T. W. Chabrun.

Far West District, Mo.—B. J. Scott and W. P. Pickering, St. Joseph; E. L. Henson, and John Ely, will labor in the district.

Nodaway District.—J. W. A. Bailey.
 Clinton District Mo.—W. S. Macrae, A. T. Higdon, O. D. Shick and W. E. Reynolds.

South Missouri District.—J. T. Davis, J. F. Cunningham, J. W. Daboss, L. M. McFadden and H. V. Braun.
 Northeast Missouri district.—D. E. Tucker and F. O. Pritchett.

Northeastern Kansas District.—R. T. Walters and J. Arber. The latter concentrating in Blue Rapids.
 Northwestern Kansas District.—J. D. Shower and Alvin Knistley.

Southern Kansas (unorganized territory) J. A. Davis and Geo. Edwards.

Southeastern Illinois District.—S. S. Smith, L. C. Moore and W. R. Dexter.

Central Illinois District.—J. W. Paxton and R. L. Falk.
 St. Louis District.—Henry Sparling and J. A. Dowker.
 Spring River District.—Lee Quick, F. C. Keck, A. C. Silvers and A. C. Martin.

William Lewis, Patriarch, will labor in Central and Southeastern Illinois Districts also at the St. Louis District.

Ammon White, Patriarch, will by arrangement work in the state of Oklahoma under the supervision of Brother Aylor.

Faithful yours

John W. Rushton.

To the saints and ministry in Mission No. 1, comprising Iowa, Nebraska, North and South Dakota, Minnesota, Alberta, Manitoba, and Saskatchewan, Greeting.—

Inasmuch as I have been placed in charge of the above mission, I desire to make a few observations relative to the work in this part of the conference field that I trust will be of interest to those directly concerned and likewise conserve the interests of the body.

First let me remind you of the statement of the Apostle Paul wherein he declares: "I determined not to know anything among you save Jesus Christ and him crucified." Such fidelity to the confidence imposed in him, at once challenges our admiration, and strengthens the desire within us to emulate the example of such a noted representative of Christ.

Now we have no other object than to represent Christ in the world as he would represent himself in the spirit of meekness and love, forgetful of his own personal interests. If we do this I am confident that no weapon formed against the works of the Master will ultimately triumph.

I am glad to be associated with such a body of co-workers; I am glad to be numbered as one of the many lively stones that is to form the tabernacle of God. Let us therefore, as saints, whether in branches or in isolated condition, remember that we are a part of the church, the body of Christ, consequently we cannot afford to let the little things, so incident to life estrange us from our brothers or sisters or the love of the work. If we as saints have some little difference let them be lost in the thought: "The work of the Master must move forward at the sacrifice of these little things that are neither here nor there as compared with the gospel."

I have decided not to appoint sub-ministers, but am going to ask that all make their report directly to me. I am sure this will be satisfactory to all, and I assure you, brethren of the ministry, that I will be glad to hear from you and will also be pleased to give you any assistance relative to the work. I want and shall try to merit your confidence. The best counsel I can offer is that we as ministers co-ordinate to the accomplishment of the great work intrusted to us. Please observe the dates for reporting: July 1st, Oct. 1st, Jan. 1st, and March 1st, and get them in promptly so that I can make my report to the First Presidency.

I am, yours in bonds,

James A. Gillen.

Permanent address, 635 So. Fuller, Independence, Mo.

To the ministry and saints in Kentucky, Tennessee and Southern Indiana, Greeting.—

Again the task of looking after the work of the ministry, as an associate minister, in the above named territory has been allotted to the undersigned. We therefore take this opportunity of most earnestly asking for the assistance and co-operation of both the ministry and the saints in the endeavor to make this a successful year in the building up of the church, and in the extension of the gospel through this territory.

Our ministerial force is much larger than for some years past. Let us make a special effort to make as many new openings as possible without neglecting the work already started. To this end we ask the assistance of all the saints and friends in securing places to preach the gospel, whether churches, school houses, or private houses. Inform us of

the opportunities or prospects, and we will respond as promptly as possible.

Elders Alma C. Barmore, J. R. McClain, Jacob G. Halib, and Priest Charles A. Nolan will labor for the present in Southern Indiana. Bro. Halib may do some work in Kentucky later. Elder J. W. Metcalf will labor in Northern and Central Kentucky for the present.

Elders J. A. Roberts, S. E. Dickson and W. S. Shupe will labor in the Kentucky and Tennessee District for the present. Evangelical minister F. G. Pitt will labor in the Kentucky and Tennessee District, as per appointment, but may also divide his time with the Southern Indiana District.

Let us not forget that the increase of our ministerial force means also increased expense for their expenses and for the support of their families. So do not neglect to send in your titles and offerings to the bishop's agent of your respective district.

We are desirous to keep in touch with the saints of the mission, and we hope all will be free to write us concerning the needs of the work in the various localities. Mail sent to my home address will be forwarded promptly to me in my various locations in the field.

Yours, hopefully for the coming year,

H. E. Moler.

Box 144, Holden, Mo., May 11, 1913.

To the ministers and Saints of the Kirtland District; Greeting:

Having been appointed as assistant minister in charge of the district I thus address you.

I wish to say to the ministers that a great responsibility has been placed on us as the ministers of Jesus Christ, and we are sent out to represent him and not ourselves. I feel that each one senses this fact and will do so.

We ask the co-operation of all the local ministry and members that we may do all that is possible for us to do this year to make the year a success in building up the kingdom of God, and thus be instruments in his hand of helping to save the souls of men. We have been admonished of the Lord, "He that is warned, let him warn his neighbors."

To those that are living away from the branches, that can get a place for an elder to preach, write, and as soon as we can, will respond to the call, and have someone come and do the preaching. We can all do something if we will just think so.

Let us all go to work in earnest and do all the good we can, remembering that when the year has passed we can never live it over again, for we only pass this way once.

Let the watchword be first, last and all the time, the salvation of poor souls, and every move that we make let it be to save. As ministers for Christ let us not wait for something to turn up, but get busy and not let one moment be lost for the work the Lord has intrusted to our care, and we must answer to God for our stewardship while here. Let us ask ourselves the question, how many souls will there be around the pleasuring bar of God that will have the crown of everlasting life placed upon their heads by reason of our assistance to them in helping them over the rough places in life.

May the good Lord add to each such blessings as will be for his good and his glory.

Your brother and co-laborer for the great work of God,
 Richard Baldwin.

8016 Carnegie Ave. Cleveland, O.

Address: Alvin Knistley, Independence, Mo.

DIED.

McGAHAN.—Hattie McGahan was born March 4 1822, and joined the L. D. S. church during the life of Joseph the Seer. She saw many of the trials and hardships of the early church. She lived close to Council Bluffs at the time of the breaking away, and has been isolated most of the time since from the L. D. S. church, but always a firm believer. Died April 4, 1913, at the home of her youngest son, Wm. McGahan, Tekoa, Washington, being 91 years and one month old.

SMITH.—Henry W. Smith was born Nov. 25, 1835, in Kentucky, died at Independence, April 18, 1913. He served as a soldier in the Civil war. Was baptized at Ross Grove, Mo. He leaves five sons and three daughters. Funeral services at C. D. Carson's undertaking rooms by J. C. Foss, assisted by J. W. Metcalf.

TORTY.—Leroy N. Torty was born March 8, 1851, in Tennessee, died at Independence, Mo., April 18, 1913. He leaves to mourn a wife, one son, and two daughters. He was baptized Aug. 3, 1854, at Independence, Mo., by Andrew Closson. Funeral sermon by J. C. Foss, assisted by Abner Lloyd.

COCHRAN.—Bursja J. Tucker was born May 24, 1848 near Armeric, Ia. Married to Alfred Roberts, who after-ward died, and later she married Simeon Cochran. In 1892 she heard the angel's message and united with the Latter Day Saints having for many years been a member of the Methodist Episcopal church. She died April 20, 1913; aged 64 years, 10 months and 24 days, at Escatawpa, leaving one son and four daughters. Her life was full of kindly deeds to the sick and needy. Funeral sermon by A. G. Miller.

ANDERSON.—Mabel, daughter of Bro. and Sr. Amazon Badham was born at Henderson, Iowa, November 23, 1876. In early life she was baptized by Elder J. W. Gillen. Married December 31, 1897 to Bro. Archie Anderson. Died at Colorado Springs, February 19, 1913, after a prolonged illness. She was willing to depart, yet, possessing the anxiety of true mother, was anxious to remain and care for her four children. A father and three sisters awaited her coming to the realms of peace. Husband, mother, two sisters, two brothers and her four children remain to revere the memory of one who truly did her part to sanctify the lives of those she touched. Services in charge of F. A. Russell.

PATRICK.—John M. Patrick was born in Monroe county, Ala., August 25, 1833; was baptized April 15, 1866, by Elder W. A. Lity, and later was ordained a priest which office he held till his passing away, which occurred January 5th, 1913. On his death bed he bore a strong testimony to the power of the gospel and was anxious to go home.

FOR SALE

The nicest located Home in Independence, shown in this ad. 11 rooms strictly modern, 3 squares from L. D. S. Stone Church and one square from car line, 2 squares from school. Highly restricted neighborhood. Price \$5,000.00, can make part term.

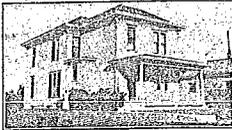
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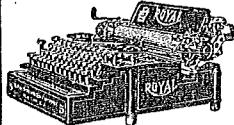
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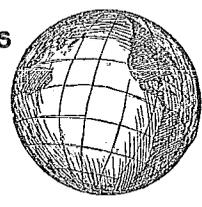
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AMERICAN PUBLICATION

OUR CREED: "ALL TRUTH."

VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, MAY 22, 1913

NO. 21

ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

TESTIMONY OF PRESIDENT JOSEPH SMITH AT THE INDIAN MEETING AT LAMONI, IOWA, APRIL 18, 1913.

Brethren and associates in the gospel: I am impressed by the Spirit of the Master to offer that which is impressed upon my heart and in my mind. I have been very strikingly, and to me, very pleasantly blessed since I have come to conference. I had no hope a year ago to stand with my feet upon the floor of this house at this session of conference, but it has pleased God that, weak as I am in body and suffering in pain as I am from time to time, I am still favored of him to receive the administration of his Spirit and the voice of this Spirit of consolation and peace impresses me to say in behalf of the ministry of all classes and departments who have labored this last year, God has been well pleased, and they have nobly filled the mission unto which they have been called.

Those who have presided and have had the care of the different departments, have trustfully taken me into their counsel whenever they have had need and we have labored together acceptably; and the Spirit assures me, as I trust it does them, that they have labored well and diligently and their reward rests with the Master as that which is placed in security, in trust, to be received by them.

I feel impressed with the surety of our hope, and that the prophecy of the Book of Mormon touching our Lamanite brethren may have found an opening that shall continue until there shall be a full awakening among them everywhere and they shall learn to know him from whom the tribes departed so long ago and yet who have been remembered as the remnant mentioned and seen by the prophets that prophesied and wrote of them.

I have this morning even to thank God for that affliction, the loss of sight which has come to me. I have not yet felt the spirit to repine. I have felt the force of the consecration that I made at the time my brother David was afflicted and I became conscious that it was a hopeless infirmity from which the Master could release him but from which he would not be released in this life. I had wandered from Plano half way to the city of Sand wich, and there, alone, on the grassy side of the railway track, out of sight and hearing of man I offered my prayer of anguish, tried to be reconciled and became unconscious. How long I lay I do not know. It was not long, but as I came to myself again I felt the sudden impress of the power of the Spirit, and from my heart arose these words: "I will trust him, though he slay me," and from that hour I have had no dubiety, no reservation, no other hope than that that was born in me by virtue of my baptismal covenant in which I have tried to serve God; and I have had reason to thank him not only for the Spirit's testimony to me, but that to my associates, on the right hand and on the left, everywhere, near and remote, there has come the testimony of the Spirit which has made us companions and associate laborers in the greatest work ever confided to man.

And so this morning, I, out of my common custom—for few have ever heard me much in the prayer meeting, I bear my testimony, not with regard to myself, not with regard to men, but that Jesus is the Christ and that the doctrine is true, and that upon

this great work, with my associates, I expect to continue to labor until the Master shall have said, "It is enough." I am ready—I have been ready to lay down the weapons of my spiritual warfare and permit those whose right it is now to take charge of his work, and who have been in charge of his work, to take up the burdens that we may have borne together, and carry it on to its greatest success.

Especially do I feel to bear a testimony to the cordiality in which President Kelley of the Quorum of the Twelve has counseled with me; the brethren of the Seventy who have had occasion to counsel with me; Bro: Joseph R. Lambert who has presided over the Patriarchal Order, and others who have had occasion to ask me for counsel, and I have been thankful, and now bear testimony to their integrity of purpose, their honesty and their sincerity of conviction, which bowed in reverence to God but held no man in fear and no man in undue favor, for which I have always been thankful regarding those with whom I have associated.

Now, now, henceforth and forever may the loving kindness and Spirit of God rest and abide with his people, Amen.

A DIVINE CALL FOR ECONOMY AND SACRIFICE.

The revelation last received by the church contains one paragraph with which every member of the church should have a daily familiarity until the purposes for which the instruction was given are accomplished. The instruction and advice belongs to every member and every officer and properly applies in the work of the individual members, as well as the work of branches, districts, and all other secondary organizations and departments within the church. It is as follows:

"The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment, or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued forward progress of the general work; and both in private and public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard."

From this divine instruction the following points and conclusions are evolved:

1. That the continued forward progress of the general work is of first importance to the Lord, and should be to every officer and member of the church.

2. That the expenditure of private and public funds by members and officers for purposes which were either unnecessary, or of secondary importance, and which might have been devoted or reserved to the general interests of the work, has hindered the accomplishment of the work.

3. That the church as members and as a body is able to meet the present and continued needs of the work as to finances by following the instruction divinely given.

4. That the way the present and future needs of the church may be met is by sacrifice, and economy in both private and public expenditures, avoiding all unnecessary expenditures, and devoting the funds so saved to the purposes of the general work.

5. That in the event of failure to heed this instruction the indebtedness of the church will not be met, and the general progress of the work will be halted.

The saints today are reaping the benefits of others' sacrifices. They are enjoying the fruits of the divine plantings in ancient as well as in modern times, and this rich harvest has cost the greatest

sacrifices the world has known. The greatest treasures of all other dispensations are being gathered together in this last one, and the chief recipients are those who have been called into fellowship with Christ in these last days, and shall those who have inherited so much make no sacrifice so that the blessings they have received shall be extended to others of their fellow men, and that the purposes of God in the redemption of his people shall be fulfilled?

Truly many are sacrificing today, but to the church as a whole the Lord says the sacrifice made is not enough, that more can be done, and should be done, that too many of the temporal blessings with which he has blessed its members are being used for personal pleasure and delight rather than for the carrying on of his work in the salvation of souls. He has said: "Verily it is a day of sacrifice, and a day for the tithing of my people," and the great results can only be attained by a denial to self of those things which can be dispensed with, and consecrating the means so saved to the help of God's work. It is not a question of ability but of willingness upon the part of the whole body.

The great world-wide work of God should be of first concern to every Latter Day Saint, and it should be his greatest joy to share in the sacrifices borne by the Son of God and his people of other ages, and thus bring about the consummation for which all have wrought and sacrificed, even the redemption of Zion and the final establishment of the kingdom of God in power and glory upon earth.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 1.

FOREWORD.

Some time ago a friend who had been investigating the doctrines of both the organizations named in the heading of this article wrote to the presiding patriarch asking for further information relative to both. A discussion of them required more time and labor than the patriarch was in a position to give and upon the suggestion of our "friend" the matter was referred to the editor for discussion in the ENSIGN.

In our examination of these doctrines we shall assume an impartial attitude so far as we are able to do, occupying as we do on one side of the subject, and shall with all due respect acknowledge the standing which Christian Science has in the world, and accede to its legitimate demand for a fair examination. In order that we might do this we have refrained from reading any article or book written against Christian Science, and have made our investigation solely in and through the Christian Science text book—"Science and Health," By Mary Baker G. Eddy, the eighty-eighth edition.

Both bodies accept the Bible subject to the different interpretations which each one places upon it, from which it will be apparent that little can be determined by considering the respective doctrines in the light of what the Bible teaches, for the same Scripture means one thing to one body and another to the other. For this reason in presenting the principles of the Reorganized church we shall use almost entirely the Book of Mormon and the book of Doctrine and Covenants, which are distinctively Latter Day Saint, though an occasional reference to the Bible can hardly be avoided. Our purpose and desire are that truth may be made more clearly apparent.

GOD.

All religious worship is dependent upon faith in some superior and over-ruling power, and to most civilized people that power is God. But God is no more to any people than what their highest conceptions make him, and because of a multiplicity of conceptions, or many degrees of conception, there are a multiplicity of ways in which he is worshipped, and each conception suggests the form of worship and determines the character of the worshippers.

A right conception of God is essential to right living and right worship, and since all people consider "God" as a superior being, (most people as a supreme being), it is apparent that if man is to have

a right conception of him it will only be attained through God's own revelation of himself. It is admitted that this revelation is found in the Bible, and Latter Day Saints hold that God also revealed himself to the ancient people of America the record of which has come by God's special provision to the church in the Book of Mormon, and that God has further revealed himself through his word directly to the church in these last days.

IS GOD A PERSON?

The accepted Scriptures of the Reorganized church teach that there is a personal God who is supreme in intelligence, power and goodness. The first chapter of the Book of Mormon relates a vision had by Lehi in which he "saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God." Verse 7. When the Jaredite people were journeying toward America according to the command of God it is recorded that "the Lord did go before them and did talk with them as he stood in a cloud, and gave directions whither they should travel. Ether 1:27, and upon a later occasion the leader of this people conversed with the Lord who stood in a cloud, as one man talks with another.

But not alone did men of ancient time have God revealed to them in person, for the very work which the Reorganized church is maintaining today had its beginning in the personal revelation of God to man, giving visible and audible evidence of his existence in glory and power. Still later through the power of the Holy Spirit the heavens were opened to two men who stood at the head of the church, and they testified that "the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him for ever and ever. And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father." Doctrine and Covenants 76:3.

These are direct testimonies, but these Scriptures are full of other evidences showing that God has manifested himself to many individuals in many ways, all clearly indicating that God is a personal being, and that he may and does have direct dealings with men. These testimonies agree with the Bible which tells that Moses talked with the Lord face to face, and that Stephen saw him sitting upon his throne, and that others heard his voice or felt his power.

The teachings of the book "Science and Health" seem to be quite different, and to present the Christian Science conception of God we quote:

"QUESTION.—What is God?

ANSWER.—God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love.

QUESTION.—Are these terms synonymous?

ANSWER.—They are. They refer to one absolute God, and nothing else. They are intended to express the nature, essence, and wholeness of deity. The attributes of God are justice, mercy, wisdom, goodness, and so on." p. 461.

To one who has already held the idea of a personal God these statements may not be altogether clear, hence we refer to other statements which will more clearly define the conception of God, held by the author of Christian Science. We note the following:

"Christian Science. . . reveals God. . . as divine Principle." p. 21.

"He is therefore divine Principle." p. 198.

"Life is God." p. 89.

"Mind is God." p. 135.

"Spirit is God." p. 85.

"In Science, Truth is God." p. 183.

"The Christian Science God is universal, eternal Love, which changeth not." p. 34.

"Few deny that Intelligence apart from man, and which neither man nor matter has created, forms and governs the universe, and it is generally admitted that this Intelligence is the eternal Mind, or divine Principle." p. 166.

From these quotations it appears that "God" is Principle, including all goodness, truth, love, etc., rather than a personal being having these qualities as attributes of his character. To reverse the statement of John that "God is love," so that it reads "Love is God," expresses an entirely different thought, and defines a different God. But

further investigation develops more clearly what this "Principle" is:

"By interpreting God as a corporeal Savior, but not as a saving Principle, we shall continue to seek salvation through pardon, and not through reform." p. 181.

"I, or Ego, [defined as] Principle, Spirit, Soul, incorporeal, unerring immortal, and eternal Mind. There is but one I, or Us, but one Principle, or Mind." p. 579.

"Mind. [defined as] The only I, or Us; the only Spirit, Soul, Principle, Substance, Life, Truth, Love; the one God; not that which is in man, but the divine Principle, or, God, of whom man is the full and perfect expression." p. 582.

"Man. . . coexists with God and the universe." p. 162.

"They [men] are in and of God, divine Mind, and so forever continue. God is one. The oneness of deity is his altness." p. 163.

"The individuality of Spirit is unknown." p. 225.

"God, without the image and likeness of himself would be a nonentity, or Mind unexpressed." p. 199.

"Man is God's image and likeness." p. 198.

Thus is God portrayed through Christian Science as impersonal Principle, coexistent with man, and non-existent without man, and dependent upon man for a true expression of himself; not capable of definitely revealing himself, but to be sought for and discovered by man.

It is readily seen that the two conceptions of God held by the people of the Reorganized Church and the followers of Christian Science differ in the extreme. The latter says: "We know him only as divine Mind, as Life, Truth, and Love." (p. 33), while the former says: "This is the testimony which we give of him, that he lives, for we saw him." D. C. 76:3.

We have presented briefly the two positions and leave the reader to draw his own conclusions.

(TO BE CONTINUED.)

INDEPENDENCE ITEMS.

The usual Sabbath activities were had on Sunday in the various departments of church work, some of the workers abiding in the home branch while others went out to various other places to dispense the word of truth and assist in building up the kingdom. Early morning prayer services were held as usual at the church, followed by Sunday school. In the main auditorium Elder Rudolph Etzenhouser was speaker being assisted by Elders F. C. Keek and W. H. Garrett. At the same time Elder G. E. Harrington gave an illustrated talk to the children in the lower auditorium on the subject of repentance. Bro. Harrington is providing mouthy talks adapted to the young, and his efforts are invaluable to those who hear and should be well supported.

Sacrifice was the theme of the afternoon social service, the first remarks being made in view of the fact that some of the missionaries were about to depart for their mission fields leaving their families alone. While it is a sacrifice for such families to do without a husband and father so much of the time, attention was called by the speaker to many others who may not even look for the return of the loved one because of having been taken by death. The Spirit of sacrifice is a necessary condition in all who would truly help to carry on God's work. The gospel was founded in sacrifice, and all that has ever been accomplished was through sacrifice, and in this dispensation God has called upon all to make such sacrifices of the things of the world as are essential to the carrying on of his work. Elder H. O. Smith was the evening speaker.

The work at the South Side Branch is being maintained under the presidency of Bro. H. W. Gould, the various auxiliaries doing their part in carrying on the work. Bro. H. O. Smith was the speaker Sunday morning and Bro. H. W. Gould in the evening. The usual prayer service was held in the afternoon which was profitable.

The Woman's Auxiliary held its regular session at 4:15 p. m. The election of officers was the special business of the meeting.

Street work is being continued in Kansas City by the brethren and on Sunday afternoon Bro. H. W. Hattey and C. E. Guinand held an open air meeting on Market Square where they had a good attendance; and later Bro. Hattey held a meeting on 12th Street. Arrangements are being made for a male quartette to assist these brethren in their good work.

The semi-annual convention of the State Religio Association will be held at Pertle Springs, near Warrensburg, Mo., June 14th and 15th, at which a large attendance is looked for. A strong program is being prepared and a pleasant as well as profitable session is expected.

The Missouri State Board of Horticulture in one of its bulletins reports the prospects of the general fruit crop of Missouri to be the best of any in the past decade, the prospects for peaches being especially good, giving promise of a full crop.

The Independence Co-operative Society held an open meeting in the church hall on Tuesday evening at which speeches were made by F. M. Sheehy, M. A. Etzenhouser and John W. Rushton. Many questions were answered, and a report of the society was read showing a very satisfactory gain for the first quarter. It was said that the experimental stage is over and the progress of the movement is assured.

A large delegation of the Independence saints attended the farewell concert given by St. Marie Riggs at the New Casino, Kansas City, on Monday evening. Our young sister showed great talent and skill in her work, and was greeted

by a very large and appreciative audience. St. Marie Riggs has before her an enlarging field of opportunity for the accomplishment of great good under chosen work.

KANSAS CITY, MO., FOURTH BRANCH.

432 AND GARFIELD.

The regular monthly business meeting was held on the 5th at which all of the priesthood gave written reports, which showed that all had been busy in the Master's work. The Religio and Sunday School also reported.

Bro. L. A. Fowler, branch president communicated to the saints that our young Bro. Elmer St. John was called to the office of priest. After some discussion, Bro. St. John said that he had received evidence of the call. He was ordained by T. J. Sheldon, and J. I. Young who also testified of receiving evidence of the brother's call during the ordination.

Bro. Fowler was re-elected presiding elder, Bro. St. John, priest, Bro. J. Fisher, teacher, Bro. Ernest Munro, deacon Sr. Hazel Fisher, clerk, Bro. O. Brannan, librarian, Sr. A. V. Armstrong, chorister, with power to choose organist.

The Religio with Bro. W. L. Vail, as president, has had a good attendance for several months.

The Sunday school with Sr. Armstrong as superintendent, has a good interest, and is gaining slowly in numbers.

Bro. J. I. Young and daughter of Colorado Springs, visited with us at one or two services, they will probably locate here, and help swell our number.

Bro. Wm. Ayler, one of the young men lately called to the quorum of the twelve, gave us two splendid discourses to a good audience, on the eleventh. One lady gave her name for baptism, and several more are near the kingdom, as the result of the efforts of Bro. J. A. Gillean, George Jenkins and others during the winter months.

Our choir met in practice on Monday evening, the 12th, and judging from the splendid interest they are taking in the song service, we hope to be of material aid in the services of our branch.

Our midweek prayer meetings are fairly well attended, as also the prayer services at 6:30 on Sunday evenings.

Mrs. A. V. Armstrong.

SAN FRANCISCO AND OAKLAND.

Bro. and Sr. F. G. Pitt, Bro. and Sr. A. C. Barmore and Bro. and Sr. Cornelius arrived today, 15th, on the S. S. Tahiti, all feeling well and reporting a very pleasant voyage. Bro. Pitt and Barmore will conduct a series of meetings next week in the Oakland church followed by a series in the city church, if they remain long enough. Bro. Cornelius will locate somewhere in California, probably in Stockton. He is an elder and comes well recommended as a solid saint.

We filled our appointment at Windsor and Santa Rosa last Sunday, having very spiritual meetings at both places. An M. E. minister who has been attending our services at Windsor, said as he clasped my hand at the close, "Do you remember the conversation between Paul and Agrippa—'almost thou persuadest me.'" We hope he may be fully persuaded. At Windsor the few saints are about to buy a house and to transform the house into a church house. A worthy move we think and should be encouraged by all. At Santa Rosa we found the usual warm welcome with Bro. and Sr. W. E. Case in whose auto we had a pleasant ride from Windsor.

The city branch was favored with an interesting mothers' day at their Sunday school—the program was appropriate. The morning sermon was by Elder E. Ingham. Bro. Cecil Hawley was the evening speaker. In Oakland the morning speaker was Elder E. J. Clark and Bro. Archey Severy spoke at night. The attendance was encouraging.

Our reunion enthusiasm is already active, we have received some orders already for accommodations. The committee will soon meet to perfect the details. The time and place is already determined—at Irvington the usual place—the time being August 15-23 inclusive. Orders for tents, mattresses and rooms received and listed at any time.

J. M. Terry.

1202 14th St., Oakland, Calif.

ST. JOSEPH, FIRST BRANCH.

On Tuesday evening May 6th, the regular monthly Sunday school teachers and officers business meeting was held. This was a genuine "get together and talk things over" meeting, and was greatly enjoyed by all who attended.

Wednesday evening the 7th, the annual election of branch officers took place, resulting as follows—President Elder B. J. Scott, priest, E. E. McCormack, teacher, J. O. Worden, deacon John Blackman, clerk, D. C. Wilke, chorister, Paul Pugsley, organist, Mary Kinnaman, member library board, D. C. Wilke. This is a corps of officers in whom we place great confidence, feeling assured that they will render good service in their respective offices. The election passed off pleasantly and with the best of feeling so far as we could judge. This evenings work closed the official service of our retiring president, Elder V. M. Goodrich who at its close addressed the assemblage in a short but feeling speech. Friday evening the Religio had a fine attendance and a good program, the chief feature of which was a splendid talk by Elder B. J. Scott.

Sunday morning ushered in "Mother's Day." The day was gloomy and chill but, the saints gathered for the day's services cheerfully, and in numbers. As we entered the Sunday school room, the first pleasant sight that greeted our approving eyes was the smiling countenance of our superintendent who is a stickler for punctuality and who though it was yet quite early stood at the door to welcome his constituents. The large table on the rostrum was a mass of bloom the center piece being a sheaf of carnations contributed by the Woman's Auxiliary in honor of the day. The opening prayer by Bro. Roy Fifer, a talk on Mother's Day by the superintendent, Bro. Harry Tilden, and the benediction by Bro. William Burlington were heartfelt and inspiring.

Bro. B. J. Scott preached a fine sermon, prefaced by a touching reference to mothers at 11 o'clock.

At four o'clock The Woman's Auxiliary held an inter-

esting meeting and at 5:15 Bro. Goodrich had the blessed privilege of leading into the baptismal waters six precious souls; two men and four children, three boys and one little lass. At the prayer service following all were confirmed under the hands of Bro. Goodrich, Scott, Fifer and Curtis. The new brethren, Roy Weamer and William Bell are "good men and true" and we gladly welcome them among us, while we are sure the little ones will some day, do their part in this great work.

Previous to the confirmation, Bro. John Nixon having been duly recommended and set apart was ordained to the office of deacon by Elder V. M. Goodrich assisted by Elder Roy Fifer. Bro. Nixon is a worthy young man. He will make good.

The sermon at eight o'clock by Bro. Scott to a large audience closed a busy and eventful day.

Monday evening the social given by the Religio was well attended and netted a nice sum for the piano fund. Sunday the 18th, the entertaining feature of the Sunday school was a fine review given by the intermediate department under the direction of its superintendent, Sr. G. W. Best. Preaching at eleven o'clock by Elder Roy Sly. His discourse was pronounced excellent by those who heard it.

Evening prayer service was well attended, both by the saints and the "Comforting Spirit." The evening sermon was by Bro. Goodrich, and was one of the most touching appeals we have ever heard from him. He never came nearer to our hearts than in that hour of parting counsel. The congregation sang "Think Thou of Me" and "God be with You till We Meet Again," after which Bro. Goodrich asked all to take his hand in farewell as this would be the last time he would meet with them. It was some time before all had wished him "Good Speed" as there was a large congregation present. He leaves in company with Bro. Roy Sly on Wednesday for their respective fields of labor in California. Bro. Goodrich's family will remain with us for some time at least. Bro. Sly's companion will join him in a couple of weeks.

Bro. B. J. Scott is taking up his work with an interest and energy that bodes well for the work here. Bro. Roy Fifer preached at the Wyatt Park Mission in evening.

Reporter.

ST. LOUIS, MO.

The morning of May 11th, Sr. Maude Parrish gave a fine talk to the Sunday school, her subject being, "Order in the house of God." The same morning our district Sunday school superintendent, Bro. Walter Betts of Belleville, also gave a short talk to the school. He with Bro. L. Joerndt of Lansdowne met with others of the district officers to arrange for the convention to be held by the district Sunday school and Religio, June 14th. Bro. Granville Trowbridge delivered the morning discourse, his subject being, "Evidences of Christ's coming as found in the Old Testament prophecies." In the evening Bro. S. A. Burgess, recently returned from Lamoni, delivered the discourse.

Bro. George Reeves favored the school with a nice talk May 18th, and Bro. Archibald delivered the morning sermon his theme being, "Sincerity in the work," giving an admonition to attend church services rather than places of amusement. In the evening Bro. George Vandel of Lansdowne spoke for us, his subject was, "Not being satisfied until we awake in his likeness," and the way to reach such a condition is to exercise charity, developing into the pure love of God.

Our regular business meeting will be held the first Tuesday in June at which time branch officers will be elected.

District officers are to meet to discuss the reunion question next Sunday afternoon.

We are very thankful to hear that Bro. Betts of Belleville is some better, in answer to our prayers but let us continue to remember him as he is still very weak.

Your sister in Christ,

E. M. Patterson.

2739 Greer Ave.

QUINDARO BRANCH.

On account of the space in the ENSIGN being needed for the report of the conference we have not reported for some time, but we are still alive in the work.

Some very interesting sermons have been preached by visiting brethren, Bro. George Jenkins being one of the number. Some of our prayer services have been very spiritual, the Lord speaking to us in the gift of prophecy. Two of the brethren were called upon to take upon them the burden of this work, one to the office of elder, and the other to the office of priest. At one of the Sunday evening social services a beautiful vision was shown to one of the sisters. The Lord is remembering his people here in this place.

April the 4th, at the close of the Religio service all retired to the home of Bro. Roy Barron where ice cream and cake were served in honor of his birthday. About thirty-five were present. Sr. Mildred Weedmark and Sr. Maria Tucker assisted by others rendered a fine program, consisting of vocal and piano solos. It was a complete surprise. When it came time to separate everyone expressed having had a good time.

The bazaar which was given by the ladies aid society April 28th and 30th was a financial success; the net proceeds were nearly one hundred dollars. So now the debt on our church is all paid, with enough left in our treasury to paint the building and finish the inside, including lights. The members will meet Decoration Day to do this work, and the society will serve dinner and supper.

Easter Sunday our services were good; two beautiful solos were sung, one by Sr. Shelton entitled "Victory," and one by Bro. Tucker, entitled "Easter Day shall crown him King."

Last Sunday our speakers were Bro. J. I. Young in the morning from his chart on the fall and rise of the gospel, in the evening Bro. C. S. Barron. Both sermons were very instructive.

Carrie Barron.

2019 Quindaro Blvd., Kansas City, Kan.

NEBRASKA CITY.

Sunday the 18th was another beautiful day; the Sunday school was fairly well attended. Bro. Chas. Roberts of Thurman, and Bro. Mortimer of Hamburg, Iowa, were visiting the saints here today. Bro. C. E. Butterworth has been with us the past week and gave five excellent sermons, by which we were greatly blessed, and we hope that the brother will return in the near future. The Sunday evening sermon was on the "perfecting of the saints, from the text "Be ye therefore perfect, even as your Father which is in heaven is perfect."

We are planning to repair our church so that it will be more beautiful. Our young choir is improving, and we are so glad to see our young people move out in this line of the work.

Mrs. E. D. Briggs.



CORRESPONDENCE

BURLINGTON, Iowa, May 12th.

The fact that the Burlington Branch has not reported through the ENSIGN for sometime does not indicate that we are asleep. We have not reported oftener, partly because there did not seem enough of general interest to write more frequently, and partly because it has for a time been a physical impossibility for the correspondent to do much writing of any nature.

Our Branch has not grown in numbers, but we feel that there is an effort toward development spiritually that promises much for the future. One of our workers told in a letter to the ENSIGN of the first sacrament service of the year, when the Spirit spoke through Bro. Joseph Arber admonishing us to greater unity, and telling us that if unity prevailed there was a great work here for young and for old. Earnest, humble effort in that direction has brought forth promise by the voice of the Spirit through Bro. Ed. Schweers at our sacrament service Sunday, May 11th. Eyes were filled with tears of gratitude as we sang praises to the Lord for acknowledgement of our effort and the promise that if we would come closer He would pour out blessings such as we were not now able to endure. The influence was felt strongly throughout the service which lasted for nearly an hour and a half with scarcely a moment lost, and through administration at the close, when comforting promise was given.

The writer has, herself, had cause within the past few months to be very humbly grateful for the assurance of help and comfort in time of need. Threatened with incipient cataract, the need was presented in fasting and prayer by the branch, other locals of the district, and friends elsewhere, and assurance was given of help and restoration. Whether the help should come through our physician or directly, the Source shall be acknowledged. Realizing that every promise is coupled with the admonition to be humble and faithful, we are praying earnestly that these conditions may prevail and our Father's name be glorified.

Bro. O. R. Miller has, by conference appointment, been returned as pastor of the branch, and we understand is planning to make added effort toward reaching outsiders. There is some talk of a summer school, and the press, perhaps, more favorably disposed than heretofore.

A debate is anticipated between Mr. W. G. Roberts representing the Non-progressive Christians (who challenged Bro. Miller through one of our daily papers), and Bro. E. E. Long representing us, the debate to be held during June owing to the disposition of our opponent, this did not seem altogether desirable to some, but with an able speaker to present our cause, some good should be accomplished and some prejudice cleared away. We are hoping and praying that such may be the case.

Our last district conference and convention held here in February were exceptionally good in attendance and interest, and gave promise of the future. It is to be hoped that the approaching one at Ottumwa, June 6th, 7th, and 8th will bring as good a representation.

The auxiliary work is doing reasonably well, the Religio still in charge of Bro. W. H. Thomas and the former superintendent still retained. In the latter department, some difficulties were met in the new lesson work, but these are being met with determination by our teachers, and we are satisfied that good work is being done. Much depends upon the teachers—even more, it seems, than in larger schools—and our teachers have responded loyally, making little need for providing substitutes. The beginners' class was divided early in the year and five advanced to the primary work, in charge of our assistant superintendent, Sr. Jule Ortleb. That class soon had an addition of two, and the beginners' bids fair to reach its former proportions before a great while. Much interest centers in our primary corner, and justly so. Especially gratifying, too, is the interest taken by the parents, who are helping both by attendance and interest to make the school a power for good that it could not be without them.

The first Sunday after the general conference the morning service was given to short talks by the priesthood of the branch,—priest, teacher and deacons, and the pastor in conclusion. The talks were both interesting and helpful.

Ethel Lacey.

GREEN CITY, Mo., March 5.

Dear Ensign:—It has been fifteen years since husband and I, with several others, obeyed the glorious restored gospel, and was organized into a branch, by T. W. Chatburn. We had a prosperous little branch, for about five years, and I remember with love God's servants that have taught the gospel here, but the spirit of unrest, came in our midst and four families, including some of the officers went west, took to the larger part of our little branch. So the few of us that remained were scattered, our branch became disorganized though my husband, the priest of our branch, still preached as circumstances permitted.

Oh! how often has my mind wandered back to the blessed and spiritual meetings we used to enjoy, and to the absent ones whom we first learned to love by the Spirit of the Master in the restored gospel. Though our loss is others gain, in some other parts of God's vineyard. I hope we can

have an elder come after conference as there has been several requests for meetings by outsiders and five are ready for baptism. I do pray that our branch may be organized again, for which I sincerely ask the prayers of the saints, for in the unity of the Spirit there is strength. One of the five who are ready for baptism is our son, ten years old our only child living, two have gone on to the paradise of God. I have had sad sorrow and many spiritual blessings since I accepted the restored gospel.

I feel I am the most unworthy of God's children and sincerely ask the prayers of the saints, also that the honest in heart may be gathered out here, and a branch organized. May we all live worthy of God's blessings is my prayer in Jesus' name.

Emma Burch.

BILOXI, Miss., April 14th.

Dear Ensign:—I find this part of the field of labor prospering nicely with almost every part of the work. Some are studying the normal lessons.

I just closed a series of meetings at Escatawpa, and three Rivers. With good attendance and good results. Four precious souls were placed beneath the watery grave and arose to walk the narrow ways with all who love Christ and his gospel. This was at the former place mentioned.

On the last Sunday there the thirteenth I preached at the prison house and camp where a large number of men were imprisoned for violating the laws of the land, also over a hundred visitors there of white and black. I used the 16th chapter of Acts 25-31, and had good liberty. The day will be long remembered of all who attended. The guard requested me to come and as often as I could. I hope there were thoughts dropped that will have great weight for good among all that were there. The light is beginning to shine in this country, but lots of room for improvement.

I left Escatawpa the 14th for Biloxi, where I am in settlement of Catholics holding forth, with large attendance. This is a beautiful little city with a population of about ten thousand, and only about 3 or 4 families of saints here. All are principally Catholic of French descent. I guess conference will be over and gone down in history when this gets on file. I regret I couldn't attend. However I may have done more good by staying here than to have attended.

May God grant that this year's work be greater than last. Let us all co-operate together and make it so.

As ever your brother in Christ,

A. G. Miller.

KINGFISHER, Okla., May 10.

Editor Ensign:—As there has been inquiry as to the progress of the work among the Lamanites I will write a few lines. The Lamanite elders are at work now, Chief Three Fingers Philip Cook and Reuben Taylor all preached last Sunday, following a sermon by the writer to a good audience at Bessie, Okla., where we had never preached before. There were many questions asked and much interest manifested, and five were baptized, all of them good Indians, and two more names given, to be baptized after a better understanding of the work is had, which is very proper.

We are just getting the work started for the year and hope to do a good work that will stand. They are a very peculiar people, and at the present many of them are very much taken with the idea of the old time religion, and their utter contempt for the many conflicting claims of religion. They are very eager to receive the Spirit, and believe it is possible to find it, so our claims appeal to them.

I would like to see the saints send for the tract, "The church the Indians have long looked for," also the new tract written by Bro. Christensen, for the work among the Indians. The work should be presented to the leaders of the various tribes.

Hopefully your brother,
Hubert Case.

ARTESIAN, South Dakota.

Editor Ensign:—I will try and write a few lines this lonely Sunday evening. It is lonely because my soul is longing for heavenly food and no place is there here to find it only in humble prayer to Jesus. There are no Latter Day Saints around here that I know of. I have not been to a saints' meeting for two years. Do you wonder why my soul is longing for food? My parents do not belong to the church and are so against it. But thanks be to God, I had my little sister and brother, blessed in the church when I was taken in to the blessed fold. Thank my heavenly Father for it all, and I sincerely hope and pray that papa and mamma may see the light before it is too late.

Dear brother's and sister's many times when the road has seemed so heavy that nothing could save me, and I have knelt down in sincere humble prayer to God, he has helped me; saved me; and blessed me and has kept me truer to him.

Jesus has proven a true and sincere friend to me and he will to all, who even try to follow him. We may not all do right. We are all of a sinful nature but if we show God we are in earnest and want to do right he is always ready and waiting to help us. I ask some of the young brothers and sisters to write to me.

I am 19 years old this fall. How I love and long to be with some of the young people again. They all seem so near to me, and so I sincerely hope I may hear from some one in the faith. I ask the prayers of all the saints and may God be with and bless each one.

Your sister in the work
Neva L. Woodward.

GAY, W. Va., May 2d.

Dear Ensign:—I enjoy reading the good sermons and the good letters from the dear saints as we have no meetings nor Sunday school in this part. It seems I would be lost to the knowledge and understanding of the progress of the church if I did not have the ENSIGN and Herald to read. I have enjoyed reading the instructions, Bro. Joseph gave to the saints at the conference and my prayer is that we may all profit by the counsel and be found worthy when the Savior comes to claim his own.

Elizabeth Jeffries.

SERMONS AND ARTICLES

ARE PROPHETS NECESSARY FOR THE ACCOMPLISHMENT OF GOD'S WORK?

BY ELDER J. B. WILDERMUTH.

Yes; for many reasons. The following are some of them; "God's Work" herein referred to, we believe to be His Kingdom, Matt. 4:17. Luke 12:32 and 17:20-21. "God's Work;" The Bride of Christ Matt. 25:1-14, Luke 14:15-24. The wife of Christ, Rev. 19:7-8. The body of Christ 1st Cor. 12:27-8. God's work, being the Bride of Christ, or as stated in 1 Cor. 12:27-8. The body of Christ, like an honest virtuous spiritual man who, if opportunity is afforded selects for a wife, his ideal in beauty, form, and health, we believe Jesus Christ would select for his bride, his ideal in purity, virtue, form and organization.

Prophets (Seers) "One who sees, "Prophet of God, one who by the Spirit of God may see or foresee the things pertaining to God, "his work" or his people. Prophets in the "Church of Jesus Christ" are like eyes in a human body, or any body containing life that may have come into existence by the operation of God's law for mankind, or his lower creation. Eyes are by far the most useful members of the body.



ELDER J. B. WILDERMUTH

A blind body is quite helpless as it cannot see. "Where there is no vision the people perish" Prov. 29:18. "Stay yourselves and wonder; cry ye out and cry; They are drunken but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered" (Isaiah, 29:9-10,) are the conditions of the churches of men. Blind and deaf, they cannot see the beauties nor hear the inspiration of God's Holy Spirit." Inspiration is needed.

The people who compose the organized body of Christ upon the earth should know from time to time the Father's will. The prophets in the church receive instruction and revelation from God for the church. "Surely the Lord God will do nothing but he revealeth his secrets to his servants the prophets," Amos 3:7. Jesus said, (after his resurrection) "I have yet many things to say unto you, but ye cannot bear them now. St. John 16:12. This dear reader is one of the texts which aids in preparing the honest mind for the restoration of the gospel. (God's work) in latter days. See Rev. 14:6-7, Matt. 24:14, Zech. 2:1-5 and Amos. 3:7, et al.

A prophet is necessary, and prophets, are better, in the carrying on of God's work. The prophet and president of the High Priesthood, may receive revelation and commandments to be written for the church, while lesser prophets may receive revelation but not as commandments to the whole church, see Doctrine and Covenants 27:2 and Sec. 107 and latter part of verse 29, also number 11:26-29.

Oh how lovely it would be today, if all the servants and handmaidens of God, would live close enough to God to enjoy the "Seer's" gift, the gift of prophecy, then "methinks" God's children would avoid many of the heartaches, sorrows, trials, disappointments and misunderstandings to which the flesh is heir to, in our earthly life and its experiences!

There should be prophets, so they can council and advise with each other. "Where no council is the people fall; but in the multitude of councilors there is safety." Prov. 11:14. The same is true in

this dispensation. Doctrine and Covenants 27:1-2. We are told that "Order is heaven's first law," and if the saying is not Scripture it is at least good logic and should be observed, hence, the president of the church, should be the one to receive revelation and commandments from God to be written for the whole church and to individuals who may ask of him for divine wisdom and guidance when, ever it be God's will to so reveal.

Every Apostle or Seventy when presiding over a mission, may receive revelation and wisdom from God for the good of the department over which he has charge and this is true also with every high priest or elder presiding over a district, stake or branch even the presiding officer of a prayer meeting should have the gift of discernment, as God will speak through whomsoever he will, but the gift should bear the discerning test of the presiding officer.

The men in charge of all departments, "Church Historian," Recorder, "Secretary" and all officers who bear the responsibility and authority of the priesthood should have, to the measure of their office and responsibility, the spirit of prophecy, see Rev. 19:10 and Num. 11:26-29.

Every officer should be respected in his office as long as he is not found in transgression or does not teach false doctrine. See Doctrine and Covenants 125:18.

Our critics have said, "You people have a head to your church on the earth, a prophet at the head and therefore you are wrong as Christ is the only head the church should have hence your prophets are false." Let us see, Brother Critic! As we have quoted above, the church is to be the "Bride" or "wife" of Christ; now I am a man, I have a wife, and my wife has a head of her own, and if your wife does not have a head of her own, she is surely different from any wife I have ever seen.

Jesus is the head of the church as the husband is the head of the wife (Eph. 5:23), and Master of the house, but while the wife, is obedient to the husband, as the church is to be obedient to the will of Jesus "and keep his commandments which he has given," nevertheless the "church of Jesus Christ," the "Lamb's wife," the bride of Christ, the work of God, should have a head where the body is, or a head on the body and the head of the body contains the eyes of the body hence the head of the church or God's work "contains the eyes of the church. So with the head of each department; the head of the department contains the eyes of the department hence the need and use of "lesser prophets," and for these reasons the writer upon this subject feels as Moses did," would to God that all the Lord's people were prophets and that the Lord would put his spirit in them. Num. 11:29.

A church without apostles or prophets or the gifts is like a ship at ocean that with the current drifts Without a chart or compass or rudder to direct Soon on the shoals and breakers she hopelessly is wrecked.

If God's church were without prophets (eyes) she would be where the man-made churches of the world are today, "Aliens to the commonwealth of Israel, strangers to the covenant of promise," Eph. 2:12, . . . and if the blind lead the blind both shall fall into the ditch," Matt. 15:14 and Luke 6:39.

Let us search for the church and kingdom of God, the bride the Lamb's wife, who has a perfect form, a perfect organization with a perfect head and perfect eyes (prophets), pure and immaculate, and let us hope that we may ever be a part of that body.

Oh what joy will be there
At the great resurrection
When the saints meet in air
In their robes of perfection.

Prophets are necessary to the carrying on of "God's Work" because God has set them in his church to stay as long as he has a church on the earth, and until "He comes whose right it is to reign." "Wherefore he said when he ascended on high he led captivity captive and gave gifts unto men. . . . and he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers. For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith, and knowledge of the Son of God. Eph. 4:8-13.

Prophets are necessary to the carrying on of God's work, for God created them and set them in his church and they are there to remain as God does not deal in non-essentials, nor does he place any officers in the church great or small, without a purpose.

Prophets are necessary, to see and foresee coming events and by wise, diligent and careful advice, aid God's work and his people to be ready and prepared for them and emergencies which do and might arise. Patrick Henry said, "Whatever anguish of spirit it may cast, I am willing to know the whole truth, to know the worst and to provide for it."

Such in our opinion should be the attitude of the church, ("God's Work") and such the willingness of mind of the members, who compose the kingdom of God on earth, and whereas no man of his own wisdom can foresee the future, inspiration is needed, and prophets are needed to receive by revelation the mind and will of God and offer to God's children for their instruction and guidance, that by obedience they may obtain "the greatest gift of God unto man—Eternal Life."

"WHAT CONSTITUTES A PROPHET?"

BY ELDER JOSEPH ARBER.

Many and varied would be the answers were we to turn to the Christian world for an explanation of the above caption. But now we are called upon to give our rendition, from our view point. The word is defined by Webster as follows: 1. One that foretells future events; a predictor; a foreteller. 2. A person illuminated, inspired, or instructed by God to announce future events. 3. An interpreter; one that explains or communicates sentiments.

In order to observe the divine injunction, "Seek ye first the kingdom of God," it is necessary that we acquaint ourselves with a description of that kingdom. This description is partially presented by the apostle in 1 Corinthians 12:28. "And God hath set some in the church, first apostles, secondarily prophets." The leading officers of the church are thus stated to be apostles and prophets. The work that is assigned these officers is and must necessarily be of a very onerous as well as ponderous nature. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. 4:11,12.

In order that the genuine may be in evidence as proof against the spurious, there was and will also be the need of the presence of these men enlightened with discernment that the church be protected against the ever encroaching curse of false prophets. Indeed this was their duty, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine."—Verse 14.

From the fact that God has chosen prophets in every dispensation of the world's history is one of the best evidences we can produce to show that there was a necessity, and always will be, until the people shall be both edified and perfected in the sense God intended they should be, and it would almost seem unnecessary to argue the continuance of these God-appointed officials, but since the Lord, foreseeing that evil and error with all their elusiveness would continue to assail his church and people, has declared they would remain "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. 4:13.

It is a matter of common consent that a statute is in force so long as it is found upon the statute book. It becomes inoperative only when a repeal is ordered; and God has enacted that prophets shall be in the church. He set them there. And this enactment occupying a place upon the statute book, will, until annulled, remain there. Since the Bible teaches the unchangeability of God, one prominent distinction between our faith and that of many others is manifest in this: We believe that God had prophets in every dispensation of the world. Their special duties and callings were to officiate in the service of God. It is recorded in the word, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."—Numbers 12:5,6.

The method then God himself has chosen is to reveal his mind and will, through the instrumentality of men called prophets. This is in full agreement with the above definition. But there is need for the exercise of much care and study, that we do

not accept any, and everything, that may be given as the word of the Lord, for such deception has been perpetuated in the ages of the past. For we are again informed by the eternal Fountain of intelligence from above, so that we should make no mistake along this line.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13:1-3. Again we read, "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deut. 18:21, 22.

Oh, that the world could get one glimpse of God today, and the institution wherein is the power of God, revealed by the medium of prophets as of old; but the people have wandered away from the gospel, and the church, established by God himself, and have built churches of their own, and taught doctrines to suit their own fancies. God cannot therefore put his seal of approval upon that which is not his. Hence, the old, old appeal which God authorized the prophet Jeremiah to make is still in order today. "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."—Jer. 6:16.

The definition of a seer, and that of a prophet are much alike. A seer, is literally, one who sees; in a supernatural sense, one who sees things past and things future. A prophet is one who foretells, or reveals that which has been imparted to him through divine agencies. The Bible makes no distinction between the prophet and the seer. We are informed in 1 Samuel 9:9, that "he that is now called a seer," declared the will of God, and spoke with a surprising confidence and freedom to both kings and people.

We are indebted to the teachings of the Book of Mormon for further light on the subject. In speaking of the "interpreters," Ammon said to King Limhi, "Whosoever is commanded to look in them, the same is called a seer." When the king said, "that a prophet is greater than a seer," Ammon replied: "A seer is a revelator, and a prophet also; and a gift which is greater, no man can have, except he should possess the power of God, which no man can; yet man may have great power given him from God. But a prophet can know of things which have past, and also of things which are to come; and by them shall all things be revealed, or rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known, shall be made known by them; and also things shall be made known by them, which otherwise could not be known. Thus God has provided a means that man, through faith, might work mighty miracles; therefore, he becometh a great benefit to his fellow beings."—Mosiah 5:72-81; also 12:18-21; Nephi 2:10.

Many, if not all the books of the Old Testament were the work of the prophets of God. Moses received from God an account of the earth and the inhabitants, from the creation to his time. Samuel, Nehemiah, Isaiah, Jeremiah, Ezekiel, Daniel, and many others, were permitted to write books, that we find so valuable. Joseph Smith, too, like prophets of old, was instrumental in this day of darkness and confusion, when many were stumbling for lack of spiritual light, of bringing forth the word of God. And through the inspiration which God endowed him, he has accomplished a great work. The fact that he had such phenomenal success, was in that he was inspired by the Holy Spirit to lay the foundation of the church, and build it up according to God's plan.

With appreciation we may well sing that beautiful song found in the Hymnal,

We thank thee, O God, for a prophet
To guide us in these latter days;
We thank thee for sending the gospel
To lighten our minds with its rays;
We thank thee for every blessing
Bestowed by thy bounteous hand;
We feel it a pleasure to serve thee,
And love to obey thy commands.

The manner in which "prophets" were to operate in their callings is indicated by the Prophet Malachi. In part he tells of the work in the last

days: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Mal. 4:5, 6.

Prophesying of distressing times yet in the future, we are warned of coming events by St. John. "And there was given me a reed like unto a rod: and the angel stood saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophesy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither, and they ascended up to heaven in a cloud and their enemies beheld them."—Rev. 11:1-12.

And again, the Apostle Peter, reiterates, the prophecy of the Prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy."—Acts 2:17, 18.

It will be seen therefore, that the Lord, using his own methods, to accomplish his purposes, in every dispensation of time, called men whom he named prophets, speaking through them for the good of his work, and people.

RIGHT TO THE POINT.

Some of our enemies say we believe too much. We think they are unsafe because they believe too little. Christ said: "Oh fools and slow of heart, not to believe all that the prophets have written." God doesn't condemn men for believing too much but for accepting too little. Now who are the safest?

If you are not in the kingdom of God you are out of it, and if you are out, where are you anyway, and what promise have you? Friend, better get in right away—water was made to use.

Jesus Christ will not take second place in any man's affection.

If your mother was a good woman and lived up to all the light she had, and never heard of the restored gospel as taught by the Latter Day Saints, and has died, she is safe, because if she had heard of this additional light which has come into the world she would have accepted it. If you have heard and will not obey, you are not living up to all the light you have, therefore when you die you cannot go where your mother is.

If Christ has more than one church on earth today, and as the church is his bride, how many wives is he going to have at his second coming? We are opposed to the doctrine of polygamy, but evidently our religious contemporaries are not, and point to Jesus Christ as setting the example!

The assertion: "It doesn't make any difference what you believe, just so you are honest," will not bear intelligent analysis. Will the same desirable results follow if a person honestly believes in a colossal falsehood, as if he believed the divine truth? If a mother gives her child strichnine, thinking it soothing syrup, will her honest belief change the

effect of the poison? The mental attitude of an individual toward a principle doesn't change it a particle. We can only be saved by the truth.

When you reject the gospel you reject Christ. Now why are you doing it?

No man need be afraid of bumping his dome of thought in going in at the door through which Jesus Christ has passed.

C. Edward Miller.

AN ADVANCE STEP.

In answer to criticisms on the wireless diplomatic dinner given by Secretary of State and Mrs. Bryan, he issued the following statement:

"We did not intend to magnify, by mentioning it, the importance of the non-use of wine at the dinner given to Ambassador Bryce Monday night, but as the papers have made some inaccurate references to the matter the facts might as well be known.

FIRST DIPLOMATIC DINNER.

This was the first dinner which we have given to members of the diplomatic corps and therefore the first time when we came into conflict with the social custom of serving wine at dinner. The seven other ambassadors then in the city and their ladies were invited to meet Ambassador and Mrs. Bryce and as all the gentlemen guests present were from foreign countries I thought it proper to explain to them the reason for our failure to conform to what seems to have been customary in this matter. Believing that the issue should be met frankly in the beginning, I told them, when we sat down to the table, that Mrs. Bryan and I had been teetotalers from our youth, as were our parents before us, and had never served liquor at our table; that when the president was kind enough to tender me the portfolio of state I asked him whether our failure to serve wine would be any embarrassment to the administration and he generously left the matter to our discretion.

ENJOYED THE EVENING.

I suggested that I thought it unfair to assume that those coming to us from abroad would judge us harshly or be unwilling to tolerate the maintenance of a traditional custom and expressed the hope that our friendship would be made so apparent to them and our hospitality so cordial that they would overlook this weakness in us, if they regarded it as a weakness. My remarks were applauded by the company and we never spent a more enjoyable evening.

That is all there is to the matter and we can consider the incident closed and the custom established so far as we are concerned.

THE RED MAN'S RALLY.

The redskin is not altogether dead and out. That the comparative monotony of civilized life threatens the disappearance of remaining Indian tribes in but borne out by figures. On the contrary, the total number of these aborigines has increased from 248,253 in 1890, to 265,684 in 1910, on addition of 17,430 individuals in twenty years. Broadly speaking, States northeast of the central group show a diminution. The same is the case with Nebraska and Minnesota. Along the Mississippi there are but 2,612 Indians, where formerly 3,596 were registered. Pacific States have lost a few hundreds. Other groups show an increase.

The red man has increased at a rate of seven per cent only, against an advance of over eleven per cent among negroes and fifteen per cent among whites. The fact is, he is becoming assimilated. Only in Oregon, Arizona and the two Carolinas is intermarriage forbidden. Also, the red man is adaptable. Of Indian blood to-day there are breeders, planters, bankers, ministers, lawyers, doctors, journalists, schoolmasters, artisans, and working-men. According to the law of 1887, it is permissible for every Indian to become an American citizen, provided that he lives apart from his tribe and cultivate a plot of ground. In consequence, the number of Indians paying regular taxes, and so entitled to the rights of citizenship, is largely increasing. In Arizona, 8,000 Indians have the right to vote. In Idaho are 3,860 Indians electors; in Minnesota, 9,160; in Montana, 6,000; in New Mexico, 7,000; in California, 3,500; Nevada boasts 2,000, and Oklahoma, the star total 32,000.

Calumniators have neither good hearts nor good understandings. We ought not to think ill of anyone till we have palpable proof, and even then we should not expose them to others.—Colton.

LABOR PARTIES UNITE TO PREVENT WAR.

In the parliaments of two great European Powers whose rivalry in commerce and armament is threatening to bring them into conflict, there is now a considerable proportion of the membership pledged to counteract this tendency. Recently the one hundred and ten Social Democratic members of the German Reichstag joined with the forty-one Labor members of the British House of Commons in singing the following peace manifesto:

"The Parliaments of both Germany and England have again decided to grant the naval demands of their governments and enormously increase the burden of armaments. The representatives of the working classes of both countries—the members of the Social Democratic party in Germany and the Labor party in England—have fought against this increase and voted against it. But they are not strong enough in their Parliaments to prevent the acceptance of the military and naval budgets. Consequently the competition in armaments continues its fateful and fatal course, putting on the shoulders of the people at a time of a general rise in prices for all commodities a new and heavy burden and at the same time aggravating the danger of a dreadful war.

The workmen of Germany do not entertain any hostile feelings for England, nor do English workmen for Germany. Most decidedly they stand against all who incite to war in both countries. They do not demand an increase in the capitalistic competition in armaments, but its abolition; not an incitement to war, but a mutual understanding between both nations.

A war between England and Germany would lead to such a catastrophe as history has never yet seen. All those who cause such a danger commit an infamous crime on humanity. The possibility of preventing this catastrophe lies in the hands of the working classes of both our countries. We, as representatives of the organized, class-conscious workmen in both countries, therefore urge the whole body of workmen in both Germany and Great Britain to join our organizations to prevent civilization and culture being pulled down into the abyss and human lives annihilated.

Workmen of England and Germany! Wherever you meet you must always remember that you have an historical part to play and the general welfare of the nations to advance. Agitate and organize for the mutual understanding of peoples and for peace."

**DEPARTMENT OF
Woman's Auxiliary for Social Service**

MRS. MADGE SIEGFRIED, EDITOR.
1417 W. Walnut St., Independence, Mo.

ADVISORY BOARD.

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Sewing and Aid Department, Mrs. M. B. Nicholson, Lamoni, Iowa.
Young Woman's Dept., Mrs. J. A. Gardner, 707 S. Fuller Ave., Indep.
NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

The poet Neihardt has dedicated his latest volume "The Stranger at the Gate," to mothers.

"The book sings the old song of birth with a voice of music and of mystery. The sweep of the sublime process of creation through all living things comes into the imagination through imagery and suggestion; the vast world waits and makes ready for its countless births:

"O'er the brooding summer
A green hush clings,
Save the sound of weaving
Wee, soft things:
Everywhere a mother
Weaves and sings."

Persons sending in articles for publication will please sign their names. We must have these for various reasons, although they need not be published.

INDEPENDENCE, Mo., April 3, 1913.

To the Woman's Auxiliary for Social Service.—During the year I have performed the usual duties incident to my office, consulting the President and attending meetings of the Advisory Board. For a couple of months, however, owing to poor health, I have not been able to assist.

I believe that we have many reasons for feeling encouraged over the Woman's Auxiliary work. The object and

purpose of the society is becoming better known and more highly appreciated each year by both the women and men of the church. Many of the ministry are becoming interested and are anxious to help.

Although we may not have accomplished all that we had hoped, in adding our new departments and attempting thereby to meet the demands, still, on the whole, the results from the workings of the society for the year have been good.

The board has not been desirous that all locals should organize classes in each department, this would not be practicable in many locals, but we have been anxious that the various departments should supply helpful and sufficient material toward the intellectual and spiritual uplift and development of the women of the church in their various needs.

Personally, my interest in the Woman's Department of the church deepens each year. It has been my privilege to attend lectures by people of prominence, who have studied the various phases of the many woman's movements throughout the world; I have also followed for myself, as closely as possible, the workings of woman's organizations; their failures and successes, with their noticeably strong and weak features, and I feel to congratulate the women of our church that from the beginning our society has been characterized by a spirit of wholesomeness and stability, with its platform one of ameness and conservatism that will safely stand the test of time as the many changes, which are inevitable, shall take place in society. In order that the homes of the church may remain sacredly intact, and that the inmates thereof may be found each succeeding year living on a higher plane, intellectually and spiritually, than the last, we need, an intelligent and competent motherhood and womanhood and the Auxiliary as organized is capable of contributing materially to this end.

It has given me pleasure to serve as a member of the Advisory Board for five years. Owing to the many demands upon my time and strength I find it necessary to ask to be relieved, for the present, from all active Auxiliary work.

Your active,
Mrs. F. M. Smith, Vice Pres. W. A.

INDEPENDENCE MO., April 4th, 1913.

To the Woman's Auxiliary for Social Service, Greeting.—The work of the Woman's Auxiliary this year has been represented by sixty-nine locals, four district organizations and thirty-eight field workers. There has been organized forty-four new locals, viz:

St. Louis, St. Louis Mite Society, Cheltenham Victoria Society, Landsdowne Society of East St. Louis, Gallands Grove Branch at Dunlap Ia., Deloit, Ia., Elk Mills, Md., Willer, Neb., So. Brandman, Mich., Traverse City, Mich., Millersburg, Ill., Grant, Mich., McKenzie, Ala., Marion, Mich., Ft. Scott, Kans., Mapleton, Kans., St. Clair, Mich., Detroit, Mich., Veve, Mo., Belleville, Ill., E. Jordan, Mich., Flint, Mich., Cressat, Ia., Bozeman, Mont., Deer Lodge, Mont., Calumet, Ok., Disley, Sask., Viceroy, Sask., Frazee, Minn., Pittsburg, Kans., Lewis Station, Mo., Nebraska City, Neb., Joplin, Mo., Appleton, Wis., Boston, Mass., Denver, Colo., Oakland, Cal., Tulare, Cal., Eustis, Neb., Francis, Sask., Hazel Dell Branch. (Just reported). Also three locals just organized in the Kirtland District, by Sr. M. E. George; the names of the towns were not given.

Four locals have been disorganized: Bartlesville Ok., Oelwein, Ia., Davenport, Ia., and Runnells, Ia. Nine of the old locals upon our record have failed to report and four new locals organized since Jan. 1913.

We have reports from forty-four locals, and four district organizations comprising sixteen locals.

MEMBERSHIP.

The membership of the organization, as nearly as we can estimate is 1222. An increase of 695 over last year. This is only approximately correct; we are satisfied the membership would be greater had we complete reports from every local.

DEPARTMENTS.

We have record of 25 Home and Child Welfare Depts.
1 Eugenics.
5 Literary and Educational.
5 Domestic Science.
31 Sewing and Aid.
5 Young Women's.

DISTRICTS.

There has been an increase of two district organizations: Montana district, comprising locals of Bozeman and Deer Lodge, and Saskatchewan District, comprising locals of Francis, Disley and Viceroy. Total number of locals in districts 16. An increase of 10 this year.

FIELD WORKERS.

There has been appointed thirty-eight field workers. Twenty-two report results of their work; others have been diligent in explaining the object of the organization, distributed literature and written many letters to branches in their respective districts. There have been twenty locals organized by field workers: eleven home and Child Welfare departments, thirteen Sewing and Aid, one Literary and Educational, one Domestic Science, one Young Woman's. They have visited personally 37 branches. Sr. Mina Kearney of Clinton, Mo. District has organized the largest number of locals, seven. Sr. Myrtle Trowbridge of St. Louis Mo. organized three locals last month consisting of 71 members and sent in at once \$7.10 per capita assessment.

As the above report indicates our work is assuming larger proportions as to territory and numbers. Quite a number of societies throughout the church have affiliated with us and many inquiries have come in, and are coming in, regarding the various departments of our work.

If the convention will recall that in our report for the year 1911 we stated the number of new locals organized for the year was four, and that this year's report records forty-four, it will give us some idea of our growth numerically in the past two years. The contribution to the general fund for the year 1911 was \$30.46, this year it is \$98.81, an increase of 68.35. The per capita assessment alone for this year is \$62.40.

Respectfully submitted,
Mrs. D. J. Krahl, Gen. Sec.

TREASURER'S REPORT

FROM APRIL 12, 1912 TO APRIL 1st, 1913.

GENERAL FUND—Receipts: Received from Mrs. M. E. Hulmes, former treasurer, \$93.55.

Contributions \$98.81, Total \$192.36 Expenditures \$146.89. Balance on hand April 1, 1913, \$45.56.

BOOK FUND—Receipts, May 4, 1912, Received from former treasurer, \$30.00, May 4, certificate of deposit in State National Bank, Lamoni \$107.05, June 15, received from general fund, \$49.74, September 25, Interest on certificate of deposit State National Bank, \$2.68, total, \$189.47. Expenditures: September 26, paid Herald Publishing House, \$189.47.

CHILDREN'S HOME FUND—Receipts: May 4, received from Mrs. M. E. Hulmes \$48.80: Amount of contributions, \$627.27, Total, \$676.07.

EXPENDITURES.—Paid to Jos. Roberts, treasurer of trustees Children's Home, \$641.56; Balance on hand \$34.51; Total balance on hand \$80.07.

Mrs. Letha M. Tilton, Lamoni, Ia.

MISCELLANEOUS

CONFERENCE NOTICES.

SPOKANE DISTRICT.—Annual conference will be held in saint's chapel, Spokane, June 14th and 15th. All reports should reach the undersigned one week before date of opening.

W. W. Fordham, Sec.

South 238 Haven St.

WESTERN NEW YORK.—Semi-Annual Conference will meet at Niagara Falls, N. Y., June 7th and 8th—the first session convening at 2:30 p. m., June 7th, for business. The church is located on Willow avenue; and strangers who will equire for Elder Frank C. Mesle, President of the Branch, No. 1560 Willow Avenue, will be cordially welcomed.

Lila B. Schofield, Secretary.

EASTERN MICHIGAN.—Conference will convene at Pt. Huron, Michigan, June 21st. A meeting of the Michigan Quorum of Elders will be held at this conference, June 21st, 6:30 p. m. Elders please come prepared to take part in program.

Wm. M. Grice, Pres.

NORTHEASTERN ILLINOIS.—Semi-annual conference will convene at Mission Branch at 10 a. m. June 14th and 15th. Those coming by train please give notice in good time to Elias Hayer, Seneca, Ill., R. D. 60, or to W. E. Williamson, Marseilles, Ill., R. D. 57. Trains will be met at Seneca and Sheridan. Branch presidents please report to J. O. Dutton, Marseilles, Ill., care of W. E. Williamson, from January 1st, to June 1st. Branch reports should be sent to W. E. Williamson in good season.

Jasper O. Dutton, Dist. Pres.

FREMONT DISTRICT.—Conference will convene at the Henderson Chapel, Saturday, June 14th, at one o'clock p. m. The joint Sunday school and Religio convention will occupy from 8 p. m. Friday till noon Saturday. We hope to see a full attendance from the several branches of the district.

T. A. Hougas, Pres.

IDAHO DISTRICT.—Conferece will convene with the Weiser Branch at Weiser, Idaho, June 14, 15, 1913.

Mrs. T. B. Jackson, Clerk.

Gen. Del., Boise, Idaho.

CENTRAL ILLINOIS DISTRICT.—Conferece will be held at Beardstown, Ill., June 21st and 22nd, instead of June 7th and 8th, by request of minister in charge and Pres. F. M. Smith.

Frank Izatt, Pres.

Walter Dakin, Sec.

1000 E. Cleveland St., Taylorville, Ill.

CONVENTION NOTICES.

SPOKANE DISTRICT.—Semi-annual Sunday school convention will meet in saint's church, Spokane, Wash., at 2:00 p. m., June 13th. An educational program will be given in the evening by the Sunday school.

Mary M. Buchanan, Sec.

EASTERN AND CENTRAL MICHIGAN.—Religio and Sunday school associations will hold joint session of institute work at Fort Huron Reunion, June 13th to 22d. Instructive programs are assured. Plans and methods will be presented by some of our best talent. Bring your problems and what-nots and help be helped. Special conferences of departments will be had with some things new for you.

K. H. Greene, Vice-pres.

EASTERN IOWA.—Sunday school convention will meet at Clinton, Iowa, June 13th at saint's chapel 311 South 3d street at 10:30 a. m.

Corra E. Weir, Sec.

KEWANEE DISTRICT.—Sunday school association will meet in convention at Mathersville, Ill., June 6th to 10 a. m. All locals should send credentials to the undersigned by June 2nd.

O. E. Sade, Supt.

Miss Mira Cady, Sec.

Millersburg, Illinois.

REUNION NOTICES.

LITTLE SIOUX.—In accord with a vote at reunion of the Little Sioux District in September, 1912. The reunion committee have selected August 15th to the 24th for the reunion at Magnolia, Iowa: Bishops R. C. Evans, E. L. Kelley, Bro. Homar C. Smith, Homer R. Wells, Alma Booker, W. A. Smith and others of the ministry are expected. The committee are prepared so far as it lies in their power to make this the best reunion held here. All are welcome to come and camp with us. For tent's and prices write J. D. Stuart, Magnolia, Iowa.

A. M. Fyrand, Asst. Sec.

IDAHO DISTRICT.—With the unorganized territory of Eastern Oregon will hold its reunion at Weiser, Idaho, beginning June 10th and continue twelve days including district conference the sabbats in the above named districts please take notice and give us a hearty support by your attendance. Good speakers are expected to be present, also good music. Tents will be for rent on the ground. Any one wishing further information write

William Ferguson.

Weiser, Idaho, Committee.

NORTHWEST MISSOURI.—Will meet at the beautiful grove of D. A. Dice near Stewartville, Mo., commencing August 15th and continue ten days. We expect to have a large gathering and good speakers, and a good profitable time in a spiritual way. We invite our neighboring districts to join in with us and make it a success.

B. J. Dice, Pres.

PASTORALS.

To the Ministry and Saints of the Rocky Mountain Mission, including the states of Montana, Idaho, Wyoming, Utah and Colorado, Greeting:—

Following the custom of the missionaries in general charge, allow me to say that the brethren in the general ministry named below will labor as follows the ensuing year:

- Arthur Mills, Colorado, Denver, objective.
- Samuel Twombly and R. E. Bozarth, Western Colorado.
- F. A. Russell and J. D. Curtis, Central Colorado.
- J. R. Sutton and J. F. Petre, Eastern Colorado.
- J. M. Stubbart, Southern Utah.
- W. H. Kelley, Provo, and vicinity.
- F. B. Farr, Salt Lake City, and vicinity.
- J. C. Christensen, Malad, Idaho, and vicinity.
- W. E. Peak, Idaho, Boise City, objective.
- G. W. and H. E. Winnegar, Minnedoka Valley, Black Foot, and the Teton Basin.

Lymon Fyke and New Madden, the country between Weiser and Hagerman.

L. E. Hills, Eastern Montana, Bozeman objective.

W. R. Smith, George Thorburn and A. J. Moore, Montana.

Bear in mind, brethren, that there is no intention to establish closely drawn boundary lines. Should you find a good opening in the vicinity of your appointed field, do not hesitate to step over and occupy.

I trust to your good will and judgment to occupy wisely and well in your appointed fields; to labor together as brethren should, diligently, and yet, "in honor, preferring one another," also considering the rights and feelings of the local ministry, as they will yours, so that there may be harmony throughout, all striving to conserve and advance the interests of the Master's cause.

You will remember the times for reporting. I only need to ask you to be as punctual and prompt as you consistently can, and report conditions in your respective fields as fully as possible. All may report directly to me. My home address is 419 East 5th St., Cameron, Mo., but I hope to be able to publish my field address before July 1st.

Will the brethren who have not yet received their letters of recommendation, please write me, and I will forward at once.

To the local brethren and saints, I want to say that your service is as useful and honorable as that of the general ministry, and I hope that you will continue to sustain the work financially and otherwise, as the Lord may prosper you. All may feel free to write me as to conditions, needs, etc., in their respective localities, and I will do my best for you, either in person, by correspondence, or otherwise.

Let us all pray and labor together for a successful year in the mission.

Respectfully, your brother,
Peter Anderson.

To the Saints in various localities throughout the Independence Stake, not in branches:—

Having been asked to assist in arranging for missionary services, by the missionary in charge, Elder J. W. Rushton, and wishing the co-operation of the members in these various localities, I desire all such to communicate with me, expressing themselves relative to the opportunities and advisability of holding services at these places. Elders George Jenkins and R. O. Self have the stake tent at their disposal and will begin operations in Independence shortly, from this point they will go where it is thought the greatest amount of good can be accomplished. Elder W. S. Macrae will be available to a limited extent, and because of conditions, will labor in close proximity to his home town. Bro. Rowe of the local force, will also be available. We desire that all who can, will arrange so that services can be held, as far as possible, that each minister engaged in this mission work may be in action to the extent that they are able and that as a result of the combined efforts and sacrifices, we may have an ingathering of souls that will reveal the depth of interest we feel in the work.

There will necessarily be expenses created as a result of the movements of these missionaries, which perhaps will make it necessary at times for sacrifices to be made in order that the work of the Lord may be extended.

It is a sacrifice for the missionaries to leave their homes and this should not be increased by the failure of those among whom they labor and belonging to the church, to contribute to their necessities.

Trusting that with thoughtful and prayerful earnestness, we may co-operate to the end that the offers of salvation may reach the homes of many, as yet unacquainted with the latter day work.

Yours very sincerely,
G. E. Harrington,
Pres. Independence Stake.

1401 W. Short St., Independence, Mo.

To the disciples of Christ in Mission No. 3, comprising Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, and District of Columbia, Greeting:—

The church has appointed to labor in your mission the following named brethren who rank in office from those of the lower priesthood authorized to travel, to those occupying in the leading quorums of the church. With such "gifts" there should come to the mission, especially to the church, joy and rejoicing, and a well balanced spirituality leading to commendable works. This will be the result if heed is given as it should be to the teachings of all these ambassadors for Christ.

The following assignments have been decided upon:
To Eastern Maine, H. A. Koehler, G. W. Robley, Jonesport objective point.

To Western Maine, J. F. Sheehy.
To Western Maine District and Nova Scotia, F. J. Ebeling and H. L. Rushfelt; if tent work can be arranged for by these brethren in Nova Scotia, their efforts to prosecute the work in that way should receive proper support. Removal from Nova Scotia will likely be advisable as winter comes on.

To the Massachusetts District, H. O. Smith, R. W. Farrell, Boston objective point; A. B. Phillips, Fall River objective point; Wm. Anderson, Cape Cod objective point; J. W. Davis.

To the New York District, A. E. Stone, B. L. McKim, A. M. Chase.

To the New York and Philadelphia District, J. R. Lentell, A. D. Angus, W. W. Smith, Philadelphia objective point; J. A. Koehler, Philadelphia second church objective point; E. B. Hull, Brooklyn objective point; T. U. Thomas, Scranton objective point.

A humble well-informed minister for Christ who is wisely aggressive will be able to do much good.

Times of reporting, July 1, October 1, January 1, and March 1. Let prompts characterize this matter, lest reports be delayed in reaching the presidency. Get blanks from the Herald Office.

Let each one of the missionaries develop his personality, and feel free to take initiative steps along all lines that contribute to the success of the Lord's work.

Criticism coming from anybody unless actuated by a desire to extend the glory of God, is hurtful,—fault-finding is unchristian and should by all be rendered unpopular.

It is a joyful service to participate in Zion's cause; therefore, let all her institutions be sustained, and the treasury of the church be kept replete with funds to draw from instead of allowing a condition to develop that makes it necessary to appeal for funds to support the general administration of the church, the ministry and their families. He who expects to be saved through the church should cheerfully sustain the church.

By making known and then sharing burdens there should be no room for discouragement.

Mail addressed to 343 Medford St., Winter Hill, Mass., will safely reach me. With faith in the triumph of our work,

I am,
Paul M. Hanson,
Minister in general charge.

To the Saints of the Pacific Slope Mission comprising British Columbia, Washington, Oregon, California, Nevada, Arizona, New Mexico, Republic of Mexico, Territory of Hawaii, Greeting:—

As co-workers with God in that part of the work assigned to Jesus the Christ, we are favored to enter another church year, conscious and appreciative of past and present recognition of divine love, we may consistently look to the future hopefully. The gospel is still potential, and as time moves onward will be found ready for any possible and legitimate demand. The evidence is confirmative accumulative that we are living "in the dispensation of the fullness of time." Let us arise to the dignity of our calling and work.

The conference has made some change in the personnel of our staff. The following arrangement on general lines seems best to us for the present:
Seattle and British Columbia District to have Daniel MacGregor, P. Premo, P. T. Plumb. (The latter two labor together in tent work). Wm. Johnson, who attends to the duties of district president and bishop's agent.

As Bro. MacGregor is general superintendent of Sunday school, don't neglect to utilize him some on those lines.
M. H. Cook and D. M. Shippy continue their missionary labors as heretofore.

C. E. Crumley will look after church interests in Southwestern Oregon District.
M. Cannon in Northern California and Southern Oregon, and C. W. Earl may associate with him as the way opens.

J. M. Terry as district president of Northern California with Oakland as objective point.
C. A. Parkin as bishop in care of finances and also such missionary work as he may find opportune.

J. D. Stead and S. M. Reiste look after the tent work in San Joaquin Valley as wisdom may direct.
C. W. Deuel follow lines as formerly made by his labors in California, entering Nevada when opportune.

Roy F. Slye and C. J. Cady, we will more directly arrange for later.

V. M. Goodrich as per appointment, Los Angeles objective point.

Wm. Manning and S. D. Condit in Arizona.
T. J. Sheppard and W. A. Bruner in New Mexico.
M. A. McConley and J. B. Barrett in Hawaii.

Most sincerely, your fellow laborer,
F. M. Sheehy,
J. E. Kelley.

P. S. That part of Washington including the Spokane District has by agreement with the First Presidency and minister in charge of Rocky Mountain Mission been attached thereto.

At present, correspondents and reports may be sent to my mission address, 281 Castro St., San Francisco, Calif. Bro. Kelley will settle on address later.

F. M. Sheehy.

Having been changed from Clinton District to Far West I take this means of notifying all parties concerned. Will the saints and friends of Far West District please put forth an extra effort to help me in new openings. Write me when you can use me in a meeting.

E. L. Henson.

700 South Fuller St., Independence, Mo.

To the Saints of Eastern Michigan District:

Just starting in another year's work, and being again appointed to labor with you, I hope you will all join in with us to make this year the best we have ever had to bring the gospel before the people. We as missionaries need your help. Let me know of new openings, or where I can help you, and I will be glad to do so, may God bless us all in doing all we can for Father's cause is my prayer in Jesus' name.

Elder Otto Fetting.

1031 Gillett St., Pt. Huron, Mich.

MARRIAGES.

SHELTON-MOORE.—At the home of Bro. and Sr. John Tucker, Kansas City Kansas, March 20, 1913, Bro. Elmer Shelton and Sr. Anna Moore, Elder John Tucker officiating.

DIED.

LAYLAND.—Jordan Layland was born June 22d, 1828, in Holms County, Ohio. Married to Susan Emmons, in 1853. Baptized April 30, 1882, at Little Blue, Jackson Co., Missouri, by John W. Brackenbury. Died April 3rd, 1913, at Independence, Missouri. Was laid to rest in Mound-Grove cemetery at Independence, Missouri. A wife, and four sons survive him. Funeral sermon by H. H. Robinson, assisted by Hosea Sterrett.

WEDLOCK.—James Alexander Wedlock was born at Albany, N. Y., December 22, 1829. Married Miss Anna Purce in 1848 who died in 1861. He then married Miss Helen Gray and in 1864 he located in Crawford Co., Iowa. His second wife died in 1885, since which he has made his home with his son Silas F. where he died April 19, 1913. He united with the L. D. S. in 1871 and has ever been a consistent member of that faith. Funeral services were held at the house by Rev. Tool of the M. E. church. Three children survive him.

PETERSON.—Peter Peterson, who was born near Copenhagen, Denmark, Aug. 13, 1840, died at Independence, Mo., April 20, 1913, being 72 years, 8 months and 7 days old (at the time of his departure).

With his parents, an older sister, and three younger brothers, he emigrated to America in the eleventh year of his age. In a few months his father, mother and sister died of cholera at Burlington, Iowa, leaving himself, the eldest of the four boys, in a strange land, where he could not understand the language. In 1864 he was united in marriage to Miss Phoebe A. Overbay. To this union was born nine children: John W., of Canada; Lois E. Stevenson, of Independence; Frank H., of St. Joseph, Mo.; Ardella Gaywood, of Armourdale, Kansas; Bert E., Mrs. Jesse Roberts, Frederick, A., and O. Edward, all of Independence, Mo.

He joined the Reorganization at Halan, Iowa, in 1878, being baptized by Elder T. W. Chatburn; confirmed by John Lake and T. W. Chatburn thirty-five years ago. In 1887 his wife died at Stewartville, Mo. Two years later he was united in marriage to Mrs. Margaret M. Dice, who, with the eight children of his former wife, survive him. Ser vices at Stone Church, sermon by T. W. Chatburn.

TYLER.—Leonard Wm. Tyler, a full blood and prominent Cheyenne Indian, died at his home, north of Calumet, last Thursday, April 2, 1913, of consumption.

He was born in October, 1864, at Fort Lawrence, Kas. His father was Lone Bear, a prominent Cheyenne Chief of the early days in Oklahoma. He received his education at Haskell and Carlisle Universities, and was among the first party of Indian boys to enter the Carlisle University. It was there he received the name of "Leonard William Tyler," his Indian name being Moggie) which was given him by an (aunt of John Tyler, former President of the United States. Law was his chosen profession, but on account of ill health he was unable to finish the course.

After his return to Oklahoma, he was married to Jennie Black, also a Cheyenne and an educated woman. To them five children were born, but only one, Miss Ruth, survives him. His wife died in 1904 and later he married Nettie Black, a sister to his former wife, and then moved to Calumet.

Early in life he adopted the white man's ways, to which he always adhered. He was of a very religious nature and constantly exhorted his tribesmen to follow in the "Jesus Way."

In October of last year he was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints and was later made an elder.

A. W. Sanders conducted the funeral services and the body was laid to rest in the cemetery at Darlington.

DILLMAN.—Samuel Dillman: Born: January 19, 1835, Henry Co., Kentucky; Baptized 1891 by Elder Thomas Daily; died April 8, 1913, at Oregon City, Ore. Sermon by Elder N. T. Chapman, assisted by Elder W. H. Barker of Portland, Ore.

ZION'S ENSIGN

Entered at the Post Office at Independence, Mo., as Second Class Matter

OUR CREED: "ALL TRUTH."

VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, MAY 29, 1913

NO. 22

ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

"OTHER SHEEP I HAVE."

The identity of modern Israel has been sought by many ethnologists and theologians of modern times though little of certainty has been established by them. As to the Israelitish origin of that remnant known as the Jews there is no doubt, but they represent only a fractional part of Israel.

To Abraham the original founder of the race the Lord said: "I will make thy seed as the dust of the earth," and to Jacob the immediate founder God said: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. . . . And I will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Gen. 28:14.

When Moses gave the law under which the people of Israel could be established as a nation in Canaan they were promised national prosperity on conditions of obedience and righteousness, but should they turn away from God and his law, Moses gave this warning: "And the Lord shall scatter thee among all people from the one end of the earth even to the other; and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone." Deut. 28:64.

The truthfulness of these prophecies can hardly be questioned, and while the Israelite nation grew to considerably proportions, the Biblical history clearly records the evidences of their transgressions and their rejection of God. Under these circumstances God permitted judgments of various kinds to come upon them to bring them to repentance, and frequently they were attacked by their national enemies and brought into subjection or carried away to other lands. In 721 B. C., Salmazer, king of Assyria, came against the ten tribes composing the kingdom of Israel and "carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." 2 Kings 17:6.

From this it will be seen that these people were distributed in various and distant parts of Assyria, a practice of the ancient nations by which they broke the national power of their conquered nations. Esdras speaks of an assembling of these scattered Israelites who took their journey toward the north, but it is evident that those thus assembled could have been but a fraction of the whole scattered nation.

At a later time the Babylonians took the kingdom of Judah and carried its people to Babylon distributing them throughout all parts of their vast domains, and seventy years later through the kindness of Cyrus, king of Persia, the conquerer of Babylon, Ezra was permitted to lead back to Jerusalem 42,360 people for the rebuilding of the temple and city, but again these were but a part of the whole number who were scattered throughout the Medo-Persian countries. At various other times, and through various causes, numbers of Israelites wandered away from their home-land and were lost by amalgamation with the nations with whom they mingled, or formed colonies which grew into tribes and perhaps nations, in fulfillment of the promise to Abraham that he should be "a father of many nations." Gen. 17:4.

All the history known of Israel shows the literal

fulfillment of the prophecies, relative to their being scattered, but those same prophecies tell that though God would withdraw himself from them, and leave them in darkness to suffer the results of their transgressions, he would not forsake them, but would "remember mercy;" and would ultimately gather them again from all the lands whither they had gone. The greater part of Israel is unaware of its own identity. The fact that Israel was to "forget God" and worship gods of wood and stone for "days without number," would incline us to look for them among the heathen nations today, though they might also be found among civilized nations.

The Book of Mormon tells of a colony of Israelites who left Jerusalem 600 B. C. and settled in America where they grew into two great nations of whom the American Indians of today are understood to be the remnant. If this claim be a correct one then the Indians are Israelites, and their present condition is in complete harmony with what the prophets said would be. The Latter Day Saints are not without some scientific support in this claim for a number of ethnologists and archaeologists have reported Israelitish features, customs, words and archaeological remains among them, setting forth the theory of Hebrew origin. Similar theories have been held that the Abyssinians of Africa, the Hindoos of India, the Japanese, as well as the Teutonic nations of northern Europe, are of Israelite descent.

It was evidently with an understanding of Israel's scattered condition that Jesus said to the people at Jerusalem:

"Other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

He is the "Shepherd of Israel" and was sent "to the lost sheep of the house of Israel," and since those at Jerusalem were but a small remnant of his "sheep," it is but consistent that the "other sheep" should be remembered by him, and hear his voice that they might have the privilege of coming into the "one fold."

In this connection the Book of Mormon records that during the forty days intervening between Christ's resurrection and ascension he visited his people upon the American continent, giving them the same message of salvation that had been given to those at Jerusalem, and opening the door of the kingdom to them. To these people he also said "I have other sheep, which are not of this land, neither of the land of Jerusalem . . . but I, have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd therefore I go to show myself unto them." 3 Nephi 7:24-26.

One of the purposes of the restoration of the gospel in this dispensation is set forth in the Scriptures—both Bible and Book of Mormon—to be the gathering out of God's chosen people from all the lands, and from among all the peoples, where they have been scattered. That work of gathering is to be done by the preaching of the gospel, and those who are truly the "sheep" will hear his voice, for Christ said, "the sheep follow him: for they know his voice." John 10:4. Before the end comes the Lord says that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," and later revelation shows that this gospel in latter days is to be preached first to the gentile nations, and then to Israel.

The book of Doctrine and Covenants refers to Israel to whom the gospel is to go in the last days as "nations, the heathen nations, the house of Joseph." 87:3. This gospel will bring to lost Israel a knowledge of the Abrahamic covenant and the promises made to his posterity, and they will learn through a fulfillment of the promises in them their true identity, and will know that they are of Israel.

Not all the lineage of Israel will accept the message, and such will not be numbered with the house of Israel, while there will be many of the gentiles who will come in and through obedience will be numbered with God's people. God is remembering his promises and has again planted the gospel standard for the gathering in of his people.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 2.

THE NATURE OF GOD.

Having set forth the evidences of the two diverse views relative to the personality of God, it will be necessary in order to arrive at a definite understanding of what the respective bodies hold as their conceptions of God, to consider somewhat further the doctrines held by each regarding him.

While the Reorganized church holds that God is a personal Being occupying a definite place referred to as his "throne," or "heaven," from whence he governs and rules all his creations, it is further held that "he comprehendeth all things, and all things are before him; and all things are round about him and he is above all things, and in all things," and the light of God "proceedeth forth from the presence of God to fill the immensity of space. Doctrine and Covenants, 85:3, 10. As the Creator and Ruler of all things "he hath given a law unto all things," Man is subject to the law of God and by it "they . . . are sanctified through the law which I have given unto you, even the law of Christ." Doc. and Cov. 85:11, 5.

As revelation was necessary in the giving of God's law to man, so God's government of man necessitates perpetual revelation, hence it is to be expected that the books of the church should teach present revelation and that God's servants should "from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom." Doc. and Cov. 87:5.

The revelations of God show him to be omnipotent, eternal, and unchangeable; that he "forgiveth sins, and is merciful unto those who confess their sins with humble hearts," Doctrine and Covenants 61:1; that he is omniscient and "looketh down upon all the children of men; and he knows all the thoughts and intents of the heart," Book of Mormon, Alma 12:110; that "he comprehendeth all things," and that as Ruler he executes justice and judgment, so that "judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things."

These brief references are representative of the whole teaching of the Book of Mormon, and the book of Doctrine and Covenants, which with the Bible are accepted by the Reorganized Church as the basis of its faith, and according to these records God is an intelligent supreme personal Being occupying a definite place, and whose power and glory "fill the immensity of space," and who in the government of the world executes justice and judgment in wisdom and mercy, revealing his law and choosing and qualifying men to teach it. He is not so far removed from man but that when approached through obedience to his law he will reveal himself. He is the author of our life and the Source of our intelligence and knowledge.

In turning to Science and Health for the Christian Science teachings we find that "Love, the divine Principle, is the Father and Mother of the universe, including man," p 152; that Truth is God, and God has no opposite," p 183; that "God is what the Scriptures declare Him to be,—Life, Truth, Love, God is Spirit, and Spirit is divine Principle. Principle is divine Mind," p 226. "Life Truth, Love, Good, are not mere attributes of Deity, but the highest terms we can employ to express our thought of God," p 171; that "God controls all, as manifesting Mind, not matter," p 239.

In harmony with the non-personal conception of God it is but consistent that Science and Health should be silent as to any revelation emanating from God, and as to any direct dealings he might have with man. It teaches that "Truth communicates itself," p 251; and "all that we correctly know of Mind comes from God, divine Principle, and is learned through Christian Science," p 250. "It [Christian Science] reveals God . . . as divine Principle, supreme Being, Mind, exempt from all evil," p 21.

Thus it is seen that this conception of God makes him non-communicative, and without power to hear and definitely answer a specific prayer, or

to directly intervene in the interests of men. He cannot forgive for "the destruction of sin [by Life, Truth, and Love] is the divine method of pardon . . . Being destroyed, sin needs no other form of forgiveness." p 234. He holds no right of judgment for "No final judgment awaits mortals; for the judgment of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error." p187.

It will be seen that the two conceptions of the nature of God are as diverse as those of his personality. One views him as a just and merciful administrator of a perfect law which operates to "bring to pass the immortality, and eternal life of man." Doctrine and Covenants 22:23; the other as a "Principle" of truth or love, to be discovered and explored, and applied by man. One holds him as exercising judgment over men as distinct beings, rewarding the righteous and punishing the wicked that they might be turned from their evil way; the other as "Principle" or "Truth" which administers itself. One as a Being having such a regard for his creatures, men, that he will speak to them and reveal himself, his will, and purposes relating to man; the other as a "Principle" so fully and easily accessible that there is no need of "revelation" for "Truth communicates itself." p 251.

In the consideration of other subjects in this series, especially that of Christ which will be taken up in the next number, further light will be thrown upon the foregoing, and final conclusions more easily reached.

The editor would be pleased to receive numerous short articles upon gospel themes. Do not wait until you can write a lengthy paper, but jot down your thoughts if they make only one paragraph providing it has at least one good point in it. From one paragraph to a page is a desirable length.

We have received a copy of a neat four page folder announcing the meeting of the Gallands Grove District conference at Mallard, Iowa. In addition it contains programs for the Sunday school and Religio conventions, a historical sketch of the Mallard Branch, and a list of names of missionaries who have labored there. Members and non-members are invited to attend the sessions.

CAMPAIGN FOR NATIONAL PROHIBITION.

It has been announced by the Headquarters Committee of the Anti-saloon League of America that the time is ripe for the inauguration of a campaign for the securing of national prohibition. It is said that more than half the counties of the republic, multitudes of incorporated villages and cities, and nine entire states, containing upwards of forty-six millions of people—fifty percent of the population—embracing above two thirds of the entire territorial area of the country have outlawed the saloon. The traffic has been driven from the army and navy, from emigrant stations, and from the national capital, but the greatest triumph of the temperance forces of the nation was the passage of the Webb-Kenyon bill. National prohibition will be sought through a constitutional amendment. The Latter Day Saints stand for all that will make the nation better. The "Citizen" edited by Judge Wallace of Kansas City says: "The Latter Day Saints are solidly for temperance. They carried Independence 'dry' in the great prohibition fight of 1910."

INDEPENDENCE ITEMS.

Our stake president, Bro. G. E. Harrington was the speaker Sunday morning giving some practical counsel to the saints, and in the evening Bro. F. M. Sheehy spoke upon American archaeology, using a series of lantern slides. In the afternoon the place of the usual prayer meeting was taken by the Home Department of the Sunday school, in rendering a pre-arranged program of special music and addresses dealing with the home department work. An effort was made to gather in as many as possible of the scattered home department members. The service was in charge of Bro. D. J. Krahl.

On last Thursday evening a special business meeting was called to consider the matter of conducting a summer school. Bro. O. K. Fry, John Lentell, and St. Emma Criley explained the nature of the work and methods followed in carrying it out. The movement was favored and a board of directors was appointed consisting of G. E. Harrington, W. H. Garrett, O. K. Fry, D. J. Krahl, and Ellis Short, to prepare for the conduct of the work. A special provision was made that the means for conducting the school should be raised by subscription and the board to proceed when the necessary funds were assured to carry out the work. This is a worthy cause and should receive the hearty support of the saints, as it furnishes lines of education and training for the

children not found elsewhere, and at a time when they would otherwise be neglected.

Fire destroyed the casket factory of Bro. G. A. Erickson situated near the Afton depot last week, the building and contents being valued at about \$5,000 which was not covered by insurance.

Bro. Charles B. Eaton, musical director of the stake Religio, announces the following hymns in Zion's Praises for use at the convention to be held at Perle Springs, and requests local choristers to familiarize their locals with them. Nos. 120, 100, 110, 103, 28, 228, 8, 141.

CHILDREN'S CHORUS RECITAL.

The children's chorus of about 125 voices under the direction of Sr. Audentia Anderson will give its semi-annual recital at the church on next Tuesday evening, June 3d. An excellent program has been prepared consisting of choruses, solos, duets, readings etc. A collection will be taken for the purpose of purchasing music for the class.

Sr. Anderson has done faithful work in maintaining this class in singing and developing the children along the musical line in harmony with divine instruction, and her efforts should receive the hearty support of the Independence saints.

CENTRAL CHURCH, KANSAS CITY, MO.

This is our first report since general conference. Because of conference and convention news, and the stress of other matters devolving upon the writer, no report has been made.

The conference authorities have seen fit to return Bro. Tanner to Central for another year, which judgment from what the writer has been able to see and hear, meets with the approval of the members of the branch in general. If there are those dissatisfied, the least they ought to do is to render such support as lies within their power.

One very encouraging feature about the work here is, the time has never been in the history of Central when so many strangers and outsiders were in attendance at the preaching services. This at least affords an excellent opportunity to present the work to those not acquainted with it; and our pastor is just now discoursing on a line of subjects that will interest this class, as well as do good to those already identified with the church. Last Sunday morning the subject, "Origin of Modern Polygamy," was discoursed upon, and will be continued next Sunday morning. At the evening services, the subject, God's dealing with the human family in all ages of the world is being considered. Bro. Tanner's manner of presenting these questions is interesting and edifying, and we feel assured good will result. The attendance and interest is increasing.

At the last business meeting no change was made in the personnel of the branch officers; except that of the presiding priest, Bro. A. L. Lightfoot was selected for this place. A financial board was provided for to assist the deacon in caring for the financial end of the work, which was shown to be in poor condition. The matter of repairing and redecorating the church was referred to this board.

Quite a number of people have moved into our midst of late from other parts and are becoming identified with us in the good work.

The Sunday school is showing some improvement in the way of attendance, and a determined effort to improve the quality of the work done is being made. Children's day exercises are under way, and the day will be celebrated the fourth Sunday evening in June.

The Religio under the management of Bro. D. H. Blair and assistants is doing business at the same old stand. With few exceptions the programs are very interesting and beneficial. Attendance is about up to the average.

May 26, 1913.

H. S.

LAMONI, IOWA.

"Mothers' Day" was celebrated in the Lamoni Sunday school by having a program of song and two readings at the opening of the regular exercises on May 11th, the appointed day. It has come to be of national importance in remembrance of the mothers and their work. Attendance 552, and on May 18th, attendance 580, ninety-four being primary pupils.

Previous to the day for voting on the issuance of bonds to erect a new high school building there was some anxiety felt as to the result, but when the time came the vote showed nearly eight to one in favor of forty thousand dollars in bonds to build it. One hundred and twenty-one women voted, all but seven of whom favored the bonds to make better the condition for educating the children of Lamoni, looking not only to the present necessities but also to the future and its certain needs.

Just now Graceland College has special prominence because of the annual exercises and contests. In them is manifest the progress being made by the youth, and by them they win special benefits and honors through their natural ability and much study. In the senior contest of oratory this year the most proficient, according to the judges, were Austin Dobson and James Waste. After the orations there were addresses by Bro. E. L. Kelley, Albert Carmichael and S. A. Burgess upon the advantages of obtaining an education, and in behalf of Graceland College.

Also the pupils in vocal and instrumental music gave a recital one evening and on May 24th at the saints' church came the oratory recital of the under-graduate class. All these events demonstrated persistent study and application in order to succeed. There will be other exercises and contests on the evenings of May 26, 27, 29, 30, and June 1, 2, and 4; also a banquet to the alumni on May 31st.

On the evening of May 22nd occurred the graduating exercises of the Lamoni high school. There were seventeen graduates to receive diplomas, the largest number of any year in Lamoni's history.

Bro. and Sr. Heman C. Smith went to Omaha, May 8th, he to attend a meeting of the Mississippi Valley Historical Society. He also preached on Sunday, May 11th to the saints of Omaha. They returned home May 12th.

Bro. H. A. Stebbins returned May 23d from a two weeks'

trip to Des Moines, Boone, and Knoxville, Iowa. He preached at Boone, May 11th and 12th, and twice at Des Moines, May 18th, and at Knoxville taught the gospel to some who had invited him.

More deaths of saints whose life labors on earth have closed. They were as follows:

Sr. Elizabeth McDaniel died near Davis City on May 16, 1913, at the age of 47 years, 10 months, and 2 days. She was never married but was the faithful helper of her mother in the care of home and her seven brothers, all being younger than herself. She united with the church in 1897, baptized by R. S. Salyards. Her funeral sermon was preached by Bro. R. M. Elvin, assisted by Bro. G. W. Blair.

Sr. Nancy McDiff died at Davis City, May 17th, at the age of 85 years. She united with the church in 1865, in Marshall County, West Virginia, baptized by Bro. J. W. Gillen. Her aged husband survives her. Funeral sermon by Bro. R. M. Elvin.

Yesterday was "Memorial Day" and Bro. R. M. Elvin preached the sermon; services in charge of Conrad John Smith. Decoration Day is also to be observed by exercises in Central Park on May 30th. There will be a procession led by the cornet band, followed by the old soldiers and the teachers and pupils of the Lamoni schools. Bro. J. W. Wight will give the address.

On Sunday, May 18th, the morning sermon was by Bro. E. A. Smith, and in the evening was the high school baccalaureate sermon by Bro. S. A. Burgess.

Yesterday evening the saints had the pleasure of again hearing Bro. E. L. Kelley. The speakers at the homes for the aged Bro. F. M. McDonald and G. R. Wells.

At outside points yesterday the following brethren filled the appointments, namely: O. E. Thomas at Evergreen chapel, Joseph Roberts at Andover chapel, H. A. Stebbins at Bloomington chapel, and Roy Young at the Smith school house. No preaching at Oland.

Alfred.

SAN FRANCISCO AND OAKLAND.

Sunday last was a gala day in the bay cities branches. Bro. F. G. Pitt and A. C. Barnore gave the two branches four excellent spiritual sermons which were highly relished by the many hearers. The attendance on both sides was good and the music very inspiring. The brethren alternated in the two branches.

In Oakland the Sunday services was the beginning of a series of meetings which thus far have surpassed any effort of the past in deep interest and attendance. Bro. Pitt preached an excellent sermon Monday night to a house well filled. Bro. Barnore following on Tuesday night to an attentive audience—which was followed on Wednesday night by an eloquent effort of Bro. C. E. Crumley who was enroute to his field. The series will close Sunday night.

The city branch will commence a series of meetings on Sunday night June 1st to continue as interest justifies.

Bro. and Sr. F. G. Pitt started east on the 21st, Chicago being their objective point. They will visit Sr. Burton at Colton, Cal., on their way. Their short stay with us was very much appreciated and did good. Bro. and Sr. Barnore remained with us to help us through our meetings with his able presentation of the word and she in the use of her musical talent in a vocal way. Bro. C. A. Parkin visited Irvington and San Jose on the 11th, preaching in each place. Bro. I. A. Phelps is holding monthly appointments at a school house with success also looking after the interest of the Ceres Branch under his fellow officer, Bro. Searcy.

Bro. C. W. Deuel opened a new field at Badger where he held a number of meetings. Badger is 48 miles from Tulare and he made the trip in a buggy kindly furnished by Bro. A. J. Damron who is ever ready to help the good work.

We were called Wednesday to attend the funeral of Sr. Mary M. Swams, formerly Tregrove, in Stockton, Cal., at the funeral parlors. There was a large attendance and a beautiful display of flowers. She was a firm and faithful saint and did much for the cause in her way.

One of the most important helps in the Oakland meetings is the excellent music rendered by Dr. Bush's choir, with solos and duets beautifully rendered. O how delightful the work when all work in harmony—nothing can stay it when the saints unite.

J. M. Terry.

1202 14th St., Oakland, Calif.

HOLDEN, MO.

Bro. H. J. Davison of Colton, California was with us the first of the month speaking for us on Sunday morning and evening also twice through the week. Bro. Davison and family lived here a year or so and we were all glad to have him with us again.

Closing day of school are here and we are glad indeed to know that the children of the saints are numbered among the graduates, one from the high school, and eight among the grammar school, sister Hattie Odell being valedictorian of the grammar school.

Bro. Layton president of the branch gave Sunday the 18th over to the priests of the branch, J. W. Roberts acting priest of the branch occupied the pulpit in the morning and F. M. McWitty the evening hour, both efforts were good and good counsel was given.

We lost three of our young workers this week, Sister Flossie Hiles and her two brothers Perry and Fred, who leave for Rock Island, Texas, where their parents moved some eight months ago, we feel sad to see them go so far from church privileges, trusting that the way may open up before them that they will soon have church privileges again. If any saints are near that place write to them they will receive a hearty welcome from Bro. Geo. Hiles and family.

The vocal class under the direction of Bro. H. E. Moler is doing fine work, some 33 pupils.

Mr. L. Wilson from West Virginia was baptized Sunday the 11th by Bro. B. Thompson. Some are trying to discourage him in the work. We can only hope and pray for one so young and coming out from those who are so op-

posed to the work of God, that the kind Father will give him strength to overcome. He seems to be earnest and much interested in the work. We are anxiously looking for others to come soon.

Bro. J. W. Paston left last week for his mission field, others will leave soon.

Sunday the 25th the little son of Bro. and Sr. Neff was baptized, also their little babies were blessed, R. O. Self and A. C. Christenson spoke morning and evening respectively.

Mrs. R. O. Self.

THE ROUND TABLE.

When and by whom was God's kingdom set up on earth, and why did it fail?

It is held that the church—presumably what is meant by "kingdom,"—was established in the days of Adam and renewed from time to time. In the New Testament times it was probably begun by John the Baptist and developed by Christ and his apostles. Matt. 11:12 shows that the kingdom existed from the days of John the Baptist. In every instance where the church has failed and become disorganized unfaithfulness and transgression upon the part of its members were the causes. The New Testament church was lost in this way, but the Lord restored it again in the last century.

Who was it that named the disciples "Christians" at Antioch, and why?

Acts 11:26 says that "the disciples were called Christians first in Antioch." This was about ten years after Christ's ascension and if the Lord designed to give this name for his people it would undoubtedly have been given before. It is reasonably implied by this chapter that the name was one of derision given by the persecutors of the church.

Explain "diversities of gifts," "differences of administrations" and "diversities of operations," in 1 Cor. 12:4-6.

The gifts described in this chapter are those obtained by special endowment of the Holy Spirit, though they usually conform to the gifts with which one is endowed by nature. They are given as wisdom, knowledge, faith, healing, prophecy, tongues, etc., and are the diversity of gifts." While the work of the Spirit is always in harmony with the law of God, its ministrations differ with men. For instance, a number of persons may have the gift of knowledge given them by the Spirit, but the Spirit does not lead everyone along the same line, but leads different individuals into different branches of knowledge. One who may be a minister doing pastoral work will be blessed with such knowledge as best fits him for that work, another doing missionary work will need knowledge in a slightly different line, another occupying the office of bishop will need the special help of the Spirit in understanding business affairs and law, a member teaching in a college will need his gift of knowledge in understanding science, the mother will need it in the training of her children, and so with many others. The "diversities of operations" bring this knowledge to men in different ways. To one it may come by imperceptible enlightenment while in study; to another by faith or intuition; to another by dream or vision; to another by immediate revelation; to another by the power of memory of what has been read and experienced. The Spirit operates according to their respective offices or duties, and the demands made upon them.

How do you explain the seeming contradiction in 1 Cor. 14:21-24?

The difference arises from looking at the gifts of tongues and prophecy from two viewpoints. One of the purposes of the gift of tongues is that the gospel might be preached more readily to strangers and foreigners who understood not the tongue of the speaker. To such as understood it would be for a sign knowing that the speaker did not of himself understand the language in which he spoke; but when non-members come into the assembly of the saints and hear a "tongue" in a language which they do not understand it is profless to them being to them as gibberish, though it is a confirmatory sign to them that believe. Prophecy is especially for the members though in verses 24 and 25 Paul shows that a prophecy which reveals "secrets of the heart" of an unbeliever who comes into the assembly of the saints is a convincing sign to him so that "he will worship God, and report that God is in you of a truth."

Explain Ezekiel 3:20. I thought the Lord never laid a stumbling block before anyone, and that a person's righteous deeds would never be forgotten, but that they would receive a reward for every good deed.

The verse reads: "Again, when a righteous man doeth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because though hast not given him

warning, he shall die in his sin, and his own righteousness which he hath done shall not be remembered; but his blood will I required at thy hand." The verse plainly shows that the putting of the stumbling block in the man's way would be when he turns from his righteousness. The Lord puts no stumbling blocks in men's way when they seek to do the right, but when the righteous turn to do evil, the Lord shows his interest in them and care for them by restraining them even to putting obstacles in their way. When a man repudiates his former good works, and seeks to destroy their effects as some do, he cannot expect a reward for them.

Was the blessing Isaac bestowed upon Jacob temporal or spiritual? If temporal when did he come into possession of it?

The blessing pronounced upon Jacob must be understood as applying to his posterity as well as to himself. Gen. 27:28 clearly promises temporal blessing in "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine," while the next verse indicates intellectual and spiritual blessing and superiority. "Let people serve thee, and nations bow down to thee, and be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

In Haran Jacob obtained great wealth through divine blessing which probably exceeded the wealth of Esau who inherited the possessions of his father. It is not possible to trace the descent of all of Jacob's posterity, and so determine the degree of temporal and spiritual prosperity, but it is well known that all that the world has had of the gospel, including the Scriptures also, has come through Jacob's posterity. Jacob himself was blessed with communion with God during his life.

CORRESPONDENCE

Hao, Tuamotuan Island, April 15.

Dear Ensign:—As we are here attending the Islands Conference, will tell a few of our pleasant and unpleasant experiences in reaching this Island. We spent two weeks in Papeete, where we were located at the Mission House, with Bros. and Mrs. May and Savage and their happy little families. Here Elder Pitt held many meetings, and Bro. Savage kindly interpreted, and they as well as the natives, rejoiced in this privilege. The Saints with Bro. May and Savage having chartered a sailing vessel named "Toerau" which was to take about a hundred saints from different islands to conference, we left Papeete, February 28th, about four p. m. for the long voyage. We had anticipated a two weeks trip, and felt brave in undertaking the new experience.

After reaching the first port, Makatea Island, where we had many new and wonderful experiences, especially going ashore in a small boat, with the sea very rough, and as the little boat was raised high with the huge waves, we were told to jump, and then were caught by men who pulled us up on to the landing, we finally reached a cool shady spot in a Niau House, one made of cocconut leaves and branches of the trees, and here we had a refreshing rest and a good dinner served by a Chinaman cook in the house of one of our members. We left this part of the island, which is famous for the phosphate fertilizer for the ground, millions of tons being shipped to all parts of the world, and walked fully four miles to the city part of Makatea, and that walk we shall not soon forget. The heat was intense, and not yet being acclimated, we both felt completely exhausted. We rested several times under the great tall cocconut trees, when fortunate enough to find a little breezy spot, and occasionally refreshed ourselves with a drink of the cocconut, which we had learned to like very well.

We reached the city part about six o'clock, and here we were escorted to the governor's house, he being a member of the church, and here we found a number of large comfortable American rockers on the veranda. Here also, most of the saints gathered to welcome us, and after the customary "Urana" had been spoken, and we had seated ourselves, we heard the familiar request "Hymna," meaning sing a hymn. We both felt so rejoiced in having a pleasant spot to rest and remain for the night, for the vessel was not to leave until the next day, that we sang many hymns for them. Having learned to ask them all to sing together, in their tongue, I requested them by saying "Hymna Oto," and they seemed delighted, that we could speak to them, and they sang; and such wonderful singing is beyond my descriptive powers, as it must be heard in reality to have any idea of it. We oftentimes remarked, as we journeyed on our way, after hearing the saints of the different islands sing, that they are natural musicians and orators.

That evening at Makatea, Elder Pitt was requested to preach, which he did, Brother Savage, as interpreter, and the saints felt to rejoice in meeting with us all. We were presented with two beautiful quilts, the handwork of the sisters, and many beautiful shells of all descriptions, some being very rare and pretty. We left next day for Rairoa, and had anticipated reaching there in a couple of days, but the wind was very unfavorable, and we were delayed in reaching each port. At each island, we were welcomed by all the saints, and as we entered the church immediately upon our arrival, they all arose and sang "God be with you, till we meet again." Then after prayer, they came up one by one and said "Urana" and presented us with shells, necklaces, rings, and many beautiful souvenirs, and also sum of money.

The natives are very fond of giving, and feel that they cannot do enough for the missionaries sent among them.

After calling at the Islands of Makatea, Rairoa, Kaukara, Ahe, Takara and others, reached our destination to this island of Hao. March 28th, having spent just twenty-eight days on the voyage, and to say we were delighted, is not expressing all we felt. Many times on the voyage, we felt we could scarcely arrive, so unpleasant were the experiences. There were about seventy natives on board, and they sat around in the front part of the ship. There was just one little cabin, with five berths, one occupied by the captain, two by Elder Pitt and, and two by passengers. There was a little store room, with one berth occupied by Sr. Savage and baby, and with all the boxes, packages etc., crowded in, it was almost impossible to get in sometimes. The little dining table was in the cabin, in front of our berths, and you can imagine how one felt sea-sick, and no escape from the fumes of the dinner being served, just at one's side.

Fortunately when we had fair wind the vessel scarcely rolled at all, but when there was not much, it tossed and rolled, until we were almost all ill. The writer felt fairly well part of the time, and at such times, was usually busy, as biscuits seemed to be very much in demand, and we Sr. Savage and I made them usually twice a day, and occasionally made sponge cake, chocolate pudding etc. The native cook, a man, cooked the vegetables and attended to the meals, in general. How happy we were when the cocconut trees of Hao appeared in the distance, and how fortunate we were in having just sufficient wind at the right time, to get through the pass. It had been so calm all morning, that the captain was fearful of not getting through that day, but just as we approached the Pass, the wind came to our rescue, and we passed through quickly, and sailed into the entrance of Hao.

Bro. May was there to welcome us, with the natives, he having gone there on a Motor schooner, two weeks later than we left Papeete, and arriving there a week earlier. They were all delighted to see us, as they had watched eagerly for days and days, for signs of the little sailing vessel. Upon our arrival on shore, Elder Pitt and we are escorted to our little built home, the house, which is called a Niau house, built of cocconut leaves and branches. We are very comfortable and happy here and with our work we are kept very busy. The writer scarcely finds time to attend but one meeting a day, as we like to keep caught up with our work as much as possible.

Brother and Sr. Lake and the saints from Niau were delayed in reaching conference, on time, on account of unfavorable wind for the voyage, and did not get here until Friday, two days before closing of conference. There are about 500 in attendance. There is a pleasant rivalry between the singers of the different islands, and while each group of singers from each island, deserve special mention, yet, Niau, where Bro. and Sr. Lake had been for four or five months, just before coming to conference, seemed to carry off the honors, at least the other island singers, so decided. Bro. and Sr. Lake had taught them many of our beautiful Zion's Praises selections, and they seemed to take well with the conference. We feel that all are doing excellent work in every line. It is marvelous how easily they memorize, and with what enthusiasm they enter into all the lessons and meetings of the conference. We have taken many photos of different groups, and scenes, and trust that some will be good ones.

The time is drawing near, when we shall have to bid them all good-bye, and we cannot help feeling sad, as we have grown to love these dear ones, and as we try to visit with them, the tears are in their eyes many times, as we say to them, "Eita Parau Tahiti"—meaning cannot speak Tahitian. We expect to leave in a day or two, by the Heitiare, a sailing and motor schooner, for Papeete where we hope to have a week in preparing for our long voyage to San Francisco, on the R. M. S., Tahiti, leaving there May 3rd.

The conference has encouraged many to move forward in their various duties the coming year, with renewed interest, and we hope to hear of much good having been accomplished, after the great efforts put forth by Brothers Lake, May and Savage. They have been untiring in their efforts to make the conference a success. They are excellent workers, and seem to enjoy their labors in the islands very much. Sr. Savage is a great help to Bro. Savage, and is kept very busy in various ways, especially in calling and caring for the sick ones. Sr. Lake is always busy, we are told, as she teaches and translates for the natives. Sr. May cannot do all she desires in that line as her little family keeps her time fully occupied.

We have learned a few minutes ago that the "Heitiare" our vessel we leave on, sails tomorrow, so we shall be busy packing tonight.

"Farewell, our little Island Home

We leave you now, elsewhere to roam.

We are feeling sad to go away.

But, perhaps, we may come back some day."

Your sister in the gospel,

Kosa Parks Pitt.

ALTON, Ill., May 9th.

Dear Editor:—A few lines from this place may interest some who have done work here for our Master.

We have rented a store room to hold our services in, and expect to have a series of meetings, beginning Sunday 11th, we are advertising, and feel encouraged with the fair write-up in our daily paper.

There are some interested. We hope much good will be done. Our city expects to entertain the G. A. R. convention, May 20th, to 22d. Many thousand people will be here. There ought to be some Latter Day Saints among them.

If there are saints expecting to come we would be pleased to have them look us up.

Our place of worship is No. 1,000 East Second street, and Central Avenue. Bro. J. L. Anderson lives back of our hall, and would be pleased to give information about the meetings.

If any of our ministers pass this way, we would be pleased to have them call on us. We have had our cloudy days and now we are about to enjoy the sunshine.

Your sister in the gospel,

Miss Mary McDonald.

503 E. 12th st. Alton, Ill.

SERMONS AND ARTICLES

THE REWARD FOR SERVICE.

Sermon by Elder J. A. Tanner, delivered at the Stone Church, Independence, Mo., Sunday morning, March 9, 1913.
REPORTED BY BELLE ROBINSON JAMES.

I shall call your attention this morning to two texts—you will find one of them in the last two verses of the twelfth chapter of the book of Ecclesiastes: "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

The second text is found in the 16th chapter of St. Matthew, the 30th verse—I am reading these texts from the Inspired Version: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

The thought of a judgment day and the distribution of rewards to the children of the Lord is not a new subject to Latter Day Saints. We have heard it discussed upon numerous occasions, and from every point of view from which it is possible to be discussed, by the many individuals who represent the Lord Jesus Christ as his servants. Sometimes, however, our views differ with reference to our belief and understanding of the judgment. Many of us have been traditioned in other beliefs and faiths, and it has been hard for us to eliminate some things that we have learned. In former institutions we were taught along doctrinal lines to believe certain things, which when we came into the church of Jesus Christ, we found it necessary to unlearn, that we might clear the way to learn the new truth that dawns upon our minds.

The general idea that prevails in the world at large, so far as I have been able to glean, is that the judgment day is something that is terrible, and it is so featured to us, not only in the sermons that are preached, but in the conversations that take place between religious people when they are talking upon that topic; and it is even incorporated in their songs and hymns until they sing about it, and it is so expressed that it has a tendency to make one very fearful of that time; and the mind naturally reflects upon the great Judge before whom we must appear, wondering sometimes, just what kind of a character he is. Because it is said that there are but two conditions that confront us; and that the purpose of this judgment is to decide in which one of these conditions we shall occupy; whether we shall be placed in that happy home called heaven, or whether we shall be consigned to the lower regions known as hades; and we are impressed further, that if we go to heaven, we shall of course remain there throughout all time to come, in eternal happiness and joy; and likewise, if we are assigned to the other place, that we shall remain there throughout all eternity under whatever punishment the divine mind sees fit to inflict upon us; and this idea has prevailed to that extent in some parts of the world at least, until a great many honest men and women have turned skeptics; and if they have not turned skeptics so far as their belief in God is concerned, and in the divine revelations that came from him, they have turned skeptic to the work that the Christian world is trying to do; and they believe that the Christian world is deceived and that their work doesn't amount to very much, as far as the question of salvation is concerned.

The thought that encourages us as a class of people is that which is pictured in our text which we have selected, and that is, that when the judgment does take place, that it is for the purpose of God giving to every individual a reward; and that when the distribution of rewards is taking place, every person will receive according to the work that they have done. We try to present that feature as a matter of fairness; we tell them that that is a picture of God's justness, that he is dealing upon the basis of equity so that no man or woman need fear. If men have done good works in life, they are going to receive a reward for that work; and if, upon the other hand, their work has been of that character that the judgments of God must rest upon them and they receive punishment, they will be punished commensurate with the gravity of the work that they have done that has not been pleasing to our heavenly Father.

Now I presume that there are not very many people at least but who would deeply appreciate that position, and that which appeals to us as a

matter of justness of a character tending to lead our minds toward God, and to want to serve him because we love him and want to keep all of his commandments, because of our belief that he is just and that he will deal righteously with us as his individuals.

I presume that we are all familiar this morning with a number of texts to which your attention might be cited in evidence that God deals with his people according to their works. The texts have been quoted and they have been stated in our hearing time and again, but we shall call your attention to just one or two probably, to preserve the thought that we have been presenting.

When the Master was talking to one class of people, as you will find recorded by St. Luke, he calls their attention to the fact that he who knows the law of Christ and knows to do good, and fails to do it, that he would be beaten with many stripes; while he who was ignorant of the law, did not understand it, and did things contrary to it, he shall be beaten with a few stripes. Now I think that all comprehend that that means a graded punishment and that if rewards are to be received according to our works, then of course will be graded also.

Now this thought is again emphasized by the Master when talking with his disciples, giving them instruction about going into various cities and preaching the gospel, and he tells them in some places the cities where they would be rejected, they should depart out of those cities and shake the dust from their garments as a testimony against them; and then he says it will be more tolerable for Sodom and Gomorrah in the day of judgment, than it will be for those who had heard the gospel and to whom the light came. The phraseology as we find it there in the statement that it will be more tolerable indicates again this thought of graded punishments and of graded rewards.

You are acquainted with the text given by the Apostle Paul, in 2 Cor. 5:10, and the one in the 20th chapter of the book of Revelations in which all of the dead shall be gathered around the judgment seat and there they shall receive a reward according to the deeds done in the body, so I shall not burden your minds any further with these. But I shall endeavor to draw your minds to the question at issue this morning, which is, if God is going to reward us according to our works, what do we expect to receive as a reward when we reach the other side? "Well," says one, "We are going to inherit the earth if we are the Lord's children." Another one suggests that there is going to be a great home over there, a mansion, and in that mansion there are a great many rooms; and that we shall be permitted to inhabit one of them. Others have suggested that there will be great mansions erected over there by the eternal Father, and they will be decorated with all kinds of precious metals; and there will be such a beautiful city there; that its streets will be paved with gold, and we are going to be permitted to inhabit that city and receive some of its mansions as a reward for our work here in doing good, in trying to live right and to keep the commandments of our heavenly Father.

Is it possible that as a class of people that the idea that God is going to reward us over on the other shore commensurate with the works we do, that the highest thought that we have in the receiving of a reward is upon the physical side of the question? That the very best that we can see is in the reception of land or some portion of the earth, or some beautiful home that we might occupy? If so, may the Lord have mercy upon us as his children. If that is the highest conception of the rewards that we are going to receive for the work that has been done here, then there is much for us to learn yet, or at least I think so.

Here is a proposition that I would like to lay down, and I do not know that I shall have time to discuss it as minutely as I would like to; in fact I know I shall not, but we shall touch upon some facts in connection with it. Not only will God reward men and women in the day of judgment according to the works that they have done, but they shall receive a reward commensurate with the ability that they have developed, and the qualifications that they have acquired to retain the reward after God has given it to them. Now do you catch that thought? May be I had better repeat it. Not only will God give us rewards according to the works we have done here, but he will reward us commensurate with the ability that we have developed as his children and the qualifications we have acquired to retain the reward, of whatever character it is that he gives to us. I know that that is laying down a rather broad platform, and I am

aware of the fact that it would take sometime to discuss such a proposition as that logically to make a proper defense of it and to prove it clearly all the way along.

Possibly, to convince some minds, at least, it would be well for us to investigate a few texts this morning that will support us in this thought. I ask your attention to a conversation that took place upon one occasion between the Master and a rich young man. This young man came to him and called him God Master, and he says, "What shall I do to inherit eternal life?" Jesus asks him why he calls him good, and he says, "There is none good but God;" and then he tells him to keep all the commandments, and enumerates some of the decalogue to him; such as, "Thou shalt not bear false witness; thou shalt not steal; honor thy father and thy mother," etc.; and he responded like this: "All these things have I kept from my youth up; what lack I yet?" "If thou wouldst be perfect, go, sell all thou hast, and give to the poor, and come, follow me."

Now I am not interested very much this morning in this conversation, so far as the rich young man was concerned, but the apostles and the servants of Jesus Christ were present and heard this conversation and they seemed to be touched with it. One of these individuals, evidently speaking the sentiments of his brethren says, "Master we have forsaken all and followed thee. What shall we have therefore?" Now, don't you see, this idea of getting something dawning upon their minds? They heard that the young man asked with reference to eternal life; they heard the responses of the Master to him and the instruction that he gave. "But we have left all," just like you asked the young man man to do—what are we going to get for it? Now, note the thought—"You, who have followed the Son of Man through his regeneration, shall, when he comes in glory [and our text says that the Lord is going to come in glory and bring his angels with him, and then he is going to distribute his rewards to every man according to their works] you shall, when he comes in his glory, sit upon twelve thrones, judging the twelve tribes of Israel."

Now there is nothing said in the Lord's answer about any golden mansion, about any golden paved streets, about the inheritance of property or land or anything of that character—there isn't any reference made to the physical side of the question at all, but it simply leads the mind up to that that is intellectual in its character, and it presents the thought at once, as I suggested awhile ago in the proposition that I laid down, that men will be rewarded commensurate with the ability they have developed and the qualifications they have acquired to retain the reward and to do the work that God gives to them over there.

And so we find this thought expressed by the Master himself that when these men should be rewarded for the work or sacrifice that they have done here in laying all at the Master's feet to go out and preach the gospel to all the world; that they should receive as a reward over on the other shore for the work and service that they have done here, more service! That is the reward they are going to get. Now what does that mean to us? Do you not think that those men would have to be qualified for work of that kind, if Jesus gave it to them? Would they not need to develop ability so that they could rule well in such a responsible position when it is conferred upon them? Why, certainly, and if it were found that they were inefficient for work of this kind and that reward of service there isn't any question in my mind, that the Master who apportions his work wisely, would take it from them and give it to those who were prepared to receive it.

I pass along from this passage of Scripture; and call your attention to a parable that is found in the 25th chapter of Matthew. After Jesus had related the parable about the ten virgins, five of whom were wise and five foolish, he again presents this one. He likens the Son of man to a man who was a householder and who calls his servants unto himself, and tells them that he is going to take a very long journey and it will be sometime before he returns; and he gives unto his servants talents and the record here says, "according to their several ability." Unto one he gave five, unto another he gave two, and to another one, and he says, "Occupy till I come."

Now the thought is, they were to occupy according to their several abilities, because the talents were given, based upon their ability to receive such talents from his hand. The Master goes upon the journey; later, when he returns he comes to his servants; and the man who received the five

talents, with joy beaming upon his countenance, with his soul happy, thrilled in the thought of the accomplishment of his work, he runs out to the Master and says: "See, Master, I have ten talents. You gave me five. I have doubled upon them, and now I have ten." Jesus commended the man for his work and he says: "Well done, good and faithful servant, thou has been faithful over a few things—I will make thee ruler over many. Here is the thought again; that the reward for service is more service in the economy of Jesus Christ and in the distribution of rewards given to the Lord's children over on the other side.

The other man with two talents was just as joyful as the first. His soul beamed with just as much gratitude and delight and he was just as happy, and he says, Master, see, I have got four talents; you gave me two, I have doubled upon them. "Well done, thou good and faithful servant, inasmuch as you have proved yourself successful and faithful and righteous in that which has been committed to your trust, I make you ruler over many things as well as the other individual." More service! A reward of service for the work that they had done.

The man that received one talent was somewhat reluctant about going out to meet his Master. He didn't care much about doing it, and he moves out slowly, his countenance has fallen; it seems as though he cannot look the Master straight in the face and the Masterspake to him about it. "Well," he says, "I knew that you were an austere man, and that you would reap where you had not sowed, etc. I was fearful about it, and I took the talent that you gave to me and I wrapped it in a napkin, and dug in the earth and hid it." He failed to develop upon his talent. The man was fearful when the talent was given to him. He expresses his fear here now when he meets the Master, when there comes the time of accounting for the work that was expected at his hands. He recognized that he had failed to do anything; and I presume that that would be the case with many of us in the Lord's kingdom when we shall stand before the great tribunal of Jesus Christ to receive a reward according to the deeds and the works that have been done by us as individuals.

I apprehend that we may have some feelings of reluctance about approaching the Master and exhibiting our work and the talent that he has given to us, and that which we may have accumulated; and why? Because we permit our human weaknesses—we permit the tendencies that we have here in this life to retard our progress, to enter in and create within us a feeling that we are incompetent to do that which the Lord asks of us? And rather than to assert ourselves and move forward in doing that work, we will sit upon the stool of do-nothing and accomplish nothing, and consequently there has been no increase of talent, nor is there anything commendable for us when we stand before the great Judge; and that was the way with this individual.

Now the Master, while speaking rebukingly to him, yet he spoke in kindness, and after referring to the work that he should have done, he then said to his servants: "Take the talent from this man and give it to the man who has ten talents." What? Take all that the poor fellow has, that which you gave to him, and now give it to the man that has got so many talents? Why certainly, why not do so, if we are to receive according to the works that we do. Then why give the first individual so much over there and this other man so little? Why take all that he has from him? Can you not see the thought that we expressed awhile ago in the proposition that we laid down? This individual failed to develop ability. This person did not acquire qualifications, and were the Lord to make him ruler, were the Lord to give him work and service over there, he would be incompetent to do it. He could not appreciate nor properly use the reward that would be given to him, and consequently it must be taken from him and given to somebody that has improved upon his talents, that has been occupied in faithful service, and has developed the ability to do the work required over there.

We can see clearly from the few texts noticed that it means something for us in the kingdom of Jesus Christ, more than to just simply get our names upon the church record. It means something more than just to come to church and be a good Latter Day Saint in the sense of bearing our testimony, offering up prayers to our heavenly Father, and giving alms once in awhile to the poor. But it will require a gradual development along the lines of intellectuality upon our part, that we shall be fitted, when the time comes to

know as we are known and see as we are seen, and if we are not fitted for it, why, we will have to take a back seat—that is all there is to it. It is our own fault, the fault will not remain with anyone else.

In the 8th chapter of the Hebrew letter the thought is presented that Moses should build all things when erecting the tabernacle and its worship, according to the pattern of things in heaven. Now my idea of that is this; that the Lord's kingdom when revealed to the children of men and restored to earth in these latter day—or in any other dispensation, is after the divine thing itself that is in heaven. That thought is conveyed in the prayer that the disciples of Christ were instructed to pray: "Our Father who art in Heaven; Hallowed be thy name. Thy kingdom come, thy will be done on earth as it is done in heaven." We refer to the kingdom or the church of Jesus Christ here, as being in it militant state, in a state of warfare, trying to fight the battles of life and overcome; to fit ourselves that when the great kingdom-itself comes down out of heaven in all of its triumphal glory, and there shall be the amalgamation of the militant and the glorified kingdom of Jesus Christ, that we shall be fitted to dwell in that kingdom and that we can enter into the rewards of service in laboring for the Master in things given to us because in his kingdom here we have developed the ability.

Now if I should pass all along through life without trying to inform myself with reference to the workings of the kingdom of Jesus Christ, without getting acquainted with its organization and its construction and the purpose of the divine mind in that kingdom and its intent in the world among the children of men; if I am practically ignorant of the custom and the usages of the church and its polity and policy and everything connected with it, how do you think I would feel over on the other shore if I were placed in the triumphant kingdom of Jesus Christ, and there the Master would place some responsibility upon me, and tell me that this was given as a reward because I had been good down here in praying and testifying, but of course I had not tried to develop here intellectually in getting acquainted with the kingdom of Jesus Christ.

It appears to me something like this: I would feel a good deal like the man who had gotten down to the gutter and had about lost all personal respect for himself. No one else cared very much about him, but yet an individual who is kind in his soul and large hearted sees him there and he fixes him up and ushers him into one of the homes of one of you Latter Day Saints. And in his degraded state, as he takes a seat in that home, he hears you talking about the good things of God; he listens to the beautiful hymns and the sentiment that is expressed in them as you sing them. You ask him to bow with you in prayer, and he listens attentively to the words that you breathe to your heavenly Father and after awhile, you look around and you find your visitor is not there. You ask where is he, and you hear that he has just passed out of the door. Why has he disrespected you in this way? Why didn't the man have courtesy enough about him to excuse himself if it was necessary for him to pass out of the room? Why, that man found out that what was heaven to you was a veritable hell to him; he was out of place; he could not appreciate such a condition as that. If you would give him that for a reward, and ask him to preside over that home in his degraded state, what could he do? Could he retain it very long? Now he had not developed any Christian ability whatever, no spiritual qualifications had been received, and it would have been foolishness for you to commit such a trust to him. And so it will be with us on the other shore, if we are not fitted for service, for the Lord to give us a reward of service when it is given to us.

I call your attention to another text that is found in the Book of Revelations chapter 2:26-27 and I select this from the Inspired Version because the reading is much better than the King James. This purports to be the Master talking to John upon the Isle of Patmos. "And to him that overcometh, and keepeth my commandments unto the end, will I give power over many kingdoms; and he shall rule over them with the word of God; and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith, with equity and justice, even as I received of my Father." Now that is beautiful thought. I love to read that passage of Scripture. My mind has dwelt upon it time and again. To him that overcometh. That person is going to have the privilege of sitting down in the kingdom of God,

He is going to have a trust committed to him. That trust would be to rule over nations and he should rule over them with the word of God. In the exercise of his rule and his judgment, it should be upon the basis of equity, with righteousness and justice. That will be a glorious time when we get such a rule as that, and people who may have to come under that rule, to receive instruction and guidance at the hands of the Lord's children who have such a trust committed to them, evidently will feel thankful to God for his kindness and mercy in extending such a help to them as his creatures here.

But here is the thought; if we are going to be judged according to our works, as the wise man said, and as the Master himself stated, what kind of works have we done here? What have we developed as individuals? Some one says this has reference to our moral condition, and the individual that has been good morally, has eliminated the immoral features out of his life, that that individual will receive commendation from his heavenly Father. That is true—we do not object to that, but are we going to stop there? Is that the only work that God has reference to in these revelations that come to us, or are the works that we are trying to do in the kingdom of Jesus Christ as the opportunities are afforded to us here, and the responsibilities placed upon us, to be taken into consideration and judged just as well?

So far as I am personally concerned, I believe that I will have to answer to the great Giver of all good for my works as a minister in trying to execute under the law of the kingdom of Jesus Christ, that which is expected at my hand, under the divine honor that the church has committed or reposed in me. And I believe that that applies to every other minister in the kingdom of Jesus Christ.

Then our ministerial works, our spiritual works, all that we are doing in the kingdom of Jesus Christ are to be taken into consideration and judgment passed upon them by the divine mind. Well, now. "He that overcometh." What! His immoral tendencies? and wrongs? Yes, that is the very first thing that is necessary and essential; but he that overcometh his inefficiency, his weaknesses as an individual in the service of Jesus Christ and makes himself strong and develops ability and acquires qualification, shall receive a reward of service—more service for work already done, "I will make him a ruler over kingdoms," and he will rule with the word of God in which he has been educated. He will do it in justice. He will do it upon the basis of equity; he will do it in righteousness because he is schooled in righteousness. He is trained and fitted for the service and he can do the work. That means something, doesn't it? It means something to overcome. It is a struggle; it is a battle; it is a fight, and sometimes it is the very strongest fight too.

Suppose that we refer to an instance or two upon the pages of history! My mind reverts back to the one that I took the text from—Solomon. We read of that man, his great work, and of the wisdom that he was blessed with. We read of that man as he goes to God in prayer, and when the Lord asks him what he desires, and he desired wisdom that he might rule wisely and with righteousness over the kingdom of Israel—and it was a wonderful blessing to have conferred upon him. We appreciate what the man has done—we admire his works, and he goes along and develops that kingdom of people into a very wealthy nation. And there seems to be a universal reign of peace so far as his kingdom is concerned, and they meet with the approval of all the other kingdoms that they are surrounded with. But later along the man takes steps—and I don't know why—I am not going to argue that this morning—in which he goes out into the other nations, disregarding the former commandments that God had given to him, and he selects to himself wives of the daughters of these various kingdoms and noted dignitaries of the surrounding nations.

Later along we find their influence led this man to a worship of idols. He goes into a condition of idolatry, leaving the God that he once had learned about, forgetting him who had bestowed his favors upon him, and when he had gotten into that condition,—laying the moral phases of it now and his immoral practices to one side,—what is the result? He loses his ability. He loses his qualification; he ceases to develop along the line, and consequently is not fitted for service, and can no longer control and handle the people that he was presiding over as a King. And why? Because he failed to overcome self. He could not control self, and that is absolutely true with every other individual—it doesn't

make any difference what his occupation in the kingdom of Christ may be, whether he is a deacon, an apostle, a high priest, elder or lay member in the church.

The individual who cannot overcome self in every respect and develop this ability, cannot possibly expect or hope to have a full appreciation of the work and get the reward upon the other side. But if he does make the development, he will appreciate the reward and rejoice in it. So let us get away from the physical side of the rewards that are to come. Let us not look upon that day as the great fearful day in which God is going to mete out his wrath to the children of men, but that it will be a day of blessing. And instead of keeping in our minds only the material possession, or some great eternal home, let us think of the reward of service to serve Christ, to continue under his tutorage, and to remain in his blessed kingdom, laboring with him in the carrying forth of his work.

Such a reward as that is the reward that we ought to work for, and ought to try to develop ourselves so that we can be prepared for it, when God gives it to us.

FAIRFIELD, Nebr., May 9.

Dear Ensign—A desire has come to me today to write a few lines to your dear pages. Only the isolated ones know how I appreciate your weekly visit. It seems as if every page and column is freighted with just what I need to help, instruct and encourage me to a higher life.

My opportunities for hearing gospel sermons are very limited, and sometimes heart and soul hunger and thirst for the message which comes only through the properly ordained ministers of our Lord and Savior, Jesus Christ. So the "silent preacher" is very welcome.

My great desire is to be able to help others to see the glories of the restored gospel as I have seen them. Every day I live I thank the Lord for this great blessing he has accorded me.

Predjudice runs very high here. The most of the people insist on confusing us with the Utah people. While we are able to make some understand that we are separate from them, there are some who think they know more about it than we, and insist that we are the same, in spite of all we can say to the contrary.

I am trying in my weak way to do all I can for the Master's cause, with God lies the issue. I am striving to raise my children so they will have a full and complete fellowship with God. But I am alone and it is discouraging sometimes. But I know by experience that if we do the will of God he will be very close to us and he will help us over difficulties and discouragements if we will but put our hand in his and follow where he leads.

Oh for the time when Zion will be inhabited by the pure in heart.

Truly we are living in perilous times, times of earthquake, famine, pestilence, tornado, floods, wars and rumors of wars. May the Lord hasten the time of his coming. Pray for me that I may always be found at my post doing what the Lord has for me to do.

Your sister in the one faith,
Mrs. Edith Trask.

DEPARTMENT OF Woman's Auxiliary for Social Service

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117 W. Walnut St., Independence, Mo.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

THE PRAYER UNION.

Our column this week contains a matter which is of great importance to us, as it concerns the re-establishment of the one time prosperous Sister's Prayer Union. Through the humble, consecrated efforts of its members, whether isolated or otherwise, great blessings were received during its existence. We have noted during the past year or more, through the *Herald* column that there are those who remember, and greatly desire to renew this department in the home. We hope the Spirit of Him who has so apparently directed the revival of the Prayer Union will find many among us in receptive state of mind and heart.—Editor.

A DREAM.

It seemed that I went to a Latter Day Saint church, and as I entered I saw a very young woman seated near the

door; she seemed to be a little more than a half grown girl. She held in her arms an infant which she handled awkwardly like one inexperienced. There appeared to be something wrong with the child, it seemed to be suffering. I felt such a pity for it that I lifted it from her arms, then I found what was wrong with it. The child had no backbone. I exclaimed, "Why, its back is broken!" I got a pillow and placed it on the seat by the woman, laying the baby on it. I told the woman that she was hurting it in handling it, to let it lie on the pillow.

Again I dreamed I went to church at the same place. I took a seat at one side about two-thirds of the distance from the door. Soon after I saw three men enter; one was carrying an infant wrapped in a woman's skirt. All three walked straight to me. The one carrying the child placed it on my lap, and with a wave of his hand towards it said, "You take care of it." He appeared like Brother Hilliard.

I looked at the child and said, "It's that same baby I saw before." They all three nodded their heads, and the speaker repeated, "You take care of it."

It was not spoken like a request; he did not ask if I was willing, nor did it seem like a command, rather a demand. It did not occur to me whether I wanted to care for it or not.

I took off the woman's skirt, which was of peculiar make and color but clean. The child was dressed just as I had seen it in the first dream, in a dark calico slip much soiled. I went and got some new material of white goods and made some clothes. I washed the baby and dressed it in new clothes. It began to grow strong in my hands. Its backbone grew so that it could raise itself up and sit up. As I sat holding it the man returned. He looked at it in a satisfied way, saying, "It's much improved." Then I awoke and found it morning, Eleanor.

INTERPRETATION.

Later, as I thought over the details of the dream, the following was received, which appears to me to be the interpretation:

The child as I first saw it represented the Prayer Union in its present disorganized state, shown by the absence of backbone, and in the hands of those who do not understand it or its aims.

In the second dream by some authority I was required to reorganize it, which I did, shown by the new backbone. The new white clothes were the reestablishment of its original purpose, which was prayer and the study of the three books in connection with the subjects for which prayer is offered. Eleanor.

TO THE PRAYER UNION.

Dear Sisters: After presenting the matter to the consideration of the First Presidency of the church, have decided to reorganize the Prayer Union on the lines approved by them in their letters to me. Hoping thus to avoid entirely the errors into which the union formerly fell.

First. It is that those taking part will do so in their own individual homes, either alone, or with their children as in family prayer.

Second. That there should be no assembling together for this purpose. The object being to study the Scripture lessons, and to offer concerted prayers for the subjects provided. This is the way that was first intended, but at the request of many the sisters began meeting together, where they assembled to exercise the gifts, bearing testimony, etc. These things are objectionable outside of the regular prayer meetings presided over by the proper church authorities. So to avoid these errors we are to return to first principles, namely: to observe the hour alone at home.

Our Union is not a society in the accepted term, therefore, there is no need of officers. The sole object, other than those set forth in the prayer subjects, is an increased growth in faith and spirituality. To lay aside all cares of the mind, all temporal pursuits, to devote ourselves to spiritual concerns. The question of Christ to his worldly followers, "Could ye not watch with me one hour?" should be our motto. To give the time thus employed to him alone. The Scripture lessons selected are intended as a guide to the study of the subjects and prayer. All three of the standard church books will be used.

There are many prophecies in all of them, that are beginning to be fulfilled, and with study and prayer we shall be more alert in watching their fulfillment. They must all be fulfilled before the coming of the Lord. So, as we see them come, they will be like the spring that fortells the coming summer and we will not be caught asleep or without oil in our vessels.

The auxiliary departments of the church furnish scope enough for raising all the financial aid needed that is not provided for in the temporal law of tithes and offerings. Therefore, we do not think it desirable to associate the Prayer Union with any aid society work.

As will be seen, we have changed the subjects somewhat from the old program to meet more nearly what seems to be present requirements.

The time set apart is from two to three p. m. But where there is unavoidable hindrance for this hour, any other hour of the afternoon or evening will be right. We can see no objection to the father of a family taking part if he is a member of the church and is present at the time.

This new plan may be a disappointment to some who prefer to meet together, but it will also be a relief to the mothers of young children, and I am quite convinced that it will accomplish more real good as here outlined and approved by the authorities.

With love,

Your sister,

Eleanor Waldorf Kearney.

SUBJECTS OF PRAYER FOR THE PRAYER UNION.

First Thursday in June. The church, its priesthood and lay members, that all may earnestly engage in the building up of Zion to the ideal condition of oneness and equality revealed in the revelations to the church. Pray that each member of the church may be clothed with that charity which will lead them to speak evil of no one, but regard the reputation of our brother or sister as we regard our own. That greater power may be had in the healing of the sick.

See John 17:11, 21, 22. Zechariah 8:16, 17.

MISCELLANEOUS

CONFERENCE NOTICES.

NAUVOO DISTRICT.—Conference will convene at Ottumwa, Iowa, at 10.00 a. m., Saturday, June 7th. Reports from all branches are requested, and a large attendance is desired. W. H. Thomas.

1100 South Seventh St., Burlington, Ia.

CLINTON DISTRICT.—Conference will convene at Eldorado Springs, Mo., June 28th and 29th instead of June 14th and 15th as arranged at last conference. This change is made by request of the district president and missionary in charge in order that they may attend. Election of officers will take place and other important business. Please have all reports in hands of secretary not later than the 25th. John W. Noyce, Sec.

1029 N. Ash St., Nevada, Mo.

CONVENTION NOTICES.

WESTERN NEW YORK.—Sunday school and Religion conventions will meet on Saturday morning, June 7th, at Niagara Falls, preceding the conference in the afternoon. Religion session at 9:30, Sunday school at 11.

NORTH DAKOTA DISTRICT.—Sunday-school convention will meet at Fargo, North Dakota, with the reunion, on Tuesday, June 24, 1913. Mrs. Emilie M. McLeod.

NAUVOO DISTRICT.—Sunday school convention will meet at Ottumwa, Iowa, June 6th at 10 a. m.

Mrs. Clara Laubscher, Sec.
1336 Garnet St. Burlington, Ia.

INDEPENDENCE STAKE.—Religio convention will meet at Pertle Springs, near Warrensburg, Missouri, at 10 a. m., Saturday, June 14, and continue over Sunday, June 15. An exceptionally good program has been arranged. All are cordially invited to attend. Carlotta Hartoell, Sec.

DES MOINES DISTRICT.—Religio will meet at Des Moines, Ia., June 6th, at the chapel, corner East 14th and Lyons Street. Come prepared to help on to a successful year. Carrie E. Maitland, Sec.

REUNION NOTICES.

TORONTO REUNION.—Will meet at the Latter Day Saints' reunion ground, Low Banks, Ontario, commencing July 5th, closing July 21st. This beautiful grove has been purchased. It lies along the waters of Lake Erie, twelve miles from Dunville, 40 miles from Hamilton, 28 miles from Buffalo, and 80 miles from Toronto. Secure your tickets for Low Banks on the Grand Trunk Railway. A bridge has been built, store, kitchen, and dining hall erected, and a large tent purchased. 85 tents size 10x12, with five foot wall have already been purchased through the committee, we look for an hundred. These tents are worth thirty dollars, but we have found favor with a large farm and can, until further notice secure these tents for \$17.00 each. They are all ten ounce duck, and cannot be secured only by the committee for less than thirty dollars. Our agreement is to have all tents shipped from Toronto by June 15th. It is cheaper to buy than rent. We will have a few tents to rent but the committee must be notified by June 10th, in order to secure tents. Board will be as follows: Children under five years, free; children from five to fifteen, 21 meals for \$1.50. Adult tickets, 21 meals for \$3.00. We will have bed ticks, straw, pails, wash dishes and other tent articles for sale or to rent, but be sure and bring bed clothing. The committee has invited the missionary in charge, Bro. Curtis and the patriarch of the Toronto District, Bro. J. Shields, to be with us, and we extend an invitation for all saints to come, and as many missionaries as can come with us we will find tents and board free, but such must notify us by June 10th in order to secure tents.

Committee: { R. C. Evans.
J. T. Whitehead
A. E. Gray.

CLINTON DISTRICT.—The 13th annual reunion will be held in the beautiful city park at Rich Hill, Mo., August 22d to 30th.

Reunions in this district are noted for their splendid spirituality. You will make no mistake if you plan to attend.

Knobnoster, Mo.

W. S. Macrae.

ATTENTION, GOOD LITERATURE COMMITTEES.

With a desire to co-operate with the Good Literature Committees, who are doing such a good work in distributing church literature, we have decided to allow them, for the balance of the year, to send subscriptions for the *Ensign* to non-members at 50 cents a year. This gives eight months, from the first of May till the last of December, time enough to accomplish a great work. Others can co-operate with the committees in making the work thorough, that the greatest good may be accomplished. The only restrictions are that the paper be sent to non-member families, and not transfers from a member to a non-member in the same family, nor must it be for parties outside the United States' possessions, where the postage alone is 52 cents a year on each paper. Address Ensign Publishing House, Independence, Mo.

W. H. Deam, Manager.

CONVENTION MINUTES.

SPRING RIVER.—Sunday school convened at Joplin, Mo., February 14, 1913. Besides the regular routine business transacted the following officers were elected for the ensuing year: Mollie Davis, Supt.; John C. Virgin, Asst. Supt.; Laura Karlstrom, Sec. Mae Carrom, Treasurer; Albert V. Karlstrom Library Committeeman, Hazel Sheets, Home Department Supt.

Mollie Davis, Supt.
Laura Karlstrom, Sec.

The Moody Bible Institute of Chicago, offers some specially strong attractions this coming fall. It announces Rev. G. Campbell Morgan, D. D., the great Bible expositor, of London; Sir William Ramsay, the distinguished Archaeologist, who is at present at Antioch in Pisidia, and who will lecture on the value of his work to New Testament problems; and Mr. Dan Crawford, the most famous missionary to Africa of modern times, the David Livingstone of the twentieth century. These lectures, like all the other work of the Institute, are absolutely free to students, both men and women. Catalogs and other information are freely sent on application to any part of the world.

NOTICES.

All Teachers of the Far West District are invited to attend the meeting of the 14th Quorum of Teachers at 3rd St. Joseph Branch, during conference, June 7th and 8th.
John Agenstein, Sec.

INFORMATION WANTED.

Those in charge of Mound Grove Cemetery at Independence, Mo., will be very much pleased to receive information concerning the following named persons who were either buried in the cemetery or have relatives buried there: Martin Ahlstrom. A. A. Faucett, Sarah C. Rice, Henry Edwards, Clarence Vanette, George W. Moody, — Ferguson, Susana Roshong, Hoesa Lee, E. C. Edwards, Elmer Cline, S. E. Williams, A. R. Willgus.

For the cemetery,
M. H. Siegfried.

Box 115, Independence, Mo.

CONFERENCE MINUTES

SOUTH MISSOURI DISTRICT.—Conference convened with the Springfield Branch on March 22, 1913, with Pres. J. F. Cunningham in the chair, Benj. Pearson secretary. Elder J. T. Davis, missionary in charge was on motion associated in the presidency of the conference. Reports were received from Springfield, 200; Beaver, 91; Thayer, 36; Grove Springs, 48; West Plains, 53. A report miscarried.—Ministry reported: Elders James T. Davis, G. A. Davis, J. F. Cunningham, Grant Burgin, G. W. Anderson, Fred Moser, Jr., Benj. Pearson, J. W. Quinly, L. M. McFadden and J. T. Simpson. Priests: John B. Scott, John B. Poort and Al T. Gray. Teacher: Luke Bishop. A request of Bro. Eugene H. Kendall for a priest's licence was deferred until he became a member of some branch in the district. The secretary was authorized to issue licences to priests, J. B. and A. W. Poort who had previously been ordained by Elders G. Edwards and L. M. McFadden. The bishop's agent reported as follows: Balance due church Jan. 1, 1913, \$17.77; receipts, \$60.91; total \$78.68; expended \$72.24; balance due church \$5.74; allowances due and unpaid \$70.00. District treasurer's report: expenditures \$10.03; receipts \$8.50; balance due treasurer \$1.53. Audited and found correct. Officers re-elected as follows: J. F. Cunningham president, G. A. Davis vice president, and Benj. Pearson secretary-treasurer.

Benj. Pearson resigned as bishop's agent, to take effect when his successor is appointed by the bishop. This was accepted and J. F. Cunningham recommended to fill that office. Next conference with the Ava Branch at call of the presidency. Preaching by Fred Moser, Henry Sparling and James T. Davis. One was baptized.

Benj. Pearson, Sec.

Tigris, Mo.

NOTICE OF TRANSFER.

To whom it may concern:—Bro. T. W. Chatburn has been transferred from the Independence Stake to the Spring River District. In this transfer the Presidency and the minister in charge both concur.

John W. Rushton.

Independence, Mo., May 26, 1913.

PASTORALS. VALEDICTORY WORD.

To the Order of Evangelists and all whom it may concern:—Dear Brethren and Sisters:—Nearly four years ago I was intrusted with the grave and important responsibilities belonging to the president of the Order of Evangelists. I understood from the beginning, of course, that my occupancy in that position was only temporary, indeed I fully expected that it would have terminated long before it did. But, as usual, God has been watching over his work, and now, in the light of unfolding events, and the testimony of the Spirit of truth, I am fully convinced that Bro. Frederick A. Smith, was called and ordained as the successor to his father (and per consequence I was released), at precisely the right time for the good of the work in general and the order in particular, also the personal good of both Bro. Smith and myself—not in a selfish sense, but in the best interests of the cause of God.

I have tried to do the best I could, under existing conditions, for the order in particular and the Lord's work in general. I am comparatively happy in the belief that the order has made a degree of progress, which is as it should be, for progress, all along the line, is the urgent demand of the hour, and without it the condition is an anachronism. I am your ex-president now, but it will be my good pleasure to do all I can in my office and calling as a patriarch in the church of God. I shall too, God being my helper, do all within my power to assist and help our v

president to perform the important duties which belong to his important office and calling. Dear brethren of the order, it is our reasonable duty to do this, and a sincere and intelligent discharge of personal and ministerial duty will be the most effectual way of sustaining our president, which will, of course, include our faith and prayers for his success.

If we do this, we have a right to expect that he will do all he can do for us, as members of the order, to whom, in part, has been committed the weighty and important interests of the restored gospel.

I herewith express my profound gratitude to God that, through his grace, I have been permitted to care for the interests of this important department of the church work, during the interim between the departure of Bro. Alexander H. Smith and the call and ordination of his successor.

I also keenly appreciate the kindly support afforded me by the members of the order and the leading authorities of the church.

I am, as ever, your brother and co-worker for Christ.
J. R. Lambert.

Lamoni, Iowa, May 22, 1913.

PRESIDING PATRIARCH.

To the Evangelical Order and the saints of God, Greeting:—

In response to the call of God and the action of the general conference I assume the responsibilities and duties of "Presiding Patriarch and Evangelical Minister of the whole church," sensing keenly my own weakness and the grave responsibility that attaches to the office, I shall seek for aid divine to in some measure supplement my weakness and give the needed wisdom and strength essential to properly conduct the office.

I feel that it is justly due the retiring president of the order, Joseph R. Lambert, who has been acting since the death of Alexander H. Smith, to say that I appreciate the hearty support and good will he has shown me since accepting this office. It is needless for me to say he has done all his health would permit in the interests of the order; and while he is relieved of the burden and care as president of the order, he will still do all his health will permit as an active member of the Evangelical Order.

I shall be glad to avail myself of his wise counsel and experience so far as possible.

In my travels during the last few years it has been forced home to me that many of the branches were in sore need of some help to revive them and build them up spiritually. For the missionary force to do this was to neglect, to some extent at least, the work in the missionary field, and subject the missionaries to severe criticism. Furthermore in many instances their efforts were seriously minimized by those who opposed them, because it was believed that such work was not the duty of missionaries, and that they had no business in the branches. The question would arise, where is the help to come from, if not from these men who were in condition to spend the time and study necessary to bring about the results desired? The only answer I saw then, and see now, is, that God had provided for the necessity by giving to the church the Evangelical Order of Ministers, who should be free from the care of the local work as presiding officers, free from the entanglements that to a greater or less extent will come to those who are under the necessity of settling the differences that arise from time to time; and who can devote time and study to the work commensurate with its needs.

While this has not been fully understood as it should be, I am hopeful that a better understanding may obtain, and that the order may receive the recognition and hearty support by the various officers in charge of mission, stake, district and branch; that should be accorded those called of God for the advancement of his work. Then will the members of this order be able to do the work that justly belongs to them, and then will the value and blessing of God's provision for the needs of his children in providing this order be manifest to the church.

Believing as I do that the work of building up this church of God, should be co-operative, and that no department is independent of the other, and since the Lord has made provision in the law that the evangelical ministers are not subject to the direction of the ministers in charge, the burden of care and direction of this line of work will fall on the First Presidency and the President of the Order.

Feeling that some system is necessary in order to facilitate the work and do the greatest amount with a minimum cost; I appeal to the ministers in charge of the various fields and the missionaries in the field to co-operate with us in this work so far as they can. There should be no conflict or jealousy between these two arms of the great army of the Lord, as one should follow and sustain the work of the other. The one going before gathering in from the fields of sin, the other following up instructing and strengthening those reclaimed. I do not intend to convey by this that others cannot hold revival meetings, for I am of the opinion that others of the priesthood both local and missionary can hold such meetings if necessary. Nor would I have any disregard the general oversight of the ministers in charge of the various fields.

In order that the work of this order may be systematized and prosecuted to advantage and without unnecessary loss of time or money, I desire the hearty co-operation of the local officers, and since the order has no jurisdiction over local organizations, and to more effectually carry out the work of co-operation I recommend that all stake, district and branch presidents who feel the need of, or desire the assistance of an evangelist in their stake, district, or branch, (where such is not already provided for by appointment), or for some special occasion, correspond with the First Presidency, who will at once take the matter up with me as president of the order, and we will seek to make such provision as will meet the necessity or desire, and in this way we can work together as the law directs, in building up the spirituality of the church and obey the mandate of God: "Come up higher."

I am conscious of the limited number in the order who can do the work outlined as belonging to a revivalist, but as an order we are anxious to utilize what we have to the best possible advantage. It is true that some of the order have been assigned to special fields and will labor therein unless an urgent demand is made; but in special cases, or

where exigencies may arise not provided for by such appointment, the First Presidency and Presiding Patriarch will endeavor to meet the demand by special appointment, or change.

If reunion committees will write me or the presidency when desiring the assistance of a member of this order at their respective reunions, stating their preferences, if they have any, we will try to arrange the work so as to get the one they desire. But they should give time for correspondence in case we could not get the one wanted, so we can get one who will be satisfactory.

In order to help this work along I earnestly request the members of the order to keep me informed as to where I can find them and what appointments they have ahead of them from time to time. In this way we may be able to save some traveling expense as well as time.

I stated in accepting this office that I would urge the revivalist part of the work belonging to the office, and the more I study the work of the order the more convinced I become that we should make this the primary work of the order. By this I do not say that I would discourage the giving of patriarchal blessings, for I realize that it is a very comforting part of the work of the evangelical order. But this is more particularly to the individual and while it is accompanied by much of the Spirit of God, and may carry that which is prophetic, which would all be strong factors in building up the spirituality of the individual, nevertheless I believe there should be some preparation upon the part of the candidate for such a blessing in order to obtain the good desired, as well as the officiating patriarch, and I believe that one of the ways in which this preparation can be made is through an effort along the revival line, where they can be instructed as to the purpose and benefit to be sought through this ordinance.

When this work is done, and the revivalist by holding meetings, preaching, instructing, visiting, encouraging, exhorting, etc., supplements the work of the stake, district and branch presidents, the visiting priests and each doing their own particular part in the work of building up the church, working together, then will the value of the Order of Evangelists be made more manifest and the church be strengthened and built up spiritually, and God be honored. We ask an interest in your prayers and your hearty co-operation that we may all be co-workers with God.

Frederick A. Smith,
Pres. of the Order of Evangelists.

Lamoni, Iowa, May 23, 1913.

ADDRESSES.

Arthur Allen, 1197 Fourth Ave., Detroit, Mich.
J. E. Wildermuth, 12 Fourteenth St. South, Fargo, N. D.

DIED.

COUSER.—Sr. Jaue Couser was born at Quebec, Canada, June 23, 1847, was married to Wm. Couser, Jan. 31, 1868. She embraced the gospel in Canada in 1883, being baptized by Edgar Harrington. She lived in Michigan many years and later in Armstrong, Kas., and in 1906 came to Independence. She died May 12, 1913, having suffered many afflictions, leaving husband, three sons, four daughters, and thirteen grandchildren. Funeral sermon by G. E. Harrington.

KOEHLER.—Ulysses Warren, infant son of Bro. and Sr. J. Augustus Koehler, was born May 25, 1912, at Jonesport, Maine, passed from this life Thursday, May 15, 1913, at the home of his grandparents, Independence, Mo., after a short illness. Funeral service conducted by G. E. Harrington.

WALTER.—Arthur A., was born in Hillsdale County, Mich., in 1840. In August 1870 he married Anna Wheaton who died in 1901. Eleven children were born to them, six of whom are living. In 1903 he married Levina Castlemen who survives him. He was baptized by Elder Snarr in 1904, and in 1910 was ordained a deacon. He died at Purcell, Mo., where he had lived a number of years, on March 25, 1913.

CONYERS.—Salt Lake City, March 22, 1913, Mary J. Conyers, who was born in Clark Co., Iowa January 5th, 1848, Her maiden name was Gordon, and with her father's family she was in the south with Lyman Wright, and afterwards they came to Utah, here she was married to Geo. Conyers, moving soon after to Iowa. There they raised the family but later returned. She was baptized at Little Sioux, 1871, by D. M. Gamet. The funeral was in this city, March 24th.

STERETT.—Sr. Carrie Helena, wife of Bro. C. E. Sterrett died at their home in Independence, April 15, 1913. She was born in Salt Lake City, Utah, Sept. 21, 1861. Married to C. E. Sterrett November 15, 1885 in Lehi, Utah. She became a member of the church soon after and rejoiced in the gospel taught by the Reorganized Latter Day Saints. She left to mourn, husband, two daughters, and one son. Funeral at the Stone church. Sermon by A. H. Parsons.

RAGSDALE.—Sr. Emma Ragsdale at Topeka, Kan., May 2, 1913. Born April 17, 1848 at Aurora, Ripley Co., Ohio. Baptized into this church, February 18, 1902 at Topeka Kan., by J. L. Foss. She was married to J. N. Ragsdale, December 25, 1865, six children born to this union, 3 daughters survive her, Lydia Lucas, Annie Eddy, and Lenora Mason, all of Topeka, Kan. Her husband and three children preceded her so the other shore. She was a woman of great faith, a loving wife, a dutiful mother and a faithful saint. Funeral sermon by T. W. Chatburn.

METCALF.—Rachel Elizabeth Curtis, was born August 31st, 1826, at Livingston, New York. Was married September 18, 1840, to William Metcalf, who died September 14, 1872. To this union were born eight children, three of whom are now living, three sons, George, Alexander, and Curtis. She fell asleep on May 12, 1913, being 86 years 9 months and 12 days old, leaving besides her three sons, 22 grandchildren, 43 great grandchildren, and three of the fifth generation. March 1894 she was baptized into the Re-organized church by Elder W. A. McDowell and confirmed by him and C. H. Burr and H. P. Curtis. Funeral services in charge of S. E. Livingston, sermon by Chas. H. Burr. Interment at Arkansas cemetery.

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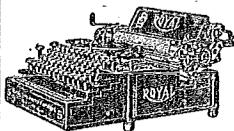
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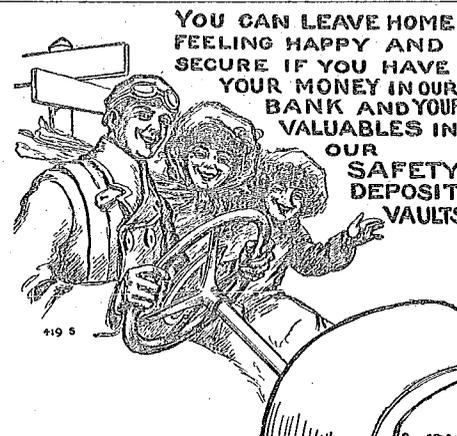
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NO. 23

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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

THE WHOLE COUNSEL OF GOD.

From a letter of a friend in Oklahoma we extract the following query:

Why do the churches preach only a part of Christ's doctrine? Jesus said: "He that believeth and is baptized shall be saved." Does this mean that nothing more is required? It seems that some believe that water baptism is sufficient, and that they can do almost anything if they have been baptized and belong to a church. Is not water baptism preached more today than the baptism of the Holy Ghost, and is not the latter as necessary as the former?

Paul says the gospel is the power of God unto salvation, and again he refers to it as "the law of the Spirit of life" and names its principles showing that it is not composed of a single principle, but is a system of life and conduct associated with the redeeming work of Christ which must be observed entirely if salvation is to be gained. No part of the gospel can be held to be a non-essential, but every part equally necessary in its place. Human creeds and systems too often magnify one principle and minimize another, and perhaps ignore others altogether, but the true servant of Jesus Christ, like Paul, will not fail "to declare the whole counsel of God."

The failure of any church to advocate the whole doctrine of Christ is evidence that that church has not been commissioned of him, and is acting without his authority. The magnifying of one doctrine and minimizing another is also contrary to the methods which Jesus followed and tends to misrepresent him. So that with the teaching of Christ that "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," it will not do for any person or church to say that baptism of water only is sufficient, while others say that the baptism of the Spirit is all that is required. Both are urged by the Lord and his apostles, yet there are multitudes who, claiming to represent him, deny either one or both.

A reception of these two ordinances includes an observance of other commands of the gospel, for Jesus clearly shows that the reception of the Holy Spirit is only on conditions of keeping the commandments, as may be seen from John 14:15-17:

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him."

Repentance from sin, or "ceasing to do evil," is a pre-requisite of water baptism, but the progressive work of "keeping the commandments," or "learning to do well," is the pre-requisite of the baptism of the Spirit; and persons who claim to have received the latter without the former, and without the pre-requisites having been complied with, are claiming that which is inconsistent with the Scriptures, and are either deceiving themselves or are being deceived.

Merely having been baptized and holding membership in a church, even though it be the true church of Christ, offers no guarantee of salvation unless "the law of the Spirit of life" is observed afterward. It is he that walks in the light and is "faithful unto death" that receives the crown of life. On the other hand he who has been called into the kingdom of God and keeps not the commandments will come under greater condemnation than he who never knew the truth, Jesus says, for

he that knew his Lord's will and did it not shall be beaten with many stripes, while he that knew not his Lord's will and did it not shall be beaten with few stripes.

Salvation comes by the development of the divine character, and the divine character is attained only by the daily operation of the Holy Spirit within the individual, and that Spirit can come to abide in the individual only after he has separated himself from the world and its sin through repentance and baptism. Faith in God leads one to seek God and to learn his will that the service offered will be in harmony with his law. Besides these the laying on of hands, the sacrament of the Lord's supper, with all the principles of charity and love are parts of the gospel, all of which have their place and cannot be omitted or ignored if salvation would be gained.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 3.

JESUS CHRIST.

Through Jesus Christ is God revealed to the world. He is God manifested in the flesh, and hence to arrive at a true conception of God one must have a proper understanding of Christ.

THE SON OF GOD. The Christ which the Book of Mormon presents to the world says of himself: "Behold I am Jesus Christ, the Son of God . . . I was with the Father from the beginning. I am in the Father, and the Father in me." 3 Nephi 4:44; and the author of the revelations received by the church declares: "I am Jesus Christ, the Son of God. I am the life and light of the world. I am the same who came unto my own, and my own received me not." Doc. and Cov. 10:12.

As the Son of God these books teach that he was born of the virgin Mary, that he existed as a personal entity prior to his coming to this world, to dwell in the flesh, and that it was through him that the Father created the heavens and the earth, and formulated the plan of redemption for man. "I am he who was prepared from the foundation of the world to redeem my people. Behold I am Jesus Christ." Ether 1:77.

THE REDEEMER OF THE WORLD. The church recognizes man's need of salvation and the Book of Mormon teaches that "all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer. 1 Nephi 3:6, and "no flesh can dwell in the presence of God, save it be through the merits, and mercy, and grace of the holy Messiah." 2 Nephi 1:73. With this the Doctrine and Covenants agrees: "I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son, and thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe; and they that believe not, unto eternal damnation." 28:12.

A RESURRECTED AND LIVING CHRIST. The authoritative books of the church including the Bible clearly teach that Jesus not only rose from the dead, but that with a glorified body he ascended to heaven to sit on the right hand of God, and that he lives today. The Book of Mormon states that Jesus showed himself to the people upon the American continent, who were Israelites, after his resurrection, and they were permitted to touch his body, and saw the wounds in his hands and feet, so that they knew that he was in fact the resurrected Christ whom the prophets had said should come to them. The wonderful works he did among them further attested his Sonship, as also the gospel which he taught them was the same as that taught to his people at Jerusalem. Thus a nation testifies of the resurrection of Christ.

More than four hundred years after, Moroni speaking of the time when all men should stand at the judgment bar of God, says: "And then shall ye

know that I have seen Jesus, and that he hath talked with me face to face." Ether 5:40. Like John the Revelator he had seen the Lord even after his ascension and had talked with him face to face, showing that Jesus lives.

In latter days Joseph Smith Jr., and Sid. Rigdon, by the power of the Spirit were permitted to testify that he lives. In a heavenly vision they saw the "only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision. . . . And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God." Doc. and Cov. 76:3.

These statements of doctrine relative to Christ are representative of many others found in the standard books of the church, viz. the Bible, Book of Mormon, and Doctrine and Covenants. While quotations are given entirely from the two books last named, it is because as stated in the first number, they are distinctively Latter Day Saint. From our understanding of the teachings of the Bible, however, there is found a perfect agreement. Many other points might be set forth but space forbids, but these are sufficient as fundamentals under the subjects dealt with, as setting forth the position of the church.

SCIENCE AND HEALTH.

Coming to the Christian Science text book we find teachings regarding Jesus Christ which considerably differ from those held by the Reorganized Church. In a statement of religious tenets the author says: "We acknowledge His Son, and the Holy Ghost, and man as the Divine image and likeness." p. 493. and "Jesus" is defined as "The highest human corporeal concept of the divine idea, rebuking and destroying error, and bringing to light man's immortality." p. 580. "Christ" is defined as "The divine manifestation of God, which comes in the flesh, to destroy incarnate error." p. 574.

Throughout the book Christ and Truth are made synonymous, which is shown in such statements as "In the name of Christ, or Truth." p. 29; "The Magi of old foretold the Messiahship of Truth." p. 261. "They [Christian Scientists] bow before Christ, Truth, to receive more of his reappearing, and silently commune with the divine Principle thereof." p. 340. "Truth heals the sick." p. 28. "Truth will be to us the resurrection and the Life." p. 188. It has been shown that God is defined as "Principle" and the definition of Christ as "Truth" is in harmony therewith.

While Christ is often referred to as "the Son," it will be necessary to know the sense in which that term is used in order to understand the way in which Christ's Sonship is held. Jesus seems to be but a man having a higher conception of divine things than other men which entitled him to the title "Son of God," or Son of God,—the terms God and Good being used synonymously. "The Christ [Truth] is the divinity of the man Jesus. It is this divine Principle, this godliness, which animated the man Jesus." p. 331. "Divine Truth, Life, and Love, gave him authority over sin, sickness, and death." p. 331. "There is a tradition that Publius Lentulus wrote to the authorities at Rome: The disciples of Jesus believe him the Son of God." Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name Jesus." p. 334.

This last quotation carries the veiled thought that Jesus was not conceived by the Holy Ghost as the Bible and Book of Mormon teach, but by the voluntary will of the "Virgin-mother" through a superior perception of a higher law. But the veil is partly lifted in a subsequent statement which says: "The illumination of Mary's spiritual sense put to silence material law, and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men." p. 334. Not only is the operation of God through

the power of the Holy Ghost in connection with the sending of his Son Jesus Christ into the world set aside, in this teaching, but man is made equal to him as to divine sonship. This thought is followed out in various parts of the book, and especially in the teaching that the power of "demonstration" comes into the hands of anyone who learns the system of "Truth" and by it they can, independently of the personal Christ, perform the same miracles of healing, casting out devils, and raising the dead, etc. The disciples "after gaining the true of their glorified Master, they became better healers, leaning no longer on a leader, but on the divine Principle of their work. p. 352. "One who understands Christian Science can heal the sick on its Principle." p. 391.

The literal resurrection of Jesus is admitted, though the purpose seems to have been merely to give evidence to the disciples' physical senses that he had power over death, and that at the time of the ascension the physical body of Jesus passed into oblivion. The following sets forth the position of the author upon this matter:

The divine idea, or Christ, was, is, and ever will be inseparable from its divine Principle, God. Jesus referred to this unity, saying: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." By these sayings he meant, not that the human Jesus was eternal, but that the divine idea or Christ was so, and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the unseen idea or Christ dwelt forever in the bosom of the Father, God; not that the Father was greater than Spirit, which was and is God, but greater, infinitely greater, than the mortal Jesus, whose earthly career was for a day. The invisible Christ was incorporeal, whereas Jesus was corporeal or bodily existence. This dual personality, of the seen and unseen, the spiritual and material, the Christ and Jesus, continued until the Master's ascension; when the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of Divine Science. p. 229.

Here it is seen that the corporeal Jesus was not eternal and hence does not exist as a real resurrected being, the corporeal part having "disappeared," or passed out of existence at the time of the ascension, while the spiritual Christ, the Truth, remains today as he, or it, always was. Under this teaching the personality of Christ is gone, and his personal power as a Redeemer of the world ceases. It was "divine Truth, Life, and Love which gave him authority over sin, sickness and death," (page 331) and all others who learn "Truth" will have the same authority.

Christian Science brings no evidence of the present existence of Christ, except to say that "Truth," a synonymous term, ever exists. Instead of offering any evidence of his personal existence as does the Book of Mormon, and the Book of Doctrine and Covenants, which support the testimony of the Bible, it takes away the personal Savior and leaves no one upon whom the hope of salvation can be based.

Bible believers often speak of Jesus Christ as a man, but it is with the understanding that he was also the Son of God having been conceived by the Holy Ghost. The Christian Science text book seems to use the term "man" as referring to Christ, leaving out the idea of his actual divine Sonship. He is referred to as "that righteous man," (page 342), "the best man who ever trod the globe," (p. 357), and "if that godlike and glorified man were physically on earth today." (p. 369). "Physical causation was put aside, from first to last, by this original man, Jesus." (p. 182). What God, "Good," did for Christ will be done for every man who makes use of his privileges; and all that Jesus did by "the wondrous glory which God bestows upon manhood," (p. 347), man may also do, even to the raising of the dead.

The atonement is defined as "the exemplification of man's unity with God, whereby he reflects divine Truth, Life, and Love." Jesus attained this unity through an understanding of the truth and his atonement was an example for other men, by which they could attain the same unity and accomplish their own atonement.

(TO BE CONTINUED.)

INDEPENDENCE ITEMS.

A goodly number of the brethren went out and dispensed the word of truth on Sunday at the various adjacent branches, missions, and upon the streets. An opening was made at Sugar Creek about three miles north of Independence Sunday evening by Bro. M. H. Bond and R. Ballard, and meetings are being continued through the week with good interest. At the church Bro. G. E. Harrington was the morning speaker and Bro. R. Etzenhouser spoke in the evening. The afternoon sacrament service was in charge of Bro. Garrett, assisted by a number of others. A similar service was held at the same time in the upper auditorium for the young people in charge of Bro. John Lentell and Clifton Resch.

Seventeen were received by letter, including Bro. and Sr. W. E. LaRue from Brooklyn, N. Y. Branch, at the business meeting Monday evening; two received letters of removal, and one was expelled. This with the usual number of baptisms shows how the branch is growing. Other branches in the regions of the center place also seem to be steadily growing. Upon the recommendation of Apostle Peter Anderson the branch approved the ordination of Bro. Arthur Mills to the office of elder.

At the Second Independence Branch, otherwise known as the South Side, "Children's Day" was observed, and the morning hour usually used for preaching was surrendered to the children for the rendering of their program which was enjoyed by all. Both children and adults participated in the evening program which was also good. The branch numbers 325 members and is one of the flourishing branches of the stake, having been organized three years on June 12th. At the election on Monday evening all the officers were re-elected, viz: H. W. Gould president, J. T. Curtis priest, P. A. Sherman teacher, G. W. Eastwood deacon, Delbert Barnett librarian, E. S. Losey chorister, Sr. Carr historian, W. S. Loar reporter, Sadie Bailey cler.

SAN FRANCISCO AND OAKLAND.

By invitation wife and I went to the home of Bro. Geo. and Sr. Addie Taylor recently to spend a quiet evening in talking over gospel work. When we arrived we found the house in total darkness—on entering however someone touched the button "and there was light," and there was the voice of gladsome greeting and surprise from over fifty of our choice flock, the "pure wheat,"—it was a surprise. Bro. J. W. Presley stated the object of the meeting as a token of appreciation for past labor of our pastor and his companion, and a token of joy at their reappointment. The speech was replete with well-phrased kindly thoughts and feelings, prophetic of Joseph's future as an expounder of gospel truths. He introduced Bro. George Taylor as chairman of the occasion who presented a most beautiful and enjoyable musicale. Dr. Bush with his cello, Claud with his flute, Mand, Ethel, Nellie and Pearl at the piano. The pastor and wife expressed their appreciation as best they could.

Our series of meetings closed on Sunday night by an excellent sermon by Bro. A. J. Barmore. It was the most successful in attendance and spirituality of any we have yet held. The city branch begins a protracted effort next Sunday, the writer being asked to preach the introductory sermon.

We were delighted with a pleasant, yet short visit from Bro. V. M. Goodrich and Roy F. Sly direct from St. Joseph, Mo., enroute to their field in Southern California. It was almost like a visit to our dear home in years gone by, to hear from so many of the saints to whom we still retain a near feeling. The brethren were cheerful and anxious to get located and at work. Bro. Goodrich goes to the city of Los Angeles.

In the city branch Bro. A. C. Barmore preached the morning sermon Sunday last, and at night Bro. Geo. Daley was the speaker, he also preached in Oakland in the morning. The auxiliary work is moving along and doing good.

Bro. and Sr. Barmore left us Monday for a visit in Kansas with his mother, then on to his gospel field. Their stay with us was pleasant and he was kept quite busy, at his profession.

J. M. Terry.

1202 14th St., Oakland, Calif.

ST. JOSEPH, MO., SECOND BRANCH.

As our regular correspondent has gone on a trip it falls to our lot to fill our space so graciously given by our silent preacher, the ENSIGN. We have given our copy containing our last branch letter away to do missionary work. We feel to tell the many readers of the good feast we had spiritually on May 11th, "Mothers' Day." The day was gloomy and chilly but the children gathered for Sunday school after which we enjoyed an excellent sermon from our branch president. His sermons are appreciated as our attendance proves, by its increasing numbers. Our worthy bishop's agent, Bro. Faul and wife from Stewartville, Mo., spent the day with us and he occupied the pulpit in the evening, using as his theme "Mother." Oh, we wish that our well filled little church could have held all mothers of this city for that evening.

This being our regular sacrament day we enjoyed this feast as well as spiritual manifestations given through Bro. Bear and others.

On Tuesday, May 13th, the Religio gave an ice cream social on the lawn back of the church which must have been a success judging by the attendance. Our young, energetic deacon and Religio president deserves more support in his effort to make the Religio a help to all members, of this branch instead of the few who are its faithful workers.

Sunday the 18th all meetings were well attended; the morning hour being taken up by Bro. P. I. Rogers, Fred Rapp and our deacon, Robert Beadnell, who delivered his first sermon on this occasion to the benefit of all present.

Our correspondent, Bro. A. A. Richardson, while on a business trip through Iowa stopped over at the Bartlett Branch where the president, Bro. John Houston invited him to preach for them morning and evening to a full house, more than half being outsiders. He was the guest of the branch deacon, Bro. Wm. Eyster, during his stay there.

Wednesday the 21st, prayermeeting was a sort of love feast as nearly all present testified of God's goodness to them, and the full hearts run over to give touching reference to our faithful, well beloved branch president, Bro. J. L. Bear.

Sunday morning the 25th, Elder I. N. Gore gave us a model sermon which if applied to our lives would make our conversation heavenly, as Paul so fervently urged the former day saints to do.

Last Wednesday evening was business meeting and Thursday at 8 p. m. Bro. J. C. Christensen, missionary from Tigris, Mo., on his way to Mahad City, Utah, preached for us; his sermon took so well that we dispensed with Religio

on Friday evening for him, and he also occupied at the eleven o'clock service Sunday morning, June 1st.

On account of "Children's Day" prayer service was dispensed with, the church having been beautifully decorated with a bower of roses was filled long before 8 o'clock. The little ones did their parts well without disorder, and it was indeed a credit to the committee who worked hard and faithful.

E. M. Richardson.

ST. JOSEPH, FIRST BRANCH.

As a final token of their esteem a large company of saints gathered at the home of Bro. Goodrich Monday evening, May 19th, for a parting social hour. A pleasant evening was spent in cheerful converse, and the partaking of dainty refreshments, after which the parting handclasp was given, the farewell word was spoken, and the friends departed for their homes, saddened by the thought of the many partings of earth life but comforted by the knowledge of the time to come when there will be no more partings. The little babe of Mr. and Sr. Fisher was blessed during the evening by Bro. Goodrich.

Wednesday the 21st, Bro. Goodrich and Sly left for California. They intend to make several stops enroute one at Salt Lake City, where we understand Bro. Goodrich was to speak on Sunday to the little band of saints there.

Bro. B. J. Scott now has his family established here on 16th St., just one block from the church, and we are glad to welcome them among us and hope they will find us as kind and congenial as we are sure they will be.

Sunday the 25th, the preaching hour was occupied both morning and evening by Bro. B. J. Scott, and we heard it remarked that it was a pity that there was not a greater number of the saints out to hear those excellent sermons. In the afternoon we were made to rejoice over the baptism of five adult people, two men and three women, from the little village of Elwood across the river. They were baptized by Bro. Coventry Archibald, whose labors in conjunction with those of Bro. Henry Taddicken were the means of bringing them to knowledge of the truth. They were confirmed afterward by Bro. Archibald, Taddicken, Best, Fifer and Scott. And so, slowly but surely are the honest in heart gathered in. The six o'clock prayer service following was very good.

Wednesday evening the 28th, election of delegates to the district conference took place.

Conference convenes with the Third St. Joseph Branch June 7th and 8th. A large attendance is expected. Apostle John W. Rushton will be in attendance and after the conference has adjourned will deliver a series of sermons at the First Branch, commencing Monday evening, June 9th, and continuing four evenings. His subjects for the respective evenings are as follows: "Our belief in God," "Our belief in Jesus Christ," "Our belief in the Holy Ghost," "Joseph Smith and Mormonism." A large number of cards announcing the meetings have been printed and are being sown broad cast in the hope of getting people out to hear pure and unadulterated doctrine.

Sunday June 1st, Class No. 10 furnished the entertaining feature of the Sunday school and did it well. Preparations for the observance of "Children's Day" are under way and we hope to have an attractive program the evening of the 15th.

Preaching at eleven o'clock by Bro. W. W. Scott who has just returned from a few weeks sojourn in Oklahoma. His talk was interesting and edifying.

At six o'clock the sacrament of the Lord's supper was served; Bro. John Davis and B. J. Dice of Stewartville being in attendance were invited to break the bread by Bro. B. J. Scott, who with Bro. E. E. McCormack was in charge. A spiritual feast followed and the time was all too short in which to enjoy it.

Sr. Mary Kinnaman who has been in the hospital for the past two weeks has so far recovered as to be able to be removed to her home, where we trust she will rapidly convalesce, as we miss her so much.

Bro. David Powell of Stewartville, and Bro. William Worden, senior and junior, also of Stewartville, spent Sunday with us.

Reporter.



BATTLE WON—VICTORY OURS.

LUKA, Kan., May 29, 1913.

Dear Ensign:—On the 15th of present month a debate began between the "Reorganized Church of Jesus Christ of Latter Day Saints," and the "Church of Christ," J. F. Curtis for the "Latter Day Saints," W. G. Roberts in interest of the "Church of Christ."

The questions for debate were church propositions affirming each church "identical in faith, doctrine, organization, and practice. The Latter Day Saints church was discussed first for six evenings afterwards the "Church of Christ" for six evenings.

Much interest was manifested by the people in the debate some came over forty miles in automobiles. It was held in a large tent with seating capacity of over four hundred.

Before expressing myself as to results, will explain how this debate was brought about, there are a few saints living at this place that are alive and love the gospel, and have only belonged to the church about two years. Through their efforts several of the ministry came here and preached the gospel, which, as is usual, aroused opposition. Dr. Athal Cochran and wife, W. Cochran and wife, Sister Collier, comprise the entire number living here. Dr. Cochran was asked by a member of the "Church of Christ," scolded if the Latter Day Saints, would debate. He said that he thought they would, and wrote to the writer about the matter.

Bro. J. F. Curtis was in charge of this field, it was turned over to him and this debate was the result.

I am thankful it all came about as it did, this part of the "great state of Kansas" is largely new to our work, the Utah

siders have done much work in these parts. Old St. John, only twenty miles away from their headquarters for Kansas, Missouri and Colorado. One thing above all others was accomplished, viz., showing the difference between Utahism and the "Reorganization," which would in the ordinary way of preaching have taken years and lots of money to accomplish and then not so well as the twelve nights debate has done.

W. G. Roberts tried very hard to work on the prejudices of the people against the "Saint's church," by relating all the old stories about Joseph Smith's character, using such evidence as found in John D. Lee, Mrs. Stenhouse, Bennett, Shook's New Book on "Mormonism," the "Nauvoo Exposition," et al.

On one evening of the debate Roberts made the statement that he could read out of the Expositor the testimony of ten women at the same time holding in his hand what he said was one of the old expositors' that said they were sealed to Joseph Smith as wives. Bro. Curtis asked him to read it. Said he would the next night, but it was never read, it was a stunner on Mr. Roberts, it was clear that he was trying in every way to keep Bro. Curtis from bringing his evidence from the Bible in support of this latter day work, but Bro. Curtis couldn't be stopped by Roberts.

All his trash was answered completely. Curtis made the best effort in taking all the old statements against Joseph Smith up and answering, I have yet heard. Bro. Curtis has the books and is acquainted with them.

When it came to Roberts' time to show. Why his church was the Church of Christ. He only gave us a rebash of what he gave on the first proposition. He did nothing in bringing out the origin of his church. The Lord blessed Bro. Curtis wonderfully several times during the debate, and all that wanted truth could see where it was.

Bro. James Kelly of the twelve stopped on his way to his mission, for the debate, and helped in every way he could. We were glad he could spare the time to be with us. I am glad that this church has reached the condition that the church can meet what the world's people call strong men and answer their objection as it does now. Bro. Curtis is the man to meet Elder Roberts and good will come out of this debate in years to come.

Your brother in bonds,
J. Arthur Davis.

SALT LAKE CITY, Utah, May 11.

Editor Ensign:—It has been sometime ago since I have written to your columns, and as I feel a desire to write a few words, I will do so, hoping it will encourage some lonely and trying soul to keep on struggling for the glorious cause of Christ.

Many times it seems that the powers of darkness get the upper hand within us, but, by persistent effort to keep the enemy at bay, we will, through the grace of our Lord and Savior, Jesus Christ, be able to overcome the obstacles that lie along our path. But if it was not because of the glory of struggling to overcome our infirmities that we may win the prize of future bliss, life, indeed would be as a very cloudy day to live through.

We should certainly have cause to rejoice that life is made more happy by being able, through God's love, to overcome the evils that so easily beset our earthly tabernacle.

Having been isolated from church privileges for years, I can sympathize with all those who are, and have been in like circumstances; yet there is much consolation in the thought that we are in the hope to meet and enjoy each others company, and to share the joy from our works here in this preparatory life, in the sweet by and by. If it was not for this blessed hope and faith within our being, our faith in God would indeed be vain and fruitless.

Dear saints, it is a pleasure to know that our late general conference was the best that was ever held by our church. I am glad that we are thus progressing as a church, not only as to largeness but in right living, and to exercise obedience to God's commandments.

I feel that I am one of those who are not doing very much to spread the gospel message, but I feel that God will excuse me on account of my imperfect speech, as I am not able to take part in this glorious warfare to bring souls to Christ. Yet, I will do what I am able to do in the ways that God has opened for me.

I am anxious to come to Zion or to come and be with the saints in some part in the east where I will feel more contented. And if any of the saints need a helping hand on a farm, or otherwise, I would be pleased to hear from them; give full particulars.

Wishing great success in all parts of God's vineyard, I am your brother in gospel bonds,

Oscar Peterson.

DERBY, Ind., March 24.

Dear Ensign:—The ENSIGN is a very welcome visitor to my home. I look forth with joy each week for its coming. The letters from different parts telling of the great work being done, and the good sermons, I enjoy, as we do not have much preaching here.

We have a branch here known as the Hope Branch, but sad to say it seems that some have almost lost hope; but we are still striving to keep the banner raised, and we are trying to come together in a united effort to build us a house of worship this year. May we put ourselves in a condition to receive our heavenly Father's approval of our efforts and aid us in getting our means together to build a house in which to worship. Our missionaries have been Bro. Moler and Halb.

Could any of the saints furnish me with the September and November numbers of Autumn Leaves for the year 1911. Would very much appreciate the favor.

I have a husband and five little ones that I hope to see firmly established in the faith once delivered to the saints. I am trying to live as become a saint and do what I can for the spread of God's work. I ask an interest in the prayers of the faithful; that I may with God's help continue to the end.

Your sister in Christ,
Mrs. Gladys G. McPeck.

McKENZIE, Ala., May 13.

Editor Ensign:—At 9:42 p. m., May 8th, wife and I left Independence, Mo., for McKenzie, Ala., where we expect to make our headquarters for the summer, and possibly for the entire conference year. It was a hard trip, two nights, one day, and until 10 a. m. the next day. Wife took a severe cold on the way, and is now sick as a result; but we are hoping the Lord may come to the rescue, restore her to health and strength, and open up the way before us that we may do a successful year's work for the Master. This will be our address, and we ask our friends to please take notice.

Hoping for success, and asking an interest in the prayers of the Lord's people, I am as ever, yours in the one faith,
Isaac M. Smith.

PENSACOLA, Fla., April 30.

Dear Ensign:—Having removed our post office will write a few lines to the paper, also enclose \$1.00 for new subscription. I have often thought how sad I would be if I should not be privileged to read the precious paper, and I have experienced it since our removal. We are living near Olive, Fla., twelve miles from Pensacola, and feel very lonely as there are no saints that we have heard of near us.

Myself and husband both belong to the church and are trying to live faithful, but as we all have trials and temptations to bear it seems at times that we are not worthy of the name of the church. We have both been members some nine years and have done very little as we have had so much sickness and trouble, but we are thankful for the blessings that God has been bestowing upon us from time to time.

I have three children, the oldest two are girls and baby a boy; we have had them blessed. I think there would be a good opening here. I wish some of the elders would come this way, and would be more than glad to take care of them. If Bro. Albert Miller or Bro. Slover or Bro. Dubose sees this please write us and let us know if some one of the elders cannot come down here and hold some meetings for us.

Asking the prayers of all the saints in behalf of my husband's mother who is sick and thinks she has consumption, and for our little family, I am as ever in the one faith,
Rosa Wadkins.

CUMMINGS, Ia., May 21.

Editor Ensign:—I have felt impressed several times of late to write to your columns, but next would come the thought—what can I write that will help someone? Many times have I been cheered and blessed from reading your columns and the other church papers. Have felt the Spirit as I read the letters and articles and they have given me a greater interest in the gospel.

It has been my desire in life to bless and help humanity. A sister's testimony given at the late general conference has been uppermost in my thoughts today. She said that she wanted to do all she could to help and bring relief to the sick and suffering. What a noble ambition!

Life is largely what we make it. We can make it pleasant for ourselves and everyone around us if we choose. The Master has said, "This more blessed to give than to receive. I find we need our heavenly Father to lead and direct us in all things. It is so much better for us if his will is done. The blessed gospel will give us more peace and happiness if we but live up to its teachings than anything else in this world."

During the last year I have associated mostly with people of the world and have found some good moral people among them. And sometimes I wonder how much better are we Latter Day Saints living than these true upright people. I have found good true friends among the Catholics. It has been a question with me how to present the gospel to them.

I have tried to sow the seed of truth among my associates this year. Can only wait for God's blessing upon it. He has been so kind and good to me and led me by an unseen hand as it were. I believe greater efforts could have been put forth but hope and trust my work here has not been in vain. Have attended Methodist Sunday school and taught a class of girls.

Dear saints, pray for me for I want to live worthy of a heavenly Father's blessing. May we as Saints let our gospel light shine forth.

Yours for truth,
Clara Johnson.

PIGGOTT, Ark., May 19.

Dear Ensign:—I am sending in fifty cents for six months subscription for ZION'S ENSIGN which I certainly do enjoy reading, as that is the only relation we have with the saints as there are no saints' here.

It is so lonesome and if not for the help of God would give way and not try to serve him or claim relationship to the church but there is such comfort to think of God, always being near and ready to help in time of need.

I would be so glad to have a minister visit us and get to hear one more good old Latter Day Saint sermon.

Dear saints, our little daughter has been afflicted for so me four or five years with the St. Vitus Dance and have tried several doctors and have failed, doing no good whatever, and I ask all of the saints to pray for the healing of her as everything else has failed but God never fails, and if he sees fit to heal anyone he certainly will and if not his will be done. Asking for your prayers

I am truly
S. J. Stone.

FORAKER, Okla., May 20.

Dear Ensign:—You are certainly a welcome guest at our house, for we never get to hear any sermons only through your columns.

I would like to enquire if there are any Latter Day Saints living in or near Foraker. We live on a farm six miles southwest of Foraker, where we moved from Missouri last December and would like to meet some of our brothers and sisters.

Your sister in the faith
Laura Storm.

SAN FRANCISCO, May 20.

Dear Editor:—Thought perhaps a few lines from Northern California might be acceptable to your readers as all do not go to general conference.

We were very much more impressed with the services this year, than any former occasion. The music was delightful, and it "The song of the righteous is a prayer unto me," the Lord certainly was delighted with what was offered at the late general conference.

The sermon of Bro. J. A. Gillen, the new apostle was certainly inspiring. The cordiality of the people of Lamoni and Independence would make one think he was in Zion "sure enough." Wife and I were made happy to meet old acquaintances at Lamoni in the person of Sr. Cobb and Fred B. Blair and family. Many others too numerous to mention.

We stayed two weeks at Independence with our dear Bro. and Sr. Robert J. Parker and family. They made us feel at home and gave us a desire to want to go again. Anybody ought to be happy with "Robert and Nellie." We think so. When the time came for us to leave, Robert, Nellie and Amy went to the depot with us. We left the Missouri Pacific Depot at 4:37 p. m. on Monday, the 5th of May, and arrived home Thursday at 6:30 p. m. the 8th, after a most delightful trip on the Missouri Pacific, D&G and Western Pacific—the most beautiful route for nature's scenery of any we ever traveled. And now we are at home and to our field of labor, strengthened and aided by what we saw, heard and felt.

The latter day gospel takes on greater proportions each year. Its boundaries are extending, its opportunities widening and it is viewed in the radiance and splendor of God's "Marvelous work and a Wonder." And now the thing that most interests one is, to do our part as a unit of the great whole. To be "faithful in that which is least as well as that which is much." To regard it first and last and all the time as that which is incomparably greater than anything else in the whole world.

C. A. Parkin.
235 3d Ave. ue.

HEDESVILLE, Mont., May 21.

Editor Ensign:—I am now in my field of labor and wish to state to the saints of this field through your columns that I am here for work and would be pleased to hear from anyone in regard to the needs of the work in their locality and the prospects for doing gospel work.

My address is 121 S. Fuller St., Independence, Mo., and a letter addressed me there will reach me in due time. I hope to hear from many of the saints at once.

W. R. Smith.

GLIDDEN, Iowa, May 22.

Editor Ensign:—"I am thankful for the church going habit" said Bro. George Juergens, president of the Lanesboro Branch, when returning with his interesting family from the Cooper school house where the families of Bro. Herald and Ether Salisbury and a few others assist him in a weekly church service and Sunday school held in a country place. I noticed some in their Sunday school of the third or fourth generation of Latter Day Saints. Bro. Juergens lives six miles from the meeting place but with auto and carriage conveyances the family and visitors are soon taken to the appointed place of worship.

Bro. Orman Salisbury, president of the Des Moines District was ordained a deacon in this little branch and afterward he held the office of priest, then an elder and now we are pleased to note that the late general conference recommended him to be ordained a high priest. May continued success attend him.

For the last twenty years I have made this branch annual visits and some who heard my first sermon listened to me last Sunday, and Mr. Editor, they are still strong in the faith which fact was evidenced by tithing receipts for. We missed the pleasant fact "Honest Jobu" Byerly as he is often, yet truthfully called, and his faithful wife. They are numbered with the faithful saints.

The saints in the historic Gallands Grove, Iowa, District, comprising twenty other counties, would hardly expect the writer to sign his name to a letter, even to the ENSIGN without mentioning church finances, hence these closing words to every one having tithes and others to spare for the Lord's work.

Please send your gift, large or small, to your branch agent or mail it to me at your earliest possible convenience. Do what you can and do it now. The missionary arm of the church has been increased, as you already know, in order to meet more of the urgent demands upon the ministers in general charge for hearing the gospel of assurance that has cheered your hearts and blessed your lives. We should with the bright and growing prospects before us, make a reasonable effort to save, then remember the Lord's store house by paying our portion according as we have been prospered. The Master enjoins it of you, his work has need of it.

After consulting with Presiding Bishop E. L. Kelley and Bishop Bullard of the Independence Stake I have, in order to get better schooling concluded to locate my family at Independence, Mo., by the first of September, but my mission address will continue to be Deloit, Iowa.

Yours for continued success,
C. J. Hunt.

WINTHROP, Ark., May 13.

Dear Ensign:—We don't get to hear much preaching here. Bro. J. T. Riley was with us in December and baptized two members. I hope that he will come this summer and hold a meeting and bring Bro. Smith with him. Bro. J. D. Erwin is with us but has not preached any yet. I think the saints would enjoy a good meeting this summer.

I love this work and hope that the Lord will bless us all here with a good branch. We would be glad to see any of the elders come. Wishing the grand old ENSIGN good success, I remain your sister in the gospel,

Mrs. Mollie McClain.

SERMONS AND ARTICLES

THE NECESSITY OF ORGANIZATION.

BY ELDER JOHN F. GARVER.

The most stupendous task ever assigned man is that of carrying the gospel message to a dying world. Thorough and far-reaching in its effect, the gospel is intended to lead from every hindering condition and bring the lost to final triumph with God. This was the "good tidings of great joy, which shall be to all people;" a way opened up wherein now may be redeemed from the fall and be brought back again into companionship with the Great Father of us all. This is the task, then, given man—to bear this message of salvation to the world; To declare the counsels of God, to minister the means of salvation—stupendous indeed!

For this cause came Christ into the world—that man might live. No more necessary was his life, death, and resurrection than was his teaching; for how might man lay hold upon the possibilities of life unless he be taught the way. So, Jesus became at once the Saviour and Teacher of mankind.

In connection with the life he lived, which made effectual the death he died—the offering made, without blemish—in connection with the teaching he set forth, Christ began a work of church building. And why this building? Why, indeed, if not because the purposes of his life and the perpetration of his message could be best served by and through organization?

This church, then, through its membership, was intrusted with the work of declaring to the world the gospel message, men, held together by organization, strengthened and instructed by the power and under the teaching of Christ, received the great commission "Go ye into all the world and preach the gospel to every creature." Organized by the son of God, who received "not the Spirit by measure," and who said "I do nothing of myself," "but the Father that dwelleth in me, he doeth the works," the church was brought forth because in the wisdom of God the gospel could be preached only by men held together and strengthened after His own order.

THE FORM OF CHRIST'S ORGANIZATION.

Let us notice the manner and order of the organization of the church. This will help us to understand something of the need of organization. If we then inquire into the work of the church we can appreciate more fully the necessity of building, as the same was done, according to the pattern given of God.

John was "sent of God," (Jno. 1:6) to prepare the way of the Lord." (Jno. 1:23). In the work of preparation he preached the "baptism of repentance," (Mark 1:4). Many of Jerusalem and Judea were "baptized of him" (Mark 1:5). With others finally came Jesus and was baptized (Mark 1:9)

Now, one of the features of John's preparation was to testify of Christ of him "mightier" to follow, "he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he" (Jno. 1:33). John saw the Spirit descend, and heard the voice say, "This is my beloved Son," (Matt. 3:16, 17. He could then, and did complete his testimony. He had previously taught that the Messiah would come, he now could say: "This is he of whom I said, after me cometh a man which is preferred before me," (Jno. 1:30); "Behold the Lamb of God, which taketh away the sin of the world," (Jno. 1:29.)

It is of significance that two of his disciples who heard him testify of Christ left off following John and "followed Jesus" (Jno. 1:35-37). And why should they not do so? If they were true disciples of John what else would we expect but that they from henceforth would follow him who was "mightier", him for whom John had made preparation—by preaching and baptizing and raising up a people to receive the Christ at his appearing.

Now "one of the two which heard John speak, and followed him (Jesus) was Andrew, Simon Peter's brother." "He first findeth his own brother Simon and said unto him we have found the Messiah . . . and he brought him to Jesus," (Jno. 1:40-42). "The day following" Jesus addressing Philip said: "follow me." "Philip was of Bethsaida, the city of Andrew and Peter;" He findeth Nathanael, and said unto him: We have found him of whom Moses in the law, and the prophets, did write." (Jno. 1:44-45).

It is of significance again that these men were all of the same city; that they accepted so readily and joyfully the Christ; that they ran so hurriedly each to the other with the glad message that the Savior had come. Is it too much to conclude that not only Andrew but all these men had been heretofore disciples of John? How else can we account for their thorough knowledge of the mission of Christ, and the readiness with which they accepted him? Is it too much to conclude that in the same city and in other cities there were many more who were anxiously awaiting the coming of the Lamb of God? Would not many of these also gladly leave following John, and now follow Jesus? They would, or else John's mission must have been a failure.

On being informed that "all men come to him" (Jesus) (Jno. 3:26). John answers, it is so to be for "He must increase, but I must decrease." (Jno. 3:30). John 3:29, sets out the fact that John had come as the friend of the bride; to call out a people to receive the Messiah. He is not distressed at the rise of the Christ and the decline of his own popularity, but continues to bear witness, "The Father loveth the Son, and hath given all things into his hand. He that believeth on the son hath everlasting life," (Jno. 3:35-36). So John worked on until cast into prison, laboring only, to the end that he might make ready the bride, bear, bear witness of the bridegroom, rejoicing in his coming and receiving unto himself those called out and anticipating his advent.

Jesus, entering upon his mission, began, then, to gather up the disciples whom John had made; and to declare everywhere "Repent, for the kingdom of heaven is at hand," (Matt. 4:17); continuing the work of proselyting. He calls to himself Peter and Andrew, James and John, (Matt. 4:18-22). He went about all Galilee "preaching the gospel," his fame went throughout all Syria; "and there followed him great multitudes of people," (Matt. 4:23-25).

APOSTLES CHOSEN.

As the work grew beyond the limitations of his personal ministry alone, after continuing "all night in prayer," (Luke 6:12) "he called unto him his disciples: and of them he choose twelve, whom also he named apostles, (Luke 6:13). These twelve he sent forth to preach "The kingdom of heaven is at hand," (Matt. 10:7): "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me," (Matt. 10:40); i. e., I send you under the same authority to declare the same message I have borne to you.

THE SEVENTY CHOSEN.

As the success of their work grew, so grew the work of church building. The Lord appointed other seventy, also, and sent them two by two, Luke 10:1. These seventy, chosen from among the disciples, were sent out as the twelve were sent, to preach: "The Kingdom of heaven is come nigh unto you," (Luke 10:9); to declare the same message carried by Jesus and the apostles, under the same light and authority.

The Savior was crucified, but the work begun continued on: "tarry ye in the city of Jerusalem until ye be endured with power from on high," (Luke 24:49) then "go ye into all the world and preach the gospel to every creature," (March 16:15). Why this waiting for "the promise of my father" (Luke 24:49), "the Spirit of truth" (Jno. 16:13)? Because in the same sense that the Son can do nothing of himself," (Jno. 5:19), so could the men of this church do nothing of themselves. They had need of the Spirit that would guide "into all truth" and show them "things to come," (Jno. 16:13). As they were to continue to receive truth so were they to receive the light necessary for the completion of the organization of the church. Provision was thus made for the continuation of, the church and the perpetuation of the gospel findings.

OFFICES OF APOSTLE AND SEVENTY PERPETUAL.

From Acts 1, we understand that the church recognized that choice of one to take the place of Judas lay between Joseph and Matthias. After praying "shew whether of these two thou hast chosen," "the lot fell upon Matthias; and he was numbered with the eleven apostles." After the beheading of James, one of the apostles, and the evident removal of some other from the quorum God made choice of Paul and Barnabas; (Act 13:3 "speaking this time by the Holy Ghost, since the same had been bestowed upon the church on Pentecost. That these men were also numbered with the apostles is shown from Acts 14:14. Other apostles might be mentioned, but there are sufficient to show that in the organization of the church provision was

made for a continuation of the quorum of twelve apostles.

At the choosing and sending forth of the seventy Jesus said: "The harvest truly is great, but the laborers are few, pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest" (Luke 10:2). Since he had just chosen these and admonished them to pray that others also might be designated by the Father, it is evident that he meant other seventy. It was the order of God, then, to perpetrate the calling and the quorums of seventy, as well as the calling and quorum of apostles.

BISHOPS CHOSEN.

The church continued its proselyting until the apostles could no longer minister in things temporal, in addition to their especial work as message bearers. At their order seven men of honest report, full of the Holy Ghost and wisdom" were selected and ordained to the office of temporal ministrations. (Acts 6:1-6).

In 1 Timothy 3:2-7 we read qualifications very similar to those of these seven men: "of good report," "blameless" (of honest report); "apt to teach" (full of the Holy Ghost and wisdom); the men of Acts 6 were to minister in things temporal, coming in contact with the world, those of 1 Timothy 3 must have a good report of them which are without," they also ministering on behalf of the church among the world. It would seem, then, that the seven of Acts 6 were ordained to the office of bishop, as the same referred to in 1 Timothy 3.

The bishop might minister in spiritual things, as well as temporal, as shown by Acts 6, the Stephen of verses 5 and 8 being evidently one and the same. That the work of the bishop was of importance and called him prominently before the world is shown by the persecution and stoning of Stephen at the hands of enemies of the faith.

OFFICE OF BISHOP PERPETUAL.

The church, then, was provided with bishops whose especial work was to look after the temporal interests of the body. As such the calling was both local and general, taking them, as occasion required, beyond the limitations of their own congregations or vicinities. Mention being made by Paul in the connection in which it is made, sets forth the fact that the office of bishop was continuous in the church.

ELDERS CHOSEN.

As the church was built up in various communities need arose for men to be placed in the local congregations to care for and direct the work of each locality. This was provided for as is seen from Acts 14. Paul and Barnabas returning over territory previously visited "ordained them elders in every church" (verse 23). Titus, under the direction of Paul was left in Crete that he might "set in order the things that are wanting, and ordain elders in every city." (Titus 1:5).

That these men were called of God through the Holy Ghost and were thereby made shepherds over the local flocks is established by Acts 20:28. Here Paul very touchingly reminds the elders of the sacredness and importance of their work in the church. Each local organization was to be held firmly to the faith by the work of such men as Paul addresses here, and under the direction of such men as Paul, himself; they working together under the direction of the Holy Ghost that had called them all.

PASTORS, TEACHERS AND DEACONS.

In enumerating some of the officers of the church in Ephesians 4:11 Paul mentions pastors and teachers; in 1 Timothy 3:8 he mentions deacons. These offices of pastor—local minister or priest—teacher and deacon seem restricted and local in their character, of more limited authority than those we have before mentioned, the men occupying therein not being brought so prominently before us in the record. Yet the church could not hope to succeed without this quota of standing ministers to supplement the work of the elders in shepherding the various flocks.

EVANGELISTS.

In Ephesians 4:11, Paul mentions the evangelist. Now Timothy was an evangelist, (2 Tim. 4:5). Philip, also, seems not always to have continued as a bishop, but to have later been called to the work of an evangelist, (Acts 21:8). A careful reading of the letter of Paul to Timothy satisfies us in the conclusion that the first and especial work of Timothy was to the church. The instruction given was such as a young minister would need who was sent to admonish the church to remember prayer; to instruct all as to their duties

and manner of life; to warn them against fables and endless genealogies, profane and vain babblings; to declare against false doctrine, calling attention to the sound teaching of the Scriptures. We conclude, also, from these letters that the evangelist was not necessarily restricted in his ministrations, but was called to labor among the saints everywhere and whenever his work of evangelist was needed. From the many warnings of Christ and the apostles the need of this kind of work would be continuous, hence the office of evangelist was continuous.

HIGH PRIESTS.

In Hebrews 5 Paul refers to the office of high priest, each to be "called of God;" "every high priest" indicating a plurality. A close reading of the Hebrew letter justifies the conclusion that the high priest was to minister especially in spiritual things. Since spiritual upbuilding was a requisite throughout the body the calling of a high priest might be to a locality or an aggregation of localities, not being necessarily restricted in character. Inasmuch as the whole purpose of church building was to the end that the saints might be brought "into the measure of the stature of the fullness of Christ" (Eph. 4:13), in spiritual development, the office of high priest was continuous.

THE HEAD OF THE CHURCH.

Christ is declared to be the head of the body, the church" (Col. 1:18), in the same sense that the husband is the head of the wife" (Eph. 5:23). If the illustration be a true one Paul understood that as the husband directed the affairs of the family addressing himself to the head—intelligence—of the wife, so Christ directed the affairs of the church by addressing himself to the head thereof. This suggests that the church recognized some one to whom she looked as the head upon earth.

That the church expected some such appointment is evidenced by the contention arising among the apostles prior to the crucifixion: "There was also a strife among them, which of them should be accounted the greatest." (Luke 22:24). The Savior rebuked their ambition, stating that he who would become "chiefest" would not do so exercising "lordship," but as the servant of all. There would be one to serve all, as head and president.

That in the final development of the organization there was a recognized head and that James, the brother of the Lord, mentioned in Matthew 13:55, occupied in this calling is established by the records. In Galatians 1:19, this James is named in connection with Peter as being at Jerusalem. Galatians 2:11,12, shows James settling a sharp contention between Paul and Peter, sending his judgment by certain messengers. Acts 15 sets out the facts of a certain council called upon the occasion of a disputation over the question of circumcision, the contenders coming to Jerusalem for adjudication. After "much disputing" and argument from such men as Peter, Barnabas, Paul, and others, James disposed of the matter by saying "My sentence is that we trouble not them which from among the gentiles are turned unto God." This judgment, or decision, rendered upon the evidence submitted, and in the light of the inspiration of the occasion (verse 28) "pleased the apostles and elders, with the whole church." The matter was finally and forever settled, so far as church action was concerned. The church, then, had a recognized head upon earth, James occupying as such.

It hardly need be suggested that the office of president was continuous. As new developments arose requiring action, as the church broadened its field of labor, requiring continuous direction, so would the church be provided continuously with one in this calling. Various authorities, Dr. Wm. Smith in his Bible Dictionary, Christian Antiquities, by Bingham, Pictorial Bible, David C. Cook and Co., Eusebius, and others, agree in the fact that James was the head or president of the church at Jerusalem, the church dignitaries referring to him as the brother of the Lord. Eusebius adds that for a considerable time thereafter this presiding calling was retained in the family of David. So the church was organized with a directing head, ordering its affairs in an intelligent and consistent manner, the light of inspiration being received as required.

THE DIVINE ORGANIZATION ONLY CAN MEET THE WORLD'S NEEDS.

Having followed carefully the organization of the church with the thought that we ought thus to be better able to understand the need of organization we have already come to an appreciation of such need, even before turning our attention directly to

the work carried on by the church. We have seen that a great work of proselyting was done by a perpetuated quorum of apostles, and continuous quorums of seventy; that the spiritual necessities of the saints were looked after by a corps of high priests, elders, priests, teachers and deacons, laboring locally or in broader fields as their calling required; that the temporal interests of the body were cared for by the bishops; that the membership everywhere received the fatherly counsel of the evangelists in their work of gentle reproof and encouragement, each being admonished to follow faithfully the sacred word and remain diligent in his respective place; that over and directing all according to the wisdom of his calling and the spiritual light received, stood, the revered president of the whole church. A mighty work indeed! Well worthy not only of organization, but of the best counsel of the great God, which counsel was had in the bringing forth of this, the most efficient of all organizations.

In the provision so abundantly made for the rise and maintenance of the church, the institution of God among men for the promulgation and perpetuation of the means of salvation, this church became not only a proselyter, as we have seen, but also an asylum for the building up of those of the faith. Of what profit would be the work of those battling on the frontiers if the converts were left to stand alone against the terribleness of the world, the weaknesses of their own natures and the wiles of the devil; and to fall upon and destroy the faith of each other with their conflicting opinions. Coming as they did from various walks of life, from diverse religious persuasions, from idolatry, from skepticism, what a war of words would arise, and what a devastating conflict, tearing from the weak and vacillating hearts of those new-born, the hope that had given them life in Christ Jesus. Hence, shoulder to shoulder, and of equal importance marched the great army of the Lord—the missionary wing bringing in the raw recruits, the care-taking wing marshalling the new arrivals for war against the world, the flesh and the devil.

THE SOCIAL NEED.

The great question, the burning question of all time in all stages of society has been the question of accumulation and distribution—the question of social justice—the problem of "a square deal" for every man. This problem has been in the process of marking from the very beginning and for its solution has been given the best blood and the best thought of all ages. Even in the enlightenment of this twentieth century men's hearts despair of ever being able to fight out the battle alone. Baffled in one form, it arises in another—ever onward, endless, terrible in its magnitude. Without its solution man has ever recognized that he cannot arise to his best and most majestic heights.

Now this struggle has been always known to the great Father who long ago gave the basic principle to social order: Love to God and love to man. In his wisdom he has known that these supreme heights, the loftiest possible, to mankind, are mounted only under proper temporal as well as spiritual surroundings. In the organization of the church he has not forgotten the slogan, equal opportunity to all—the great human need, environment favorable to achievement.

In Acts 2:44-46, and Acts 4:32-35, in connection with Acts 6:1-6, we find set forth the order in the church which brought about social justice within the body. Recognizing with the Psalmist that "The earth is the Lord's, and the fullness thereof"—the common heritage of all the people,—"the multitude of them that believed were of one heart and one soul," none counting "ought of the things he possessed his own." Those holding possessions in abundance turned in to the church that portion due, that distribution might be made "unto every man according as he had need." Thus was bread broken "from house to house," each in his own temporal possession, rendering his portion or receiving the same as he "had need." This collection and distribution was done orderly and justly, first by the apostles, later by the bishops, under the light of his Spirit, (Acts 5:1-11; Acts 6:3). So the church had "all things common," recognizing the things of this world not man's by right, only by possession, and requiring from each, rich and poor alike, a proper rendering of his holdings in justice to every other man and to the society.

God, then, in this church of his organization solves the problem of social justice. The man possessed of temporal strength renders that account which keeps from his soul the demon avarice; the man unfortunate or deficient, yet worthy, not holding temporalities is supplied with opportunity or

substance, and from his soul is kept the cancer covetousness. Both, unhampered by "the deceitfulness of riches" are untrammelled in their upward progress.

ORGANIZATION NECESSARY.

Little wonder that church organization was found necessary. Such gigantic work as set before the disciples of Christ would have called for organization even to their short-sighted vision, not to mention the far seeing eye of the Author and Finisher of the faith. None but an infinite one could have brought forth an institution that in its making was intended to bring out of chaos order and out of seeming defeat, victory. Hence, the building of the church after the heavenly Pattern, and the placing therein the light of the divine mind.

The age old problem, the death struggle goes on and on. Fiercer grows the conflict as man seeks emancipation from the darkness incident to the apostasy and breaking up of the church of God's organizing, into fragmentary and inefficient factions. Yet with all the achievement of the present age sin and social injustice go unconquered, the way being strewn with the ever increasing wreckage of men and societies. Conscious of their inefficiency, the various orders engaged in Christian work have sought from time to time to strengthen their organizations. They continue after such attempt, powerless as before.

Will man never learn that the old, old struggle is ever the same! That it can only be met by an institution organized again after the order of God! By a people—cautioned by the infirmities of those who formerly failed—holding themselves to integrity and to obedience! By a people fired with the zeal of sainthood, and led by the inspiration of heaven!

DIVINITY NECESSARY IN ORGANIZATION.

If church organization according to divine pattern and under continuous divine light were ever needed it is needed today. An unbelieving world to bring to the light of the truth; an enfeebled people to recover from the ravages of evil; men of greed to be made over into a common brotherhood; the adjustment of all disorder—these issues continue as in the time of Christ and the apostolic church. Their solution lies only in divine organization under divine light. Thank God! the organization and light have come.

WAS THE DELUGE CAUSED BY THE FALL OF A VAST WATERY RING LIKE ONE OF SATURN'S

One of the last works of Isaac N. Vail, the famous geologist, is a very ingenious booklet designed to show that the deluge was caused by the fall of a vast, watery ring from the sky.

Mr. Vail was a well-informed scientist who endeavored to make all natural facts conform to the literal accuracy of the Bible. In describing the creation of the world the Bible says: "Let there be air in the midst of water, making a division between the two waters."

Mr. Vail argues that this must mean that there was a watery body suspended in the firmament above the earth. This body, it is most reasonable to believe, was a watery ring similar in form to the ring which now surrounds the planet Saturn. The fall of this ring is the only phenomenon that could explain such an enormous fall of water as the flood of Genesis, lasting for forty days.

The existence of this ring, distributing the sun's heat over the whole earth and turning it into a greenhouse, would explain the torrid period of life evidenced by geology. Then the ice contraction of the ring as it cooled would explain the glacial period, which science shows to have prevailed upon our planet. Finally the ring fell, and that was the flood.

The Bible also tells us that after the flood the Lord said that He would give man the rainbow as a sign that no such a calamity would occur again. Mr. Vail interprets this to mean that a rainbow was not possible when a watery belt hung suspended over the earth and after the water disappeared from between sun and earth the rainbow became a possibility.

"Away out toward the boundaries of the solar system," says Geologist Vail, "we may behold that beautiful clockwork of worlds, of which the planet Saturn is the centre. In addition to his eight moons, three stupendous rings revolve about him, two composed of meteoric and one (the inner) of aqueous matter. There, 19,000 miles from his surface, revolves an ocean, 8,000 miles broad and 100 miles thick—an ocean above Saturn's firmament or atmosphere. Were we situated upon that planet,

in order to behold those revolving waters we would have to look upward, and could readily understand how two bodies of water could be separated by a 'rakia,' an expanse—by a firmament. If that aqueous ring were now overcanopying our little earth, no person would say the firmament could not be a natural and philosophical partition between the divided waters. Every man would see a literal and true interpretation of that mysterious passage inscribed on the very face of the heavens. The infidel would see himself confronted and denied by the book of nature on which he so confidently relies.

"Well, then, are we to understand that the earth was at one time surrounded by an aqueous ring, or belt, of waters? We turn again to Genesis: 'And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.' To him who stands by the integrity of the Mosaic account of creation, there can be no doubt upon this subject. The declaration is unqualified that there were waters above and waters below. Those below were on the earth, for it was said, 'Let the waters under the firmament be gathered together that the dry land might appear.' Then the waters above were overhead. But the language of science, unimpeached and unimpeachable, is that no such body of water could possibly exist there unless it should revolve about the earth as a ring, or belt.

"Geology tells us that there was a time when the native heat of the earth repelled vast quantities of vapor and mists from its surface. These could not avoid being thrown into belts by the rotary motion of earth. In fact, it might be said that such formations are the necessary consequences of the evolution of worlds from their primitive state.

"The most eminent astronomers now living claim that both Saturn and Jupiter are to-day repelling, by their native heat, their waters into space. Both are characterized by the presence of aqueous belts, in double or multiple layers, that must successively condense and fall as oceans upon those planets when the heat that now holds them in space ceases.

"And I presume it will not be denied very long that our oceans have many times been augmented by the successive participation of waters from space beyond our atmosphere.

"Since then we have the plain declaration of Scripture that there were waters above and beyond the firmament; since we see waters so placed above the surface of other planets, and since such bodies of water must revolve about the central body, I claim that the earth in antediluvian times was surded by a huge belt of waters. That it was visible to the first inhabitants as the last remnant of waters falling to the earth. These waters originally formed in and repelled from that great laboratory, the primitive earth, skirted the boundaries of a vast and remarkable atmosphere with which the chemist, the geologist and enlightened astronomer are familiar. Well, such an object must have had a name. Mark that the waters on the earth were called 'seas.' The alone remaining Hebrew word which could refer to the waters we render the 'Great Deep.' It was so called because all mankind formerly believed that the clouds were fed from above. They beheld them grow dark and heavy and expand until they rent themselves and emptied their contents upon the earth.

"When the aqueous ring began to descend upon earth there must have been in the torrid and temperate zones a down-rush of water, but at the poles a down-rush of snow. This explains why we can find in Siberia and other Northern regions bodies of mammoths and other animals that were suddenly engulfed in the ice.

"From the retreating glacier the remains have been falling for thousands of years," says Mr. Vail. "Whole cargoes of elephantine ivory and other fossils are picked up from the surface or dug up from the frozen soil. There only are they found upon the surface.

"During the fall of the waters here supposed, on that part of the earth sloping toward the North Pole, there must have been a great rush of the same toward the latter. Everything that could float would be swept thither.

"The travels of Erman in Northern Siberia have proved that such a wave did sweep from the Altai Mountains to the Arctic regions. Skirting the Northern Ocean, he says, there are hills 300 feet high, made up in great part of whole carcasses of mammoths and other mammals cemented together by layers of frozen mud and ice. Driftwood piled equally high—trees with their trunks thrown upon

each other in the wildest disorder, forced up in spite of gravitation, and with their tops broken off or crushed as if they had been thrown with great violence from the south on a bank and there heaped up."—*San Francisco Examiner*, By Courtesy of Bro. Geo. F. Trishman.

THE ROUND TABLE.

Who was the editor of the Pearl of Great Price? And was it ever endorsed by the Reorganization? Did Joseph Smith Jr., ever possess any Egyptian mummies, and a record of Egyptian characters from which he translated by the Urim and Thummin a book called the "Book of Abraham? Did it contain any teaching endorsing polygamy or other evils?

The Pearl of Great Price was a small pamphlet originally published at Liverpool, Eng., in 1851 by the Utah church, and contained several matters including the "Book of Abraham." It was later published in revised form by the Utah church. This Book of Abraham was translated by Joseph Smith Jr., from some Egyptian writings which some church members purchased with several mummies from a Mr. Chandler in 1835. It does not teach polygamy, nor kindred evils. In its translation Joseph Smith, so far as we can learn, did not use the Urim and Thummin for it is understood that these were returned to the angel with the plates of the Book of Mormon years before. Neither the church under Joseph Smith, Jr., nor the Reorganized Church have ever passed upon the work to endorse or reject, and no teachings found therein have ever been made a part of the faith and doctrine of the church. We are not aware that divine inspiration in the translation was claimed by him, but the work was done merely as an individual work. It may also be stated that there is no record that the Lord either commanded or directed its translation, or that he subsequently endorsed it. Hence neither the Lord nor the church are committed either to the correctness of the translation or to the correctness of its teachings. The work was purely an individual matter and commits none but the translator, and he only to the translation. Efforts have been made to prove the translation incorrect but the evidences presented are far from convincing. Whatever people may believe regarding the translating of the Book of Abraham, it cannot affect the Book of Mormon as a translated book for it is capable of standing alone.

How are we to understand the statement that "an evil spirit from the Lord troubled" Saul? 1 Sam. 16:14.

The Inspired version reads: "But the Spirit of the Lord departed from Saul, and an evil spirit which was not of the Lord troubled him." Evil spirits are not "sent" by the Lord, though when the Spirit of the Lord is withdrawn because of transgression, the way is clear for the evil spirit to take its place.

Was Moses a murderer because of killing the Egyptian?

John says that "Whosoever hateth his brother is a murderer." 1 John 3:15. Murder is a condition of the heart which results in willful killing. Moses had no intention or desire to take the life of the Egyptian, but his motive was to defend the just rights of his people against the unjust cruelties of slavery, and in his struggle with the Egyptian taskmaster he became the unwilling cause of the man's death. Moses may not have been without blame in the matter, but should the case recur today no civil court would hold him guilty of first degree murder.

In Nephi 6:11 of the Book of Mormon the statement "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you," is the same as found in Matthew 6:33 of the King James translation; but in the inspired version it reads: "Wherefore seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish His righteousness, and all these things shall be added unto you." Now if this passage is translated wrong in the King James, why was it not corrected in the translation of the Book of Mormon?

The difficulty lies in supposing that every change made in the "inspired" version as compared with the King James, was in consequence of errors of translation in the latter. The title page of the "inspired" translation, (which is partly a misnomer) reads: "The Holy Scriptures, Translated and Corrected by the Spirit of Revelation, by Joseph Smith, Jr., The Seer." We understand that only such portions of the book as are not found in the King James, were translated by the Spirit of revelation. The incidental changes, such as the one referred to in the query, were corrections made by the Spirit of revelation; and some of these corrections partake of the nature of improved readings, and do not necessarily carry the thought that there had been any mistranslation, or that the texts so changed were dangerously wrong. Latter

Day Saints accept the rendering of this passage as it is in the King James Bible, and the Book of Mormon, and hold the changed reading of the inspired in the nature of an improvement. It is a mistake to look for absolute perfection in any work which in part or in its entirety is the product of human hands, and we have never claimed that the standard books of the church, which are accepted as inspired, are free from imperfection in language, though it is held that the principles taught therein are the principles of divine truth. The Lord's injunction should be remembered, not to "make a man an offender for a word."

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WHAT DO MOTHERS OWE TO THEIR CHILDREN?

MRS. MAUDE MILLS.

(Read before the Woman's Auxiliary, April, Independence, Mo.)

In giving this subject special thought I am convinced that there is much in it. That I may in a short paper be able to bring out a little of its importance is my earnest desire.

There are existing in the world just about as many types of mothers as there are types of children. And the ratio will probably remain the same so long as motherhood, and its work and influence, is viewed in such various ways. That is to say that each type of mother exerts an influence over her child according to the view she holds, and that child is governed accordingly; results being inevitable. There are side influences which affect the child, but the principal power is that of the mother. Presuming then that you agree with this philosophy, do you think we can afford to treat our duties lightly?

I believe we owe our children all we can possibly do for them. I do not believe that we should, with our own hands, do our children's tasks for them, only as they are unfitted for them. In fact the very best development is to be obtained by being taught to do themselves all suitable tasks. Then they should be taught properly, and patiently labored with till they perform tasks in a right manner.

Their dispositions should be molded from infancy. This can only be done by a careful, constant watchfulness and adherence to duty. Any undesirable trait must be persistently cared for till it has disappeared. Then as the child grows older, he must be reasoned with patiently, firmly, and a clear view of the right path shown him.

One great factor in our success in this line is perfection of the mother's own character. One example is worth such a vast amount and counts with the child as very important. We cannot hope to make our children what we are not, in the fundamental qualifications. Take for example truthfulness. If we want our children to be truthful we must take a very searching scrutiny of our own lives and acts. In order to make good impressions and be well thought of, we often make remarks which are absolute falsehoods. Women in particular are addicted to this sin, for it is so considered in the sight of God. We shall notice a difference in our children when we courageously take hold of this wrong and right it; as individuals.

Careful treatment physically is a plain duty a mother owes her child, and a very important one. All other development is dwarfed when the physical is not given sufficient importance, and in fact much moral degradation comes from careless mothering.

I do not believe that any mother can do her duty to her child if she frequently absents herself from him for long periods of time, with his time free to be occupied as he chances to fancy. So we owe to our children our association. And it largely depends on the mother whether that association shall extend on through the years when they are no longer children. It is a fact today that many children from homes of good parents, prefer to spend all unoccupied time in other places and in other company. There is some reason existing from the child's training, or lack of it why that home and mother do not remain sufficiently attractive to claim the child's attendance and enjoyment. We owe it to our children to live with them. When children first attend school they begin to come home with (to them) the most interesting experiences. Sometimes mother is very tired and nervous and the prattle and recital of these (to her) trivial experiences annoy her. But beware! If that feeling of annoyance comes up to your lips and you are prompted to hush the children, be very careful lest you blight the bud of confidence, which is developing between your child and yourself. It is a precious plant, tender and delicate and

hard to rear, but it bears golden fruit. So be very careful to take it with its first unfolding of its seed leaves and nurture it and it will grow almost without fail, if you are very careful.

It is my conviction that in dealing with my children I must not leave to Providence anything which I can possibly overcome myself. I must continually ask God's help but I must work in the accomplishment of His purposes. Watch your child vigilantly. If in the process you discern anything amiss or which needs development or eradication proceed at once to do all in your power to accomplish your purpose. Do not trust to the child outgrowing or forgetting or waking up of his own accord. Help him and do not wait to do so.

Many of the mother's most successful attempts at helping her child are to him invisible and undiscerned. Commands and threats and punishments are unavailing, where a little tactful leading will accomplish wonders, and develop the character, then our work for good is accomplished.

Mothers owe it to their children to make of their houses, homes. This duty is made plain when we observe that many children are driven from home while yet young, in fact it is usually at the period when they most need home's restraining, guiding influence. The mother is sometimes to blame for this condition. She is not willing to make things pleasant at home at the sacrifice of her ideas of good house-keeping and order in the house. True, much can and should be accomplished when children are early taught to be careful of home, and still their associates and sometimes they themselves disturb the immaculate house. Their young blood demands open windows where mother was carefully keeping it closed, to protect a fine curtain and keep it clean, etc. But when they cannot have a reasonable amount of rightful freedom they soon seek other places at the great risk of the questionable character of the places where they may go.

Will say in closing that a mother's duties towards her children extend from before its birth till she has given all the help and blessing within her power to train the child, so that in his adult years he may have within him the love of right, and the power to discern, so he may choose aright. He will then be useful and a blessing to the world. In a mother's work in the family, as the minister in the church, she needs to absorb the Spirit of the Master which gives forth a life of love, service and sacrifice.

MISCELLANEOUS

CONFERENCE NOTICES.

NORTH DAKOTA.—District conference will convene, June 24, at Fargo, N. D., during time of reunion. Branches please take note and have your reports on hand.

J. W. Darling.

Thorne, N. D.

CONVENTION NOTICES.

A special invitation is extended by the Warrensburg local for the attendance of all members, at the stake Religio convention at Perte Springs, June 14th to 15th. We will meet all trains; look for the blue and white badges. Be sure and get reduced rates for the springs. There will be two basket dinners held, and a ball game, Saturday 3:30 p. m.

C. M. Wilcox.

NORTHEAST ILLINOIS.—Sunday school convention will convene at Mission, Ill., June 13, at 2:30 p. m. Please have all credentials in on time.

LaJune Howard, Sec.

MINNESOTA DISTRICT.—Sunday school convention will be held at Fargo, North Dakota, during the reunion, June 20th to 29th. The exact date for the convention to be announced later.

M. L. Jepson, Supt.

CLINTON DISTRICT.—Sunday school association will meet in convention June 27th, at 10 a. m., at Eldorado Springs, Mo. Religio convention will meet at the same place and date in the afternoon. District officers to be elected for the Religio. Please have all reports and credentials in early.

Zora Lowe, Sec.

Eldorado Springs, Mo., R. 1.

REUNION NOTICES.

SASKATCHEWAN.—Sunny Vale Saints will hold a reunion at Viceroy from July 3rd to 6th inclusive. Surrounding branches please accept this as an invitation to attend.

E. R. Davis, President.

H. M. Jordan, clerk.

EASTERN OKLAHOMA DISTRICT reunion will begin at Dalbey Springs, Texas, August 8th and last 12 days. This place is 14 miles south of Avery and those coming by rail will come to Avery on the T. P. Railroad. Conveyances will be there to carry you out to the reunion. Dalbey Springs is a noted watering place with two red water springs and two white freestone springs. The red water is said to be the finest in the United States for stomach and kidney trouble. Fine grass pasture for stock at 25c per head, for a week. Good speakers. Those desiring tents will write to J. N. Cox, Dalbey Springs, Texas.

E. A. Erwin, Committeeman.

Avery, Texas.

DES MOINES DISTRICT.—Reunion will be held at Rhodes, Iowa, August 15th to 24th. Patriarch J. W. Wight, and Elders James M. Baker, J. L. Parker, David Williams and other good speakers are expected, besides some one of the special workers in the auxiliary organizations, and the local workers of the district. We are expecting the largest gathering that has been for several years and you should be one of the number. All who can come should come, and those who cannot should pray that God's blessing may attend. Meals will be served at reasonable rates, with feed and staple room for horses. Tents can be secured at the following prices by applying to E. O. Clark, 2500 Logan Ave., Des Moines, Iowa, but these orders should be sent by August 8th: 10x12, \$2.00, 12x14, \$2.50; 14x16, \$4.00. Fixtures, Cots, canvas 35c, wire, single, 45c, double 60c; mattresses, single, 35c, double, 45c, pillows, 15c; pillow slips, 5c, comforters, 30c; tables, 40c chairs, 12c, stoves, 2 burner gasoline, 70c. We are trying to get the minister in charge, Bro. J. A. Gillen to be present part of the time.

J. F. Minton, chairman.
C. M. Richeson, Sec. of Com.

MINNESOTA AND NORTH DAKOTA.—Those coming to the reunion at Fargo, N. D., June 20th to 29th, please let us know if you wish to be met at the depot. Or you can easily find the reunion grounds for they are one-half block north and then straight east from the Great Northern station. Or take Oak Grove car, to end of the line and then about one block east.

J. E. Wildermuto.

12, Fourteenth St., S. Fargo, N. D.

EXPONENT FREE.

To the Ministry, under Appointment.—Do you want the EXPONENT, as a compliment from the association during conference year of 1913-14? You can have it by sending your field address to Herald Publishing House, saying you are a conference appointee. The ministry list is cancelled in April every year. It is necessary to renew, giving your new field address. If you wish the July number drop a card at once, otherwise you will not receive it.

—Editor Exponent.

STAKE SUNDAY SCHOOLS AND RELIGIOS.

Sessions of Joint Committee from Z. R. L. S. and Sunday school association of Independence Stake:

Plans were formulated for the Institute work for the coming year in the Independence Stake. Bro. W. A. Bushnell and Bro. E. Corthell were appointed as a committee to arrange to place this institute work wherever it should be called for. Those in charge of the various Religio locals and Sunday schools in the Stake should get in touch with either of these brethren if this work is desired.

Amos Allen, Sec.

PASTORALS.

To the Saints of Minnesota, Greeting:—

I would like to get the names and addresses of all members in the state of Minnesota who are not living in a branch, also of any who are interested or desire preaching. I have been appointed to labor in this district for the year and desire to get into the new places as much as possible, and in sending names and addresses you can assist me greatly, and may be the means of bringing the gospel to some honest soul.

B. S. Lambkin.

Frazee, Minnesota.

To the Saints throughout the Manitoulin Islands, Spanish Station, Cockburn and the Soo's, Greeting:—

Having been appointed to labor in your midst for this year I take pleasure in doing so; and doubtless before this goes to press I will have reached the island. Shall commence my work at Manitou and shall branch out from there over the island as I did last year. Shall visit and labor with you at Spanish, Cockburn, and the Soo's as early as practicable. I trust you will all feel that we are all workers together, seeking the crown of life through labors assigned to us. Great responsibility has been placed upon us as followers of Christ. I look back with pleasure upon our work together of last year. I appreciate your helpfulness of the past, and seek your hearty co-operation for this year. Should any of you know of any place where openings can be made please inform me. My mission address for the present will be Manitouling, Ont. Home address, 2 Court St. Auburn, Maine.

S. O. Foss.

MARRIAGES.

BARNES-PLANK.—At the First church, Independence, Mo., May 20, 1913, Mr. Oscar J. Barnes, and Mrs. Louise Plank, both of Leavenworth, Kansas, Elder W. H. Garrett officiating, assisted by Elder G. E. Harrington. They will make their home in Leavenworth.

ADDRESSES.

J. M. Baker, City Missionary, 912 E. 12th St., Des Moines, Iowa.

J. L. Parker, Mission Address, 912 E. 12th St., Des Moines, Iowa.

DIED.

DAVIS.—At Kansas City, Kansas, May 11, 1913, Bro. Wilmoth E. Davis. He was born in Topeka, Kansas, Feb. 2, 1898, and was baptized at Central Church, Kansas City, Mo., June 2, 1910, by Elder D. E. Hough. Father, mother, one brother and one sister mourn their loss in his early demise. Funeral services from the home May 13th, conducted by Elder W. H. Garrett.

NORRIS.—Alice Mae Norris was born Nov. 4, 1905, at Kewanee, Illinois. Passed away May 16, 1913, and was laid away on the 18th day of May in Pleasant View cemetery, Kewanee, Ill. Aged 7 years, 6 months and 12 days.

ROCKWELL.—William Ezra, son of Floyd and Mae Rockwell, and great-grandson of Bro. T. J. Beatty, one of

the pioneers of the gospel in Ohio, was born January 4, 1913, died May 12, 1913. Funeral sermon by N. L. Booker, at saints' church at Limerick, Ohio. Little Ezra was a sweet baby and we cannot understand why he was not permitted to remain and bless the home, but the Lord knows why, his will be done.

RECENT BOOKS.

SABOTAGE.—By Emile Pouget. Translated from the French by A. Giovannielli who also wrote an introduction. Charles H. Kerr & Co., Chicago. Cloth 50c; paper 25c, post paid.

Sabotage is a new term in industrialism not yet found in the dictionaries, but this book explains all about it as a means used by the labor unions of Europe in the place of the strike to attain their demands of capitalism. Many hold that sabotage is immoral, but the author sets forth what to him are justifiable reasons for the practice.

SOCIALISM.—Its Strength, Weakness, Problems and Future. By Alfred Raymond Johns, New York. Eaton & Mains. Cloth, 50 cents net.

In this work the author presents in concise form the good and bad features of socialism, giving credit for the good and pointing out the impracticable. The relation of socialism to government, and to religion, and the principle of collective ownership are discussed, also the attitude of the members of the socialistic party toward the liquor traffic.

GLEANINGS FROM OUR CORRESPONDENTS.

J. N. PRESLEY, Oakland, Cal.—I am interested in this latter day work, and the good articles published in the ENSIGN help me to understand the work better. We have a good branch here with a good pastor, Bro. J. M. Terry. We are pleased that they are again with us for another year, and we hope this may be the banner year for building up the work not only in Oakland but all over the land. God speed the right.

ELBA LODD, Seneca, Mo.—We have not any branch here now but we are striving hard to get the work built up, and I believe much good can be done. We have two priests with us and have preaching every Sunday. Four have been baptized in the last year and it encourages me very much to know that our weak efforts have not been in vain. I am surely glad that the angel's message has reached me and that the Lord has blessed me with a knowledge of the gospel.

ROSY LAWSON, Washington, Okla.—I have been a member of the church ten years and I never have been ashamed to acknowledge it. Some say they would not belong to this church for they could not bear the name, but may God help me to stand faithful to the end and grow in strength. There are a few scattered saints at this place but we have no elder so we don't get to hear much preaching. We would be glad for some of the elders to come here and preach.

J. G. MORGAN, Port Huron, Mich.—The Port Huron Branch is taking on new life and we have a fine lot of young saints and some older ones too, but some are a little cold. Elder Otto Fetting held meeting the 11th in the I. O. O. F. hall with a good crowd out. We are going to move our church down town and remodel it, and we are trying to raise money so that we can do it.

MRS. T. J. THORSEN, Sisseton, South Dakota.—I am the only L. D. S. around here. My wishes are that all pray that some day not far off there will be a way to get the gospel in this neighborhood.

Mrs. May Deck, Winfield, Kas. I would like to request the prayers of the saints in behalf of my little boy. He is over three years old and has never been able to walk. O! if it is the will of God, I pray that he might be made whole.

Grant Burgin, Ana, Mo.—Elder J. T. Davis came and preached twelve nights and baptized eight, which with four previously baptized by the writer made twelve new members, and more say they are coming. We have organized a Sunday school, and are having preaching three Sundays in the month; prayer meeting Wednesday nights, and a lively branch.

W. A. and C. Doty, Swedenburg, Mo. The ENSIGN comes every week laden with heaven sent blessings to our isolated home. There are no saints near us that we know of—just my good wife and I. We are getting old, getting old, passing the milestones one by one, and have passed seventy, but the road seems brighter farther on. We have belonged to the church 32 years.

The following poem was written by Joaquin Millier a few days before his death. It was given to his wife with the words: "This is my last message to the world."

"AT FINAL PARTING."

Could I but teach man to believe,
Could I but make small men to grow,
To break frail spider webs that wave
About their thews and bind them low,
Could I but sing one song and lay
Grim doubt; I then could go my way
In tranquil silence, glad, serene,
And satisfied, from off the scene.
But, ah, this disbelief, this doubt,
This doubt of God, this doubt of good,
The damned spot will not out.
Wouldst learn to know one little flower,
Its perfume, perfect form and hue?
Yea, wouldst thou have one perfect hour
Of all the years that come to you?
Then grow as God hath planted, grow
As Jordan oak or daisy low,
As He hath set His garden; be
Just what thou art, or grass or tree,
Thy treasures up in heaven laid,
Await thy sure ascending soul,
Life after life—be not afraid.

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RAILROAD TIME TABLES.

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MAIN LINE—EAST BOUND.

12 St. Louis Special (no stop at Independence)	9:01 a.m.
102 K.C. & Joplin Mail	12:15 a.m.
122 Kansas City & St. Louis Local (all stops)	17:27 a.m.
108 Kansas City & Joplin Local Mail	10:40 a.m.
6 St. Louis Special (Stops for St. Louis passengers only)	9:37 a.m.
2 St. Louis through Express (no stop at Indep.)	11:30 a.m.
4 St. Louis Mail & Express	1:30 p.m.
18 Sedalia Local (all stops)	6:15 p.m.
204 Nevada Express	7:31 p.m.
4 St. Louis Express & Mail	9:50 p.m.

WEST BOUND.

201 Joplin to Kansas City	6:13 a.m.
3 St. Louis to California Special	8:37 a.m.
11 St. L. to K. C. Express (no stop at Ind.)	7:12 a.m.
203 Nevada to Kansas City	5:58 a.m.
7 Fast Mail (no stop at Indep.)	9:01 a.m.
27 Sedalia to Kansas City Local (all stops)	10:24 a.m.
207 Joplin to Kansas City Express	3:05 p.m.
1 St. Louis to Colorado Mail	4:55 p.m.
11 St. Louis to K.C. Local (all stops)	6:42 p.m.

LEXINGTON BRANCH—EAST BOUND.

522 K. C. to Sedalia	6:30 a.m.
624 K. C. to Sedalia	5:33 p.m.

WEST BOUND.

623 Sedalia to Kansas City	8:50 a.m.
621 Sedalia to Kansas City	7:40 p.m.

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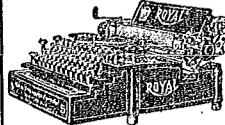
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"Creed Making," by Elder F. M. Smith.	
"Why I Became a Latter Day Saint," by Elder Joseph Lunt.	
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NO. 24

ZION'S ENSIGN

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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

THE DIVINE BIRTHRIGHT.

As the firstborn son of Isaac, Esau was the heir to the birthright. Just what the birthright consisted of seems not to be clearly defined in the Scriptures, though under the patriarchs it seems to have included a succession to all the rights belonging to the patriarch, of leadership, and property, and since the patriarch also held the office of priest for his people, the right of this priesthood would also fall to his successor. Thus it is seen that the birthright carried blessings and responsibilities which were both temporal and spiritual.

But while the patriarchal and Mosiac laws recognize in the firstborn the right of succession, the history presents a number of instances in which others than the firstborn were chosen to positions of leadership both civil and religious, showing that in order to exercise the prerogatives of the birthright the claimant must have the necessary qualifications of mind and character, with a willingness to exercise his prerogatives in harmony with the law.

Between Esau and his twin brother, Jacob, there was a wide difference of character, so great in fact that the Lord said "Jacob have I loved, but Esau have I hated." This difference is shown in the twenty-fifth chapter of Genesis where it is recorded that Esau very willingly sold his birthright to Jacob, for a compensation that was very disproportionate to its value, and which shows the low esteem which he held for it. The account concludes: "Thus Esau despised his birthright." On the other hand Jacob showed a desire for this birthright and sought it diligently, and by legal purchase secured it for himself. The unworthiness of the one and the worthiness of the other are clearly shown.

But Isaac loved Esau more than Jacob, and the time came when he was about to place upon Esau the blessing which belonged to his heir. Perhaps Isaac did not know of the selling of the birthright, or if he did, was unwilling to recognize it, but Jacob through deception in representing himself as Esau before his blind father, received the blessing. In this Jacob was but securing his rights though the manner of doing do cannot be commended.

It is not reasonable to suppose that the Lord who inspired the blessing given through Isaac to Jacob was deceived, and in bestowing upon him this blessing the Lord acknowledged his rights which he had purchased from his older brother, and which he was qualified to use properly, though without necessarily approving of the deception used in gaining it. It is evident that Esau could not have received from the Lord a blessing that the Lord designed for Jacob, and had Jacob used more honorable means in securing what properly belonged to him he would have gained it as readily.

While Esau inherited the property rights of his father, Jacob came into an inheritance of all the spiritual blessings which had followed his ancestors and became the head of a nation which God chose out of the world to carry out his purposes among the nations. The history of the world surrounds Jacob and his posterity, and all the spiritual blessings the world has received have come through them, while the influence of Esau and his posterity has been small indeed.

BIRTHRIGHT IN THE KINGDOM OF GOD.

Through the great work of redemption wrought by Jesus Christ an inheritance has been purchased in the kingdom of God for every man, but it is left for every man to decide for himself the manner in which he will hold that birthright. He may like Esau despise it, or he may like Jacob esteem it so precious as to seek for it with all his heart. He may by careless indifference sell it for the merest trifle, or by faithful perseverance qualify himself to effectually maintain and use it to the glory of God, his own salvation, and the blessing of his fellow men. How often men yield their opportunity and their hope of eternal life—sonship with God—for some fleeting pleasure, selling their birthright for worldly gain!

A man's estimation of his rights and privileges in the kingdom of God is shown by the manner in which he treats them. If he seeks wealth at the sacrifice of righteousness, if he spends for self-enjoyment and neglects the poor and needy, if his time is given to pleasure while suffering ones are needing his service, if he builds up worldly institutions with his wealth and influence and neglects the church of his Redeemer while it languishes, then he is despising his birthright, and selling it for temporary gain. He proves himself unworthy of the great purchase by which his eternal heritage was offered him.

But he who seeks "first the kingdom of God, and his righteousness," and makes the things of this world secondary to the more vital matters pertaining to his birthright, who develops and perfects the qualifications for his inheritance through obedience to the gospel ordinances, and the reception of the Holy Spirit, who builds up the kingdom of God by a whole-hearted service and liberality, he is the man who is worthy of his birthright, and the claims of no other can stand in the way to hinder his reception of it.

The appeals of the world are alluring and seductive, and in many cases the "much good" of a movement is sufficient to hide its weakness and evil, and draw the support of many men of honest intent who believe that in giving such support they are rendering service to God. It has been said that the good is the greatest enemy of the best, and in many cases it is true, for the movements which have some good in them, though mingled with error, are generally accepted by people who see the good and fail to see the error, and thus they are led to support and build up many things which accomplish little as to the great and final results designed in the gospel, and by this they are led away from the gospel and lose their birthright.

The divine birthright is offered to all men though they be aliens to God, through adoption, and they who are "born again" into the kingdom of God have a legal claim to it. But a man may then so far neglect his duties and privileges, and so far yield himself to the things of the world as to reach the point of despising his birthright. He may sell it for some worldly honor, or pleasure, or wealth. To enter into a realization of the blessings which belong with the birthright there must be the personal qualification and worthiness such as the gospel requires. Membership alone in the kingdom of God without the qualities of character that belong to the children of the kingdom will not be sufficient to gain and maintain that birthright either in this world or in the world to come.

It remains for each individual to develop the qualifications which will fit him for the exercise of the divine birthright.

OPTIMISM.

Optimism, which rests on faith in God and the victory of his truth and right over error and wrong, is wholesome and delightful. But that optimism which is self-deceptive, and consists simply in the negation of evil, which, ostrich-like, hides its head and considers its whole body covered, is delusive and dangerous.—Sel.

"Behold, I command you, that you need not suppose that you are called to preach until you are called."—D. C. 10:8.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 4.

THE HOLY GHOST.

As Christian Science says but little about the Holy Ghost it will not be necessary to present many Scriptural references in order to set forth the belief of the Latter Day Saints.

It must be conceded by all Bible believers that less has been revealed in the Scriptures relative to the Holy Ghost than of the Father and Son, and this holds true with the Book of Mormon and Doctrine and Covenants, though we believe there is a perfect harmony in all that these books teach upon this subject. While the things which have been revealed belong to men, it is said that "The secret things belong unto the Lord our God, (Deut. 29:29), hence we shall not attempt to say more upon this subject than what has been revealed.

The Holy Ghost is sent forth by the Father through his Son, Jesus Christ; B. of M. 3 Nephi 13:23; 1 Nephi 3:24. It does not dwell in unholy temples, (Isaiah 2:59), but is given to those who through repentance from sin, baptism in water for the remission of sins, and the exercises of faith, meekness, and humility, "unto a fulfilling of the commandments," prepare themselves for it. Moroni 8:29; D. C. 32:2,3. It is given through the ordinance of laying on of hands, and through fervent prayer. D. C. 32:3; 42:5. It bears record of the Father and the Son, (D. C. 22:17; Ether 5:41), and reveals the truth, (D. C. 16:4); with things to come. Mormon 1:81. It persuadeth men to do good, (Ether 1:106), and by it men are cleansed, and brought into communion with God, and by it have God revealed to them that they may know of his existence, 3 Nephi 12:33; Moroni 6:4. It gives gifts to men such as wisdom, knowledge, faith, healing, prophecy, tongues, interpretation of tongues and languages. Moroni 10:7-14; D. C. 46:4-8; in harmony with 1 Cor. 12:1-11. It quickens the understanding and gives discernment between truth and error—good and evil. Moroni 7:10.

More might be said of the work of the Holy Ghost but this is sufficient to give a fair understanding of the belief of Latter Day Saints.

THE CHRISTIAN SCIENCE VIEW.

In comparison with this we refer to Science and Health, the Christian Science text book and find the following definition:

"Holy Ghost. Divine Science; the developments of eternal Life, Truth, and Love." p. 579.

"His students then on the day of Pentecost, received the Holy Ghost. By this is meant, that by all they had witnessed and suffered they were roused to an enlarged understanding of Divine Science, even to the spiritual interpretation and discernment of his teachings and demonstrations, which gave them a faint conception of the life which is God." p. 351-2.

"The magnitude of Jesus' work, his material disappearance before their eyes, his reappearance in idea, all enabled the disciples to understand what Jesus had said. Heretofore they had only believed; now they understood. This understanding is what is meant by the Descent of the Holy Ghost,—that influx of Divine Science which so illuminated the Pentecostal Day, and is now repeating its ancient history." p. 348.

As to the work of the Holy Ghost in relation to the birth of Christ we have the following:

"The illumination of Mary's spiritual sense put to silence material law, and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that Being is Spirit." p. 334.

Its place in the God-head is thus given:

"Life, Truth, and Love constitute the triune God, or triply divine Principle. They represent a trinity in unity, three in one,—the same in essence, though multifarious in office: God the Father; Christ the type of Sonship; Divine Science, or the Holy Comforter. . . . The Holy Ghost, or Spirit, reveals this triune Principle, and is expressed in Divine Science, which is the Comforter." p. 227.

It has been previously shown that in Christian Science God is "Principle" and Christ is "Truth," and here it is given that the Holy Ghost is but an enlarged understanding of this "Principle" and "Truth," otherwise known as "Divine Science." No ordinance of baptism or laying on of hands is necessary to its reception, neither prayer. This Holy Ghost does not reveal truth for it is itself the understanding of truth, and no mention is made of any of the gifts which the Bible, Book of Mormon, and the Book of Doctrine and Covenants say will come through the Holy Ghost, though healing is held as having place in the movement. The reader is left to draw his own conclusions.

EXISTENCE OF ANGELS.

The Latter Day Saints believe in the personal existence of angels who surround the throne of God rendering service to him, and that they are frequently sent to earth to perform such works as the Lord may require, working either independently of men or in conjunction with them. The Bible tells of angels coming to men, but Science and Health says "Angels are not etherealized human beings. . . they are pure thoughts from God, winged with truth and love." p 194. Again Mrs. Eddy says: "My angels are exalted thoughts." "Angels are God's impartations to man,—not messengers or persons, but messages of the true idea of divinity." p 195.

Against this teaching are the Book of Mormon and Doctrine and Covenants which the Reorganized Church accepts as inspired records, for they abound in references to the work of angels in ministering to men, bearing messages, revealing the past and future, working miracles, and assisting men in the accomplishment of God's purposes.

It was by the hand of an angel that the Book of Mormon was revealed and placed in the hands of men. An angel from the courts of glory brought the priesthood and ordained two men by the laying on of hands, giving them power to establish the work of God in the last days, and later by the ministration of three other angels these men were empowered to set up the kingdom of God and administer in all the ordinances of the gospel. See Doctrine and Covenants 26:2-3; 17:2.

One of these messengers is described as a "personage . . . standing in the air, for his feet did not touch the floor. He had on a loose robe of exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare . . . his whole person was glorious beyond description, and his countenance truly like lightning . . . He called me by name, and said unto me that he was a messenger sent from the presence of God to me."—Church History Vol. 1, p 12.

EXISTENCE OF DEVILS.

The same contrast exists in the teachings of the respective bodies relative to the existence and nature of Satan and that class of supposed beings known as devils. One holding that they are non-existent, and the other holding that they are real personal entities.

Science and Health says: "There are evil beliefs, often called evil spirits, but these evils are not spirit." p 102. "Since God is All, there is no room for his opposite." p 234. "The supposition . . . that there are good and evil spirits, is a mistake." p 236. "Nothing is more disheartening than to believe that there is a power opposite to God, or Good, and that he endows this opposing power with strength to be used against himself." p 379. Devil is said to mean evil or error, having neither corporeality nor mind, and spirits are but mortal beliefs or hallucinations, and hence have no existence except in the mistaken beliefs of human beings. Like God who is defined as "Principle," Satan and his supposed angels are but Principle, or rather the absence of principle.

On the other hand the Scriptures teach that "an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son; whom the Father loved, and who was in the bosom of the Father; and was thrust down from the presence of God and the Son, and was called perdition: for the heavens wept over him; he was Lucifer, a son of the morning. . . We beheld Satan, that old serpent, even the Devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ; wherefore he maketh war with the saints of God." Doctrine and Covenants 76:3. "Behold, Satan came tempting

him saying Moses, son of man' worship me. And it came to pass that Moses looked upon Satan, and said, Who art thou? . . . Get thee hence Satan, deceive me not." Doctrine and Covenants 22:8-9. Not only did Satan rebel by which he lost his place in the presence of God, but "also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the devil and his angels," Doctrine and Covenants 28:10.

Thus Satan and his angels are represented as real personal beings, not made as devils by the Creator, but became such by choice because of their agency. They sometimes appear as angels of light working deception upon men, Doctrine and Covenant 110:20, tempting them, and stirring them up to wickedness and crime. Book of Mormon 6:20-23.

The fact that these beings do not have material bodies does not prove their non-existence. It may here be stated that the researches of science of late years have proven beyond a doubt the existence of spirit intelligences apart from human beings.

(TO BE CONTINUED.)

By the courtesy of Pres. E. A. Smith, associate editor of the *Saint's Herald*, we are privileged to give our readers the article "Joseph Smith, Junior, as a Translator," found elsewhere in this issue. This will answer a number of queries received at this office of late relative to the work of Bishop Spalding and comments on the same in current periodicals. The article is worthy of a careful reading.

Bro. Hubert Case writes from Eagle City, Okla., that he and Bro. Alva Christensen are having splendid interest there in tent work and that he was looking for Bro. Aylor on Sunday, June 8th, to attend the Indian meeting at Watonga.

INDEPENDENCE ITEMS.

The growth of the gospel work in the central stake may be imperceptible during the period of one week, though the week just past has undoubtedly added its proportion to the ultimate accomplishment of God's purposes. The ministrations of the many elders and other officers in the preaching of the word and in the ordinances in the various localities, the distribution of literature by committees and individuals, and the work of the various auxiliaries and individual members in building up righteousness, and in helping the distressed, cannot but improve the conditions, and help the whole body on toward perfection.

Elder F. M. Sheehy preached Sunday morning at the church to the edification of the saints, and in the evening Elder G. J. Waller of Honolulu gave an appreciated recital of his experiences in connection with the church work in the Hawaiian Islands. The planting of the gospel there where so many nationalities are represented seems to be the opening of the door to many nations so that the gospel can go to them by those of their own tongue who have been converted. The usual afternoon prayer service was held, after which the men's league held its regular session.

Bro. F. C. Pitt and wife arrived from the west on Thursday last and spent a day calling upon old friends and acquaintances. Bro. Pitt was a welcome caller at the ENSIGN office and seems to have borne his labors of the last three years well. These labors have taken them around the world and were performed in Great Britain, Palestine, Australia, South Sea Islands, and other places. They left on Friday evening for Chicago and other points where Sr. Pitt will meet with home friends.

Bro. G. I. Waller in company with Pres. F. M. Smith dropped in upon the ENSIGN force on Monday morning to extend friendly greetings. He was on his way to Honolulu from Washington, D. C. where he had been upon governmental business.

Sr. Anna Clark who has been an active and faithful saint here for many years passed away Tuesday morning at the ripe age of 86 years and nine months. She leaves 108 descendants, 5 children, 38 grand-children, 63 great-grandchildren, and 2 great-great-grand children.

At the regular meeting of the local "Woman's National Daily Vacation Bible School League" of Kansas City, Mo., on last Monday afternoon it was "Resolved that membership in this league be refused to members of the Mormon, or the Latter Day Saints Church." This action is aimed at members of the Reorganized Church and bars some most excellent workers, and according to statements of members of the league, who are not saints, the action sprung from adverse feeling engendered by the study of "Mormonism, the Islam of America," by Bruce Kinney, D. D.,—just such a result as might be expected from the character of the book.

INDEPENDENCE, SECOND BRANCH.

Owing to the inclement weather the different services were not so well attended Sunday, 8th inst.

Sunday school at 9:30, with Bro. Dilley, superintendent in charge, attendance 193, collection \$5.31. At the close of the school a vote of thanks was extended to all who were not members of the branch, and who assisted in the exercises on "Children's Day."

Preaching at the morning hour by Bro. M. H. Siegfried which was a very able effort. At night Bro. G. E. Harring-

ton, president of Stike, was the speaker and it was also a good effort, and must be attended with good results.

A very spiritual time was had at the afternoon prayer and testimony meeting, presided over by Bro. Warnock and Curtis. All left feeling that it was good to have been there. On next Thursday evening, June 12th, will be held a good old fashioned evening meeting; each will tell what good the organized branch has been to him. This was suggested by the president of the branch, the day being the 3rd anniversary of its organization.

W. S. L.

CHICAGO, FIRST BRANCH.

The oath of allegiance, which was the sacrament of the Roman solitary was no doubt confidence inspiring to all who witnessed or participated in those ancient days, but in these latter days we are witnesses to events at our sacrament services, (where we pledge our allegiance to a greater law), which are faith inspiring and life giving in their operation to all who partake. As they are with us, so likewise must you all, who are of the great body of Christ, enjoy the blessings of a sacrament service.

Our last meeting was very well attended, and many took an active part. We are blessed with a goodly number of active young people, and it is indeed a great satisfaction to see so many of them take an active part.

The missionary sent here by the authorities, Elder David Dowler, is certainly a wonderful encouragement to the young. We hope the more elderly of our people will not take offense at our mentioning the young so often. God bless you and reward you for the stony paths you have made passable for the next generation, for the hope of Zion is with them. With the approaching pleasant weather, we anticipate the call to arms for street service, and when it does come we will voluntarily assist our worthy and earnest missionary.

On Sunday evening a lecture was rendered on the "Ancient American Record," illustrated by a number of splendid slides showing many wonderful ancient ruins on this continent. The effort was well received. We expect to do quite a bit of this kind of work during the coming months. A number of cottage lectures have already been given covering this kind of work, and the results have been very satisfactory.

Both the Religio and Sunday school report favorable progress. On last Tuesday evening the Religio inaugurated the children's prayermeeting, which took place at the close of the service.

Decorations Day was appropriately observed by us; opening the day we first held a patriotic exercise at our church, and later all assembled at a near by park for the balance of the day. The "menu" of sunshine, fresh air, exercise, wholesome food, and good fellowship, ending with a desert of "that tired feeling" was shared by all.

We take great pleasure in reporting three baptisms; Mr. and Mrs. Peterson, a promising young couple, and the young son of Sr. Eutrican.

Recently we were bemoaning our misfortune in the going away of several of our old members, but our sorrow has given way to joy in the anticipation of welcoming the family of Bro. Hoover, of Milwaukee, and Bro. Stedrowsky of Washington. Adding our three recent baptisms, the total added to our membership will be about fourteen.

A few weeks ago Sr. F. M. Cooper our district Sunday school superintendent, spent a short time with us, and the counsel she gave and the encouragement she left with us are greatly appreciated.

Frank F. Wipper.

4532 W. Congress St.

CENTRAL CHURCH, KANSAS CITY, MO.

Notwithstanding the exceptionally cool weather of yesterday, the day was well occupied, good meetings were had, and the attendance fair.

At 9 o'clock the normal class meets in charge of Pastor J. A. Tanner; 9:30 Sunday school in charge of Bro. A. H. Parsons, 129 being present, which is somewhat below the average. Bro. E. R. Corthell, state superintendent of the Sunday school association, was present for the first time and gave us a short, but encouraging talk.

The 11:00 o'clock service was given over to the Sunday school, in charge of the superintendent. Talks or papers on Sunday school work were listened to from Sr. D. H. Blair, Bro. J. A. Tanner, Sr. A. L. Yingling of Independence, and Bro. Parsons. All these talks were highly spoken of and appreciated. Next Sunday Children's Day exercises will be held in the evening at 8:00 o'clock, the morning sermon will be to the children especially.

Upon the recommendation of the pastor, the Religio is assuming the responsibility of directing the amusements, entertainments, of the branch, such as games, picnics, outings and the like. A committee has been appointed and operations will be inaugurated at once. This is certainly a move in the right direction as it will have a tendency to furnish the proper kind of recreation surrounded by the most favorable conditions conducive to the general uplift.

The matter of papering and re-decorating the church is being pushed as rapidly as possible, the financial board, composed of the presiding deacon, G. W. Salander, F. S. Anderson, W. R. Pickering, D. H. Blair and the writer, have this in charge. After this work is done, it is quite possible a move will be made to dedicate the church.

H. S.

NEBRASKA CITY, NEB.

Patriarch C. E. Butterworth has been here the past week and preached nearly every evening.

Our minister in charge, Bro. J. A. Gillen, is here for the first visit with the saints of this place, and he preached morning and evening, good, spiritual sermons. At the afternoon service Bro. H. A. Higgins was ordained to the office of an high priest. Come again Bro. Gillen.

Bro. Walter Self went to Fairfield to do missionary work.

Mrs. E. D. Briggs.

SAN FRANCISCO AND OAKLAND.

Bro. L. Hemingway of San Diego was in the bay cities a few days and worshipped with us Sunday in our sacramental service.

The two Sunday schools combined on Decoration Day and held a very enjoyable picnic in the world famed Golden Gate Park in San Francisco. Innocent contests and social chat together with a good reunion lunch all conspired to make it an enjoyable time.

The sacrament services were both good. In Oakland the individual glasses were used for the second time with good satisfaction.

The series of meetings in the city are progressing quite well, the attendance being encouraging. The saints are sustaining the services well with presence and music. Sr. Hazel Parr is doing good work as music director.

Orders for tents for our coming reunion have commenced to come in. The outlook is encouraging for a good reunion again. We are in need of a manager for our dining house—any being willing to take this work will kindly communicate with us. Don't forget the time of the meeting, August 15-24 inclusive.

Bro. J. D. Stead has located the district tent at Stockton for a season; he had some difficulty in locating it. He was looking for Bro. Reiste, his Lamoni companion, and in writing he says the two Lamoniens will show us Californians something about gospel work. All right J. D. I am from Missouri.

J. M. Terry.

1202 14th St., Oakland, Calif., June 5.

SAINT LOUIS, MO.

The morning of May 25th Bro. George Reeves delivered the sermon and Bro. R. Archibald was the evening speaker, his theme being "So live that our names may be written in the Lamb's book of life."

The blessed influence of the Spirit was felt at our sacrament service the first Sunday of the month, and we were again made to rejoice in the renewal of our covenant to serve our great and loving Creator.

Through Bro. Archibald a call to the priesthood was given to four of our worthy young men, two of whom already held office but were called higher. We trust God's blessings will ever attend them in their work.

The dear little babe of Bro. and Sr. G. S. Trowbridge was blessed under the hands of Bro. Archibald and Cooke and given the name of Walter Sherwood.

Bro. and Sr. Chas. Tanner are rejoicing in the arrival of a fine baby girl.

The regular priesthood meeting was held at 6p. m., June 1st. The eighth chapter of the book entitled "The Law of Christ and its fulfillment" was under consideration.

Instruction was received through a sermon delivered by Bro. Hale W. Smith at the eight o'clock service on the theme "Self Culture." Bro. Dowker and Roberts of Independence assisted.

Bro. Burroughs of Xenia, Illinois, who is suffering with cancer requests the prayers of the saints.

When Sr. R. Dejong was administered to last winter the request was made that she be raised up and again be privileged to testify of God's goodness to her. This prayer was indeed heard, for in our sacrament service her voice was heard acknowledging God's goodness to her.

The Cheltenham saints, with their pastor, Bro. T. J. Elliott, are pleased with the appearance of their little chapel since its spring cleaning.

Elizabeth Patterson.

2739 Greer Ave.

CORRESPONDENCE

FAIRVIEW, Montana, May 12.

Dear Ensign:—About five years ago Bro. Wm. Sparling came here to preach stopping at the home of Bro. Newby. This was the only family of saints here at that time, and few knew there was such a church till Bro. Sparling came. His efforts were confirmed by the Spirit and several were baptized when he returned the next summer. Hale W. Smith and J. E. Wildermuth assisted.

These saints all moved away except one man leaving the first family almost alone again. Then W.P. Bootman came revived the faith of the remaining saints and baptized their two children. Bro. Bootman came back a year ago last fall and after several weeks effort of the kind only Reorganized Latter Day Saints can do, one subject, myself, applied for baptism. That winter after several weeks more preaching one man and wife were immersed through the ice 27 inches thick.

The next summer another man and wife and a little girl were enrolled as saints and by prophesy we were told of the organizing of a branch if we were faithful, which was done last winter. An elder, two priests, and a teacher were ordained under the hands of O. J. Moore and W. P. Bootman.

We had been having Sunday-school regularly, and prayer meetings when circumstances permitted. We were all young in the work but soon learned of the need of unity and the laying aside of personality and were blessed many times in prophesy through Bro. Newby also Bro. Sam Andes of the Nile Branch about 20 miles west of here.

Often that gentle spirit of peace and love that speaks to those who will listen, of the unsearchable riches that our great creator has for us, and the unfathomable love, kindness and charity of that wonderful Being the Man of Sorrows, comes among us and lifts us out of the turmoil of every day life, into realms of unsurpassed content. We have seen the sick healed almost instantly under the hands of an elder, when the doctor who was called said there could be no relief in less than four or five days. The little children receive the most satisfactory results from the application of oil by their parents. One little girl bothered with an affliction of her eyes was administered to by an elder and has been all right since.

The greatest blessing we have though, is the knowledge

of God's tender mercies, that he still hears prayers as in the days gone by, and answers them. So the Lord's arm is not shortened at all, nor his eyes dimmed or ears stopped, but just the same gentle Being who upbraided not, a sure rewarder of those who diligently seek him. Let us therefore go on the way rejoicing, acknowledging our weakness and humbly asking him for the needed strength uniting our hopes, our hearts and our voices in petitioning the almighty God of Israel that as much as possible all mankind be brought to a knowledge of the truth.

Praying that we all may keep the faith, I am
Your Brotherhood in gospel bonds,
A. R. Ritter.

John F. Sheehy, Stonington, Maine.

COLDWATER, Mich., April 13.

Dear Ensign:—I will pen you a few lines this evening at the close of a beautiful Sabbath day. Our hearts go out in gratitude and love to our dear heavenly Father for his watchcare and protection that have been over us when perilous times have been so very near us. Surely God is good, and his mercy endureth forever. We as a little band of saints here are striving to work for the cause of the good Master.

We have preaching service both morning and evening on the Sabbath day, and a good lively Sunday school, and Religio at 6:30 p. m., presided over by an energetic young sister. We feel much good is being done through this medium, and our weekly prayer services are grand, and we get near to God and receive much spiritual strength. Oh, dear saints, how little we realize the worth of this meeting, and how much we lose when we absent ourselves from the prayer meetings.

I can well remember when I was a child, the many seasons of refreshing the saints enjoyed in this branch, when they met together, many times after fasting and prayer through the day, how the Lord met with them and how many of the gifts they enjoyed then. Are we living as humble and prayerful now as in those days? Are we seeking as earnestly for the gifts of the gospel and the blessings that the former saints did? I fear not, dear saints.

Oh let us humble ourselves before God and come before him oft in prayer and supplication, for there are many blessings he desires to give unto us if we will only seek for them.

God is not a changeable being. "He is the same yesterday, today, and forever," and the blessings he bestowed upon former saints he will give unto us if we only will seek earnestly for them. Let us be more faithful and patient in our many trials we have to pass through, for God has said, He would have a tried people and they should come up through great tribulation. But we shall stand if only we prove faithful, no power shall come against us to destroy us if we are trusting in the true and living God.

I have had many blessings along the pathway of life, and trials enough to keep me humble I trust, but we must walk by faith and all will end well. With hope and faith in the great work before us.

Mrs. Samuel Stroh.

VERA, Okla., May 17.

Dear Ensign:—In accordance with my appointment at the last general conference. I left my home May 3d for my field of labor,—Spring River District. My first stop was at Webb City, Mo., where I held meetings over two Sundays. There is a good interest among the saints and outsiders there, and Bro. O. P. Sutherland with whom I became acquainted in 1898 is still presiding over the work. After enjoying the hospitality of the Webb City saints and receiving the full assurance that they are the Lord's disciples. I went to Joplin, Mo., and strolled over the Curtis-Carlin battle ground, and as I did so I found abundant evidence that a great victory had been won then for the cause of truth.

The most visible assurance of the victory was the attendance at Religio, which I was permitted to attend, among whom were some who have lately been transplanted from the Baptist Church to the Church of Jesus Christ.

Continuing my journey from Joplin my next stop was at Sherwin, Kans., where I spent a pleasant afternoon visiting our aged Bro. W. S. Taylor. Although Bro. Taylor is sorely afflicted in body yet he is firm in the hope of eternal life.

After spending the night with Bro. and Sr. Matson at Chetopa, Kansas, I came to this place on the 15th instant, where I found a band of faithful, energetic saints, and we hope more will be added their number soon. We begin meeting in the church tonight.

Any of the saints or friends desiring to write me in regard to meetings in your vicinity will address me at Walker, Mo., and it will be promptly forwarded to me.

Your co-laborer,
A. C. Silvers.

KANSAS CITY, KANS., May 20.

Editor Ensign:—Being governed by the belief that there is a paper edited in your city in the interest of the Latter Day Saints Church—though not personally acquainted with it, not even having ever seen a copy thereof—we presume any facts of recent occurrences, meetings, etc., relating to any of the various branches of that church would be of interest to your paper, hence we accordingly note the following from Chelsea Branch, K. C., Kans.

We have recently enjoyed a great intellectual and spiritual feast, the result of a two weeks' series of meetings conducted by Bro. Hale W. Smith, son of our venerable and beloved brother, Joseph Smith the prophet. While we were able to get but few outsiders within the walls, and had no new additions, the meetings were enjoyed by the entire membership to a degree that we feel certain will be the means of a manifest renewal of spiritual strength, increased faith, and a more determined disposition to push forward towards the high calling of Christ Jesus.

The gospel truths throughout the entire meetings having been so plainly and forcibly presented by our brother, we feel have left impressions on many who heard, that will remain with them as long as life lasts and thence on into eternity.

We—the writer—although an old subject are a young convert to the faith of the church of Jesus Christ, and have much to learn of the doctrine, faith, belief and practice of this church, towards which end we have been edified, encouraged, strengthened and built up all along the line of Christian duty to a degree we have never felt and enjoyed before.

And I know I never shall forget the many gospel truths that have been so deeply impressed upon both mind and heart through these series of meetings in having been a member of the Christian Church for forty years formerly. I have nevertheless been made to see, feel and enjoy more exceedingly this gospel as preached by Jesus when here among men, as well as the beauty, simplicity, and sublimity of this Christian religion, and I have a great catalogue of reasons for the great abounding faith I have in it. Few indeed I am led to believe that have more and greater reasons for their faith in the belief and practice of this church, especially as to the laying on of hands, and the healing power through the ordained agencies of the heavenly Father.

We, my wife and I, have been members of this church not quite eighteen months, but have attended it three years, have been members of the Religio over two years. My wife had been seriously afflicted for twenty-seven years with severe cramping spells, fainting and unconsciousness, and had suffered as scarcely any one person ever did. During these years we had moved around over three different states seeking relief in every possible way we could devise. Time and money spent was no object to be considered. Doctors everywhere we went, after trying their skill, pronounced her incurable, and often said could not live three days, and once said not six hours.

One Sunday evening at this church about four months before we became members she had one of these spells in church right in the midst of the sermon. Bro. Bullard was preaching, and a sister suggested—"Why not have her administered to," and I said "I am perfectly willing," so Bro. Bullard did so while yet she was unconscious and did not regain consciousness for fifteen minutes after, and knew nothing of what had been done until she got home an hour after. From that hour to this she has never had even the slightest symptoms of a return of the affliction. All this long suffering, prolonged anxiety, unrest, and multiplied disadvantages to all of our interests has been completely wiped out, we fully believe—to return not.

And why should we not have faith, such as most assuredly we have, that which never can be shaken. We make this statement of facts for the benefit of those who may have doubts to this healing power as proclaimed and practiced by our church. We feel it to be the greatest blessing that ever could have been given us, and none can ever know—save we—how great it has proven to be. Moreover we verily believe we never could have been so perfectly blessed without the means used towards the end that brought such happiness by the relief of suffering, and intense anxiety such as only the Father and we can ever know.

Yet strange it is—as true it is—there are those who are familiar with all these facts as herein stated, in the long suffering, and the final healing, will not believe it to be as it is, and have no faith. But we know and speak with authority, because we are enjoying the blessings that are making our latter days of 81 and 67 the happiest and best of all our lives. And our hearts are abounding with thanksgiving, gratitude, appreciation and love for all that helped to prepare the way for us to receive these great blessings, and our constant song shall be "Blessed, ever blessed, be the name of the Lord from whom all blessings flow."

J. L. Winter.

CORA, Mo., May 6.

Editor Ensign:—Enclosed find check for \$1.00 for which please send me the silent preacher for one year. There are no saints living in this country, that I know of for several miles and I am eager to hear the true gospel once more. I lived in Oklahoma near Fern until last December where there is a nice little band of saints at that place. I was baptized by Elder J. H. Baker, in February 1912. I was the 4th member of that community, but as time rolled on others began to "investigate what was contained in the Scripture and found that we were the ones who had the truth and finally obeyed the gospel. My wife among the rest was convinced that this latter day work was of God and came in with us in the fall of 1912. A short while after we decided to move to Missouri where I now reside.

I am very well satisfied with where I live although I don't have the church privileges that some have at other places but I know that God's protecting care is over us here the same as anywhere.

There are four who have been baptized since I left Fern Bro. and Sr. Pettengill, and Bro. and Sr. Hays who were good neighbors and friends of mine and my heart rejoiced when I received the news that they had enlisted in the army of the Lord and my prayers are that if I never see them on this earth that I may clasp hands with them in heaven.

I want to say if any of the saints anywhere happen in around Cora, Mo., inquire for me at G. M. Spencer's store where I am clerking and you can find me in that way and a hearty welcome awaits you at my home. We will be glad to meet any saints that happen to come this way.

With best regards to all the saints everywhere and asking an interest in all your prayers I am

Your brother in gospel bonds,
Roy C. Fanning.

MOUNDVILLE, Mo., June 7.

Editor Ensign:—To do without this paper would be because I was not able to pay for it. The reading of those fine sermons and also the reading of the letters is interesting to me, knowing as we all do this is all the Savior's truth. Oh, how can we praise his glorious name enough, he is so merciful unto his children in all times of trouble and need. My desire is to do his will in all things and give the Lord the glory and praise for ever more.

Your sister,
Hattie Bennett.

SERMONS AND ARTICLES

JOSEPH SMITH, JUNIOR, AS A TRANSLATOR.
A REVIEW OF THE WORK PUBLISHED BY BISHOP F. S. SPALDING.

"Joseph Smith, jr., as a Translator," is the title of a pamphlet recently published by Right Reverend F. S. Spalding, D. D., Bishop of Utah, representing the Protestant Episcopal Church. This pamphlet is an attempt to discredit the Book of Abraham, and through it the Book of Mormon, and contains the findings of eight prominent students of Egyptology, who have passed upon facsimiles of certain plates appearing in the Book of Abraham.

We have delayed making any extended reference to this book for two reasons: First, because the questions discussed involved a knowledge of the ancient Egyptian language; and second, because the attack was directed primarily against the Utah Mormon Church. However, in regard to the first consideration, we have concluded that what is needed is not so much an expert knowledge of Egyptology as an application of good common sense to the principles involved. And we are not prepared to concede that the worthy bishop has a monopoly of this valuable commodity. In regard to the second consideration, abundant time has been given the representatives of the Utah Church to reply to the attack, and they have not failed to avail themselves of the opportunity.

There remains yet a third consideration which prompts us to write at this time. Though we may not be particularly interested in the fate of the Book of Abraham, yet when any defects that are supposed to have been found in it are used as a basis for an argument that the Book of Mormon is of spurious origin, the matter becomes one of common interest to all believers in the divine origin of the Book of Mormon. They may not be interested in the Book of Abraham particularly, but they are interested in the arguments based upon these supposed defects.

HISTORY OF BOOK OF ABRAHAM.

The history of the Book of Abraham (which book has been published by the Utah Church, as a part of the *Pearl of Great Price*, originally having appeared in *Times and Seasons*, March 1 and 15, and May 16, 1842), is thus presented by Bishop Spalding in his pamphlet, the quotation being from the history of Joseph Smith:

On the third of July, Michael H. Chandler came to Kirtland to exhibit some Egyptian Mummies. There were four human figures together with some two or three rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters and I gave him the interpretation, and like a gentleman, he gave me the following certificate:

"KIRTLAND, July 6, 1835.

"This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, jr., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, jr., to correspond in the most minute matters.

"Michael H. Chandler,

"Traveling with and Proprietor of Egyptian Mummies." Soon after this, some of the Saints at Kirtland purchased the mummies and papyrus, a description of which will appear hereafter, and with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters of hieroglyphic, and much to our joy, found that one of the rolls contained the writing of Abraham, another the writing of Joseph of Egypt, etc.

We understand that the rolls of hieroglyphics mentioned in this extract, together with the mummies, were afterward placed in a museum in Chicago, where they were destroyed by the great fire of 1871, so that the original text from which the Book of Abraham was translated is not now in existence. However, there were certain facsimiles made from plates or drawings which accompanied these rolls, which were published in the *Times and Seasons* in connection with the text of the Book of Abraham, and to these drawings Joseph Smith appended an explanation of their meaning. These facsimiles, three in number, Bishop Spalding has submitted to eight well-known students of the ancient Egyptian language. These students are: Doctor A. H. Sayce, Oxford, England; Doctor W. M. Flinders Petrie, London University; James H. Breasted, Ph. D., Haskell Oriental Museum, University of Chicago; Doctor Arthur C. Mace, Assistant Curator, Metropolitan Museum of Art, New York; Doctor John Peters, University of Pennsylvania, in charge of expedition to Babylonia, 1888-1895; Reverend Pro-

fessor C. A. B. Mercer, Ph. D., Western Theological Seminary, Custodian Hibbard Collection; Doctor Edward Meyer, University of Berlin; Doctor Friedrich Freiherr Von Bissing, Professor of Egyptology in the University of Munich.

These savants are unanimous in rejecting the idea that Joseph's translation or explanation of the plates is correct, but do not agree among themselves as to the correct translation.

BISHOP SPALDING'S WORK UNIQUE.

Bishop Spalding's approach to the subject under consideration is unique, in that he admits for argument's sake the existence of the plates from which the Book of Mormon was translated; but he proposes to challenge the correctness of the translation, by attempting to prove that Joseph Smith was not a competent translator of ancient languages, and attempts to support that argument by the case in point, that of the Book of Abraham. He is also unique in his treatment of the question, in that he approaches it with an apparent spirit of fairness and candor, and avoids all personalities and low reflections upon the life and character of Joseph Smith and his parents and associates, which have been so disgusting and prominent a feature of "Mormon exposes," in years past. In fact, he says:

Those who attacked the Mormons felt moved to publish everything they could discover or invent to the discredit of "Joe Smith" and his parents, while those who believed in him replied with a partisan record of virtues of life, and miracles of power.

And he pays Latter Day Saints the following tribute,

A rather careful reading of the controversy leads this writer to the conclusion that the Latter Day Saints set an example of dignity and courtesy which their opponents rarely followed.

He also has this to say about the Book of Mormon:

If the Book of Mormon is true, it is, next to the Bible, the most important book in the world. This fact has been appreciated by the members of the Church of Jesus Christ of Latter Day Saints and by them alone. . . . On the other hand it is inexcusable that the book has never had the serious examination which its importance demands.

He confines himself closely to his effort to discredit the Book of Abraham, and assuming himself to be successful in that work, bases upon his supposed success the argument that the Book of Mormon is equally unworthy of acceptance as a divinely inspired record.

OUR POSITION.

In considering this little pamphlet we shall take the position that the worthy bishop has not been entirely successful in his effort to discredit the Book of Abraham; and second that even if he were entirely successful in his effort to discredit the Book of Abraham, that fact would not affect the Book of Mormon in the least.

The Book of Mormon must be considered upon its individual merits. Whether the Book of Abraham stands or falls, it can not materially affect the fate of the Book of Mormon.

The Book of Mormon was a divine revelation, and Joseph Smith's ability to translate it was a divine gift. He did not study it out, or work out an alphabet or attempt to get at its meaning by the ordinary mental processes of study in an attempt to interpret from one language to another.

The case of the Book of Abraham was quite different. Bishop Spalding himself quotes Joseph Smith as saying:

The remainder of the month, I was continually engaged in translating an alphabet to the Book of Abraham and arranging a grammar of the Egyptian Language as practiced by the ancients.

This is taken from his diary, and we find another entry as follows:

Tuesday, 17, exhibited the alphabet of the ancient records to Mr. Holmes and some others. Went with him to F. G. Williams to see the mummies.—Church History, vol. 1, p. 605.

This shows conclusively that Joseph Smith had studied out an alphabet and a grammar, with the aid of which he believed himself to be capable of reading the Egyptian language. In fact this occurred at the very time when the "School of Elders," at Kirtland, with Joseph Smith at the head, was engaged in a study of the ancient languages.

DOCTOR BISSING'S VIEWPOINT.

Doctor Bissing, of the University of Munich, one of the authorities quoted by Bishop Spalding, seems to share this view with us. He says that he has been interested for a long time in Joseph Smith's supposed translation of Egyptian texts, and adds:

A careful study has convinced me that Smith probably believed seriously to have deciphered the ancient hieroglyph-

ics, but he utterly failed. . . . He probably used Athenaeus Kircher the Jesuit's work, and there found a method of reading the old Egyptian signs very much like his own.—Joseph Smith, Jr., As a Translator, pp. 30, 31.

Kircher (or Kircher), who lived 1601-1680, was professor of mathematics, philosophy and Oriental languages at the University of Wurzburg. He was one of the pioneers in an effort to unravel the mystery of the ancient Egyptian language, his work along that line now being discredited.

We use this simply to indicate that it was possible for Joseph Smith in 1835 to have worked out a system by which he seriously believed himself capable of translating ancient Egyptian hieroglyphics. Bishop Spalding's own witness seems to conclude that Joseph Smith professed to have studied these things out, instead of claiming to translate by virtue of a divine gift, as in the case of the Book of Mormon, and that he was honest and serious in the matter.

BOOK OF ABRAHAM MUST STAND ON ITS OWN MERITS.

The Utah people have accepted the Book of Abraham as a divine production and have regarded the *Pearl of Great Price*, in which it is published, as one of their standard church books.

The Reorganized Church has never indorsed the Book of Abraham or accepted it as a standard church work, and has never seen any reason to regard its translation as anything more than a human performance. Consequently the bishop's attack strikes us at a different angle, and we are not particularly concerned with its effect upon the Book of Abraham. Even if he is successful in proving that Joseph Smith's translation is unreliable, that does not affect the Book of Mormon.

In his attempt to get at the Book of Mormon in a roundabout way, he has gone so far around that apparently he has lost his connections.

The Book of Abraham was not adopted by the church in the days of Joseph Smith, or put upon the plane that was accorded to the Book of Mormon and the Doctrine and Covenants. The only language that we are aware of that could be construed to indicate that it was regarded by Joseph Smith as a revelation is that quoted by Bishop Spalding in which he says: "Truly we can say the Lord is beginning to reveal the abundance of peace and truth."

This may or may not have been intended to apply to the Book of Abraham. And even if intended to so apply, he may have had in mind truths which he believed that he had been able to study out of this ancient record with the aid of the alphabet and grammar which he had arranged.

If he was unsuccessful in his attempt as a student to unravel the Egyptian language, he was only one of many who were equally unsuccessful. But his failure as a man in his very human effort to study out this record does not prove that the Lord made any failure in revealing the Book of Mormon and directing in its translation.

HUMAN ERRORS VERSUS DIVINE REVELATIONS.

The Apostle Paul received certain divine manifestations, and the revelation of the divinity of Jesus Christ was granted to him in his remarkable vision upon the road to Damascus. At a later date the apostle studied out certain matters and reached conclusions, particularly upon the question of marriage, which he says in his epistles were not directed by the Spirit and were not given him of God. Proof that the Apostle Paul was wrong as a man in the conclusions that he studied out would not in any way discredit the truthfulness of that which he had received by divine revelation.

OUR WORK NOT TO BE OVERTHROWN SO EASILY.

We must remind Bishop Spalding that the fate of that which the world chooses to term "*Mormonism*," is not to be determined by the findings of eight scientists. If religions were thus to be disposed of we fear that many of the great central truths of Christianity would soon be overthrown.

Would it not be possible to secure the opinions of eight leading scientists who would affirm that there is no evidence to support our belief in the resurrection of Jesus, and that belief in that great event is belief in that which is contrary to the ordinary processes of nature? In fact, on similar authority many people have asked us to abandon our belief in the Bible as an inspired record.

Bishop Spalding does not permit the conclusions of certain scientists to overthrow his belief in Christianity, but goes calmly on representing one of the great "Christian" denominations.

While due respect should be accorded to the findings of science, and we have no word to say against scholarship and learning, we shall go steadily on, like Bishop Spalding, pursuing the even

tenor of our ways. The church that we represent rests upon foundation stones of truth that these scientists have never touched.

There is a cloud of witnesses affirming the truthfulness of the great latter day work that is not to be affrighted and dispersed by the findings of eight men on an isolated work that has no vital connection with the church and her teachings.

"AN ACT TO ABOLISH DIVERSITY OF OPINION."

We now approach the proposition that the bishop is not entirely successful in his attempt to discredit the Book of Abraham. His critics find many flaws in the findings of eight scientists, some of which are of considerable importance.

King Henry VIII, spiritual head of the Episcopal Church, at one time caused an act to pass Parliament, entitled, "An act to abolish diversity of opinion."

Bishop Spalding evinces a desire to resurrect this old act of Parliament, and would have all Latter Day Saints immediately conform to the opinion held by himself and his eight scientists. But alas, so great is the perversity of humanity, he can not enforce King Henry's will even among his little group of scientists. Even there, that horrid and detestable thing, "diversity of opinion," creeps in.

Herewith we reproduce the first of the three cuts submitted to these students of Egyptology.



Doctor Petrie says that this is an embalming scene; Doctor Breasted says it is a resurrection scene. Doctor Myer thinks the reclining figure is a cadaver; Doctor Bissing sees in it the rising god Osiris. Doctor Breasted thinks the bird represents Isis; Doctor Petrie says it is the soul of the dead man; we suggest still another interpretation, see context.

Joseph Smith says that this represents an attempt by an idolatrous Egyptian priest to offer Abraham as a sacrifice.

Doctor Petrie says that it is an *embalming scene*. "The well-known scene of Anubis preparing the body of the dead man."

With this Doctor Peters agrees, saying that the plate "represents an embalmer preparing a body for burial."

But Doctor Breasted says that it represents a *resurrection scene*, "Osiris rising from the dead."

WHEN DOCTORS DISAGREE.

When doctors disagree, who shall decide? If Doctor Breasted has a right to differ from the learned Doctors Petrie and Peters, Joseph Smith had a right to differ from all three. It can not be both an *embalming scene* and a *resurrection scene*; *one* must be wrong; perhaps *both* are wrong. Until this matter is settled among the doctors we may venture the opinion that Joseph Smith may be right, and that it is neither an *embalming scene* nor a *resurrection scene*, but a *sacrificial scene*.

Referring to figure 2 in this plate, Doctor Petrie, of London University, says that it "is the dead person."

Doctor Meyer, of the University of Berlin, says, "The body of the dead lying on a bier (bier)."

Doctor Bissing, of the University of Munich, says, "The dead man is lying on a bier."

But Doctor Breasted, of the University of Chicago, says, "Number 1 depicts a figure reclining on a couch, with a priest officiating and four jars beneath the couch. The reclining figure lifts one foot and both arms. This figure represents Osiris rising from the dead."

When Chicago and Berlin and Munich disagree there is a possibility that Kirtland may be right. Doctor Petrie's *undertaker* becomes Doctor Breasted's *priest* (Joseph Smith also said that it was a priest). The common *corpse* that Doctor Petrie and Doctor Meyer and Doctor Bissing see, is to Doctor Breasted the *God Osiris* rising from the dead. Doctor Breasted's courage in differing from

his infallible colleagues across the waters stiffens the backbone of the trembling layman in the presence of such learning. Here is a possibility for different readings! It is not so clear as we had supposed from the bishop's introduction! We had thought that it was all settled and fixed by concerted action of eight great scientists before whom we should be dumb. But here are differences that require explanation.

If learned Egyptologists of the bishop's own choosing, men who minister ever at the right hand of knowledge, see things so differently that whereas one beholds a cold cadaver where another sees a rising god, we may yet withhold our anathemas from the head of Joseph Smith for having seen in the same figure Abraham lying upon an altar.

HAWK OF HORUS? OR POE'S RAVEN?

The figure marked 1, appearing on this plate, in the form of a bird, is said by Joseph Smith to represent the angel of the Lord.

Doctor Petrie says that it "Is the hawk of Horus."

Doctor Breasted says, "A bird, in which form Isis is represented."

Doctor Meyer says, "The soul in the shape of a bird flying above it."

Dr. Peters says, "The soul (Kos) is flying away in the form of a bird."

Here again we find a wide range of renditions, from Petrie to Peters. We have our choice: The hawk of Horus, Isis in the form of a bird, and the soul of the dead man (dead man or rising God Osiris, which was it?) flying away in the form of a bird. Which shall we take in preference to the explanation offered by Joseph Smith? Which would the good bishop prefer us to choose? An attempt is made by one writer to explain these differences by saying that this remarkable bird might have represented any or all of these things.—a sorry explanation, which if allowed to stand, opens the way for us to insist that the versatile fowl may also have represented that which Joseph Smith says it represented.

But hold, we are seized with another thought! This free expression of divergent opinions emboldens us. This bird may even be Poe's raven. And even now it may be croaking to the good bishop, "Nevermore!"

B. H. Roberts comments upon this conflict of opinion among the scientists, and is reminded of the dialogue between Polonius and Hamlet:

Polonius, the tiresome old courtier, has been sent to bring Prince Hamlet to the presence of his mother, then—
"Hamlet: Do you see yonder cloud that's almost the shape of a camel?"

"Polonius: By the mass, and 'tis like a camel, indeed."

"Hamlet: Methinks it is like a weasel."

"Polonius: It is backed like a weasel."

"Hamlet: Or like a whale?"

"Polonius: Very like a whale."

"Hamlet: Then I will come to my mother by and by."

All right, bishop, for one, I will change my belief in Joseph Smith's translation of these Egyptian plates, "by and by," perhaps, but it will not be until there is more harmony among your Egyptologists.

POSSIBLE PREJUDICE AND HASTE.

Other features to be considered are possible prejudice and lack of careful consideration. We have no copies of Bishop Spalding's letters to these men, so do not know his method of presentation. Even scientists are human, and the scientific mind is not always free from prejudices.

It develops, for instance, that though Doctor Peters is set down as of the University of Pennsylvania, he has, in fact, not been connected with the University for about twenty years past, and is now rector of Saint Michaels Church, in New York City. This is the same church that is represented by the Right Reverend Bishop Spalding.

We would have more respect for the decision of Doctor John Peters, of the University of Pennsylvania, in this matter, than for that of the Reverend John Peters of Saint Michaels Church. For Reverend John Peters of Saint Michaels Church is a leading representative of one of the great churches whose enmity Joseph Smith incurred by declaring that their creeds were wrong and an abomination in the sight of God.

Without in the least reflecting upon the good intentions of Reverend Peters, we fear that in this matter it would be impossible for him to prevent his religious right hand from knowing what his scientific left hand was about.

Doctor Von Bissing, of Munich, evidently gave the matter *careful* thought and *respectful* consideration, as he says that he had been interested in it "since a long time," and he concludes that Joseph Smith studied out his interpretation just as any student might have done, and that he was serious

and honest in the belief that his interpretation was genuine and correct.

But others of this group of Egyptologists, we greatly fear, dismissed the matter with greater haste and contempt than was consistent. Doctor Mace gives it one paragraph of fourteen lines, three more than it receives from Doctor Sayce. Doctor Mace says, "Joseph Smith's interpretation of these cuts is a farrago of nonsense from beginning to end."

This is strangely like the spirit of E. D. Howe, who says of the Book of Mormon, "The God of heaven, that all-wise Being, could never have delivered such a farrago of nonsense to the world."—Howe's work, p. 19.

The appearance of this rather unusual phrase, "a farrago of nonsense," may not indicate that Doctor Mace drew his conclusions from E. D. Howe, though if these two sentences so nearly identical were to be found in the Book of Mormon and the Manuscript Found it would confirm many in the belief that Solomon Spalding was indeed the author of the Book of Mormon.

CONCLUSION.

To recapitulate: There is no vital connection between the Book of Abraham and the Book of Mormon. The power to translate the Book of Mormon was a divine gift, and the translation went on with the aid of the Urim and Thummim. There is nothing to indicate that divine help was even claimed in the translation of the Book of Abraham, certainly the Urim and Thummim was not used. Everything thus far brought to light indicates that Joseph Smith went at this work as any man might have done, in connection with his studies of ancient languages. Though it were to be demonstrated that his translation of the Book of Abraham is utterly unreliable, the Book of Mormon would not be affected. But because of possible haste and prejudice, and because of the contradictory readings returned by these eight scientists, we are not prepared to concede that the bishop has carried his point even to the extent of discrediting the Book of Abraham.

Again, there are thousands of evidences supporting the great latter day work that are not touched, and cannot be touched by a scientific consideration of an isolated fragment of translation having no vital connection with the work in general and forming no part of the church system of belief. Indeed, great though our regard for science is, we cannot conceive of any condition arising under which the verdict of eight scientists upon a given question could overthrow this work.

Elbert A. Smith.

THE BEAUTY OF STRENGTH.

In a recent issue of the daily paper we read an account of a fight between the governor of one of our states, and a leading newspaper man of the same state, as we glanced at the head lines we thought the conflict was necessarily one of the mental or literary combats into which men frequently indulge, but upon closer perusal discovered the conflict was a hand to hand encounter wherein brute strength became the predominating power, and we wondered man or brutes, which? And then we reasoned if their manly traits of character would have asserted themselves, and manly methods would have been employed in attempting to settle the bone of contention between them, how easily it might have been? but in the absence of these things we could only conclude, that at best these men were far below the standard set for them by the master of men.

This however is suggestive of thought, and if we may be able to learn the lesson therein it may assist us in building better and wiser as we pass along the pathway of life.

Strength may be defined in a variety of ways, but the thought we wish to get out of it at present is that which is associated with character—"strength of character is the thought that is paramount."

One may have the physical strength of a Samson, or he may have the intellectual power of an Edison or the oratorical power of a Bryan, and yet if he has nothing more he is far from being strong in character.—Strength of character does not denote brute force, on the contrary it denotes humility, meekness, and love.

In our younger days we heard much said of brave men, brave deeds, and great heroes, and we then thought for one to be brave he must of necessity do something desperate, brave deeds to us became the synonym of animal force, and a hero was one who had fought battles, conquered men and nations, and had made an outward dis-

play of his skill and physical endurance; but we have changed our mind in regard to this matter, and with Paul can say: "When I was a child I thought as a child, I spake as a child, and understood as a child, but when I became a man I put away childish things."

Today the brave man—to us—is the one who is ready and willing to stand on the side of the right at all hazards, who will not compromise truth or virtue, and who will not permit worldly pomp or favor, riches, honor, or any other thing to remove him from the cause of justice, and right, and who will speak the truth at all times e'en though at times it seems to be to his hurt.

Christ portrays to the world the strongest type of character that has ever graced the footstool, and it may also be said the bravest man was he who gave his life for humanity, so to get a correct conception of this matter it becomes us to examine his life a little. First we see him shouldering the fleshly passions and inclinations by his prolonged fast of forty days. Next we see him overcoming and subduing personal ambitions, when he so ably answered the tempter with "it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and "thou shalt worship the Lord thy God, and him only shalt thou serve." We trace his life a little further and we see him mute under the tongue of slander, serene under the fire of oppression and persecution, and when vilely reproached and smitten he held his peace. He was ready to pray for the pardon of those who took his life, and shed tears of love and pity for those who rejected him and set him at naught.

This denotes the life of a hero, a brave man, a strong character!

The advice of Paul was: "Finally, brethren, be strong in the Lord and in the power of his might."

To be strong in the Lord suggests the putting on of his character, becoming like him in spirit, and reflecting the light of his truth.

If we have the strength of the Lord we will be humble, kind, compassionate, loving, gentle, easily entreated, and very sympathetic. Never given to ridicule, not soon angry, never complaining, without malice or jealousy, in all things preferring others, hence unselfish, generous and meek.

This blessed heritage may be the happy allotment of any one who is ready and willing to possess it, this strength cannot be acquired through selfish means, neither can it be purchased with money, but it can be acquired by every lover of virtue and purity, it is given to every one who seeks it and it adorns the lives of rich and poor alike whose hearts are pure and whose spirit is contrite.

Then Christ being a type of what man ought to be, we may conclude that if more of the animal is beheld in the life and actions of humanity, than there is Christ in them, they are at best living far beneath their privileges and it is only as the Christ nature is put on that the animal nature will disappear.

As individuals then where do we stand, have we sufficient strength of character to lead us on to that place of service in life that will enable us to lay down our lives for others? If we are not there we are lacking in that strength of beauty, that was found in the man of Galilee.

The beauty of the strength of Christ rests in this, that he never did a wrong thing, so in like manner if we put on his strength we will always be found on the side of right, and the ever penetrating love of the Divine will garnish our peaceful abode.
One of the Disciples.

THE HOPE OF THE JEW

It is undeniable that the hopes, if not the expectations, of the Zionists have been raised by the possibilities that might result from the present trouble in Turkey. Anything that would relax the Mohammedan grasp on Palestine would be welcomed.

If the Turk should be turned out of Europe, might not he be persuaded to sell the ancient Holy Land to the "chosen people"? This is the dream which is now agitating the Zionists. Israel Zangwill the famous author, and one of the leaders of his race, does not regard the situation with optimistic eyes as may be gathered from this letter which he sends from England to The Christian Herald:

"Turkey could not sell Palestine without stirring up the whole Mohammedan world, for Jerusalem is also a holy city of Islam. For the same reason she cannot give it away. Naturally, I desire Palestine to become Jewish; but a statement as to Zionist plans and policies should be left to

the recognized leaders of the Zionist movement.

"Israel Zangwill,"

Far End, East Preston, Sussex, England.

Other leaders may be more hopeful; but the attitude as a whole is a waiting one. It would be a glorious reclamation and restoration. Come when it may, it is something to which they all look forward with longing eyes and hopeful hearts as the ultimate realization of the divine promise. The Jew shall yet go back to Palestine.

—Christian Herald.

DEPARTMENT OF Woman's Auxiliary for Social Service

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1417 W. Walnut St., Independence, Mo.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, 1391 W. Walnut St., Independence, Mo.

JAMES 1:27.

The widowed mother of a family of five was deeply discouraged over certain overwhelming circumstances which were closing in about them, and threatening them on every side. She had spent the greater part of one morning in tears and suspense when Sr. Frick came to her with the following poem and article from the *Youth's Companion*. Their themes harmonized so beautifully; and in the reading of them, the picture of this woman left alone to bear the responsibilities of a home—accompanied her thoughts so forcefully that she came to her with them. The mother was greatly strengthened and encouraged by the truths and lesson presented. We are apt to forget the depths of God's love and the fact of His abiding watchcare over us, as we struggle daily to rear our families; and always against more or less adversity. May these "reminders" be as truly refreshing to another!

THROUGH DARK TO LIGHT.

BY NANCY BYRD TURNER.

They have a saying in the Orient,
Age-old, the little bitter legacy
Perchance, of some sad spirit's discontent
That long since ceased to be.
"The more we hope the more we suffer"—so
It counsels wistful age and eager youth,
And to the last, the hearts that harken know
Its word is truth.
Aye, very truth! The more the buried grain
Longs in its darkness for the light of God,
The more it labors up in patient pain
To cleave the prison sod.
The more the chill year years to bring to birth
Blossom and warmth and tender, greenening
thing,
The more it travails sore with storms, till earth
Be fit for spring.
And every prayer on some wild Galilee
Toils at its oars an hour before the day,
And every dream bath some Gethsemane,
Some stone to roll away.
For Faith must kneel and plead till be whole,
And Love must bide its resurrection sky;
That which thou sowest is not quickened, soul
Except it die!
Strive and desire and watch and trust and pray,
Grasp every sweet assurance grace will give,
"The more we hope the more we suffer"—yea,
But so the more we live!

THE BLESSINGS OF HARDSHIP.

All day the weather had been sullen. With the falling darkness, the wind began to blow. By ten o'clock snow as fine as sifted flour was flying before a fierce northern gale. Hurrying home from church, where the evening lesson had been on God's care for the lily and the sparrow, more than one person heard clear, silvery notes borne on the gale—the cheery calls of birds buffeted on the wings of the storm.

The next morning the trees and fences of the town were alive with a chattering army of Lapland longspurs—a bird of the sparrow family. They seemed to have become bewildered in the storm, for many had been killed or wounded by striking buildings and telephone-poles, and some lay frozen

upon the snow-drifts. The tragedy seemed almost to challenge the lesson of the night before. Does God really care for the lily and the sparrow?

Flower seeds are dashed upon the ground by the wind, frozen into the solid ice, submerged by the overflowing river. Their roots contend with poor soil, and even with rocks; the growing stem elbowed up in competition with the weeds that would supplant them; the rain drenches them, the wind racks them, the sun scorches them, hail punnels them, insects attack them. But when at length the flowers burst into bloom, Christ points to them as examples of God's care.

Birds, from the time their eggs are laid until their young are fully grown, must fight the foes that threaten their treasures. Squirrels and jays destroy their eggs; snakes and hawks kill their young. In the autumn food falls, and most birds have to migrate. On the way southward they are beset with peril from exhausting flights, uncertain food supplies, birds of prey, sudden storms, and murderous guns. They run a similar gantlet when they return to us in the spring. But they come back in full song, and Christ points to them as examples of the Heavenly Father's care.

In caring for us, God uses the means that make the strongest manhood. To expect Him to keep us in ease, without testing our faith, proving our courage, enlarging our sympathies, or deepening our love, and without bringing into our lives the hardships, disappointments, doubts, fears, failures, successes, joys, and triumphs that develop the strongest and noblest character, is to forget that the highest creature of God is man, and that the noblest thing in man is tested character.

MISCELLANEOUS

CONFERENCE NOTICES.

ST. LOUIS DISTRICT.—Conference will convene at Lansdowne, Illinois, Saturday, June 14th, for business at 6 p. m. At 2 p. m. the auxiliary work of the Religio and Sunday school will be in charge of the district officers. The matter of holding a reunion in the district this year will come up for action, as per resolution of last conference. Provide your basket lunch as heretofore, and come prepared to enjoy a good conference. Secretaries please forward your reports not later than June 12th.

R. Archibald, Dist. Pres.
C. J. Remington Sec.

SOUTHERN NEBRASKA.—Conference will convene with the Lincoln Branch, July 19th at 9:30 a. m. The ministry are especially requested to bring or send all reports to H. A. Higgins, 1207 3d Corso, Nebraska City, Nebr.

W. M. Self, Pres.

SPRING RIVER DISTRICT.—Conference will meet at Weir, Kansas, July 12th instead of June 14th as per resolution. This by order of district president. Election of officers with other matters to consider. Apostle J. W. Rushton will be present.

Mollie Davis, Sec.

115 W. Jeff. Ave., Pittsburg, Kans.

REUNION NOTICES.

ALABAMA DISTRICT.—Reunion will convene at Pleasant Hill church, August the 8th to 18th two and one-half miles from McKenzie, Ala., and 5 miles from Garland, Ala. A number of good missionaries will be present. Everybody come and partake of the spiritual feast with us.

G. O. Sellers,
A. A. Weaver, Comd.
H. H. Wiggins.

NORTHWESTERN OKLAHOMA.—Reunion will be held at Woodward, from July 5th to 14th. Bro. A. U. Trego, A. H. Mooney and J. H. Baker will act as reunion committee. Saints desiring tents please write them at once. All come who possibly can.

Hubert Case,
T. P. Powell.

CALUMET REUNION.—Will convene at Calumet, Okla., eight miles southwest of Calumet, and eleven miles southeast of Geary, in Dick Sanders' grove, July 18th to 28th. We invite all saints to come who can, and especially appeal to the saints of the Central District to join with us and make one good reunion.

A. W. Sanders is chairman of the reunion committee and will answer enquiries as to tents, board, etc. Write him at Calumet, Okla. There will be a boarding tent, and we expect to reduce the price of board greatly from last year.

Hubert Case,
T. P. Powell.

P. S. The Indians promise to attend this year.

JOINT REUNION.—Northeastern and Northwestern Kansas Districts, will hold their reunion August 29th to September 7th, in the city park, Blue Rapids on the Missouri Pacific and Union Pacific Railroads. The grounds are the finest for reunion purposes, located on the banks of the Blue River, where boating and fishing are ideal, having city water, and electric lights, besides plenty of shade. Meals will be served at reasonable rates. Tents 10x12, \$2.00, 12 x14, \$2.50, mattresses and cots can also be obtained for a small sum. Notify Joseph Arber, at Blue Rapids, Kan., not later than August 1st for tents. Good speakers will be present, including minister in charge—J. W. Rushton, and the missionaries of the two districts. The Auxiliaries will be amply provided for, Sister E. S. McNichols having the general oversight.

F. G. Hedrick, Joseph Arber, J. A. Teeter, W. H. Bivens and Chas. Davis, Com.

EASTERN IOWA.—Joint reunion of the Eastern Iowa, Kewanee, and Nauvoo Districts will be held in Montrose, Iowa, from August 22nd to 31st, inclusive.

Alfred C. Needham, Sec.

NOTICE OF APPOINTMENT.

Notice is hereby given of the appointment of C. Ed Miller to Australia, the First Presidency, Presiding Bishopric and Ministers in Charge concurring in the appointment.
 Frederick M. Smith, Secretary Presidency.

MICHIGAN TWO DAY MEETINGS.

Whittomora.—A three day meeting will be held here beginning July 4th.

Butma.—Two day meeting, July 12th to 13th.

Benley.—Two days meeting July 19th to 20th.

Come prepared for a spiritual feast. Bring well filled baskets to meet the needs of the natural man.
 Geo. W. Burt, Pres. Central Dist.

PRIESTS' QUORUM.

EASTERN MICHIGAN.—Priests of the Eastern Michigan District are requested to meet with the ninth quorum of priests on Sunday, June 22nd, in the afternoon on the reunion grounds at Port Huron, Mich. Come meet with us and we will do you good. If any of the brethren in the district holding the office of priest do not belong to our quorum we would like to see or hear from you.

Ray D. Bennett, Sec. and Treas.
 78 Milwaukee Ave. East, Detroit, Mich.

GRACELAND COLLEGE.

In the realm of politics it is quite frequent for a platform to be presented by a candidate. This is usually done before election, however, and one ordinarily needs a platform on which to get into office. The work of Graceland College is not political in any sense, nor are we a "candidate" for the position. In fact, had we seen it coming in time we might have been able to dodge, but now having not only been elected, but also "inaugurated," it is a good time to lay down a platform of work and purposes.

Several, referring to a speech made at the conference of 1905, have asked us how we have happened to change so much towards the college; as, first to get on the board of trustees and now to assume a greater responsibility of a president. In the first place, we do not claim unchangeability is only a virtue when combined with infallibility; hence we should take the utmost pleasure in changing a position when it is found to be mistaken, and we hope we will always have the courage to do so. In the second place, and purely incidentally, in 1905 we merely claimed that the church had a right to run the college or to close it, and we are still of the same opinion. But we take no special pride, that this is a fact, but merely state it as a fact. We did not then and do not now say it should be closed.

We are entering this work on that distinct platform, that the college belongs to the church, and not to the board of trustees or the president of the college. What is past cannot be changed. The future and the present are alone open for progressive work. The past is only important as giving us assistance in directing the future course of the work. Our first and best allegiance is due the church, and then to the college as a part of the church work. Hence, we hope to see the college run in such a manner as both to deserve and secure your enthusiastic interest and support.

We believe we are approaching an era in the work of the church that will require trained minds to a greater extent and in a different way than has been the case in the recent past. In our own institution we can and should direct the instruction, so as to get at the same time such training as is given and is readily accredited in other institutions of learning, and also such philosophical and religious training, as will best fit our students for service in life and to the church. Our educational standards should be placed as high as possible, and maintained there. The work of the college should be extended as rapidly as the needs of the church may deem advisable. We are considering the advisability of taking up extension work, or work with those who are not able to take their studies in residence at the college, but would like to know what demand there is for work of this kind. The expense to the church must be considered, as well as the good to be gained.

As to finances, we are planning to treat the present indebtedness separately so that the tuition and regular income for the year may be first applied to meeting current expenses. Bishop Kelley plans to raise means to assist us in materially reducing the present debt, and this money shall be so used and so reported. It is regrettable that the college cannot be run without a deficit, but at the same time we realize that all schools of college rank must be supported from outside, either by taxation, or by endowments.

As many departments as possible should be and shall be, placed on a self-sustaining basis. With the college work proper this is, however, impossible, as it has not been done and is not done in any institution of college rank. For this reason the support of the church will be needed, but to that support of the church there should be and will be the response on behalf of the board and executive officers of the college of reducing as rapidly as possible the debt by means raised for that purpose and running the work of the college in such a manner as to keep within the annual donations. It is your privilege and you have a right to know how it is being run and why. If you know anything you think needs correcting, let us know; that is what we are here for' to try to run the college for the very best interests of the body and to measure its value by its service to the body and to society.

And in asking for your support, we are not asking for money alone but even more for your interest, and by interest we do not mean blind support, but we will gladly receive intelligent criticism if furnished to us where it will do some good; rather than elsewhere where it cannot help.

We are not convinced that it is best for everyone to come to Graceland College, but we do wish to increase our enrollment and help all whom we possibly can. It is not simply the interest of Graceland College we have at heart, but that of our young people as well, and where work can clearly be done to better advantage elsewhere we shall not hesitate to do so. One member of the faculty, Prof. C. L. Woods' class, has been on leave of absence at the University

of Wisconsin the past year, and another, Prof. F. M. McDowell, will be away this year, at least, at Clark University in order to take advanced work under Dr. G. Stanley Hall. Others of our young people have been encouraged, and have been and are taking more advanced work in other schools. It is the good of the church in the long run, not the making of a showing for this year, and it is the good of the church and not simply to make a special showing of one department at the expense of others that we have at heart. We want those who wish to do serious work and to secure tangible results to prepare themselves for larger service.

We want your moral support; we want your attendance and interest if we can help you or any of yours; we want in due course your financial support and such an expression from you and from you through the conference as to how you will help the college run. We enter upon the work with no set prejudices, but with open mind to consider the best good of all.

The number desiring to work their way through college is so large that we are forced to permit only those to enroll in the industrial department, who need the work in order to attend, and even then the demands are so large that we cannot accommodate all. The board is continually hoping to be able to enlarge the industrial facilities, so as to admit all those who want to work their way through, as well as all those who must. The Sunday school and the Z. R. L. S. have appropriated a limited amount to help needy students through college by loaning them money to be repaid after the close of school work. This work is in charge of special committees, but we hope to see its power increased for good. Business notes and proper securities will have to be given but in such a way as to make it really helpful to those worthy and desirous of having such assistance.

We look for a large enrollment this year. In fact, the college department will certainly show a marked increase. With each one to help, the burden will not be heavy on any one.

If the support of the church is continued even as it has been in the past it will be possible gradually to reduce the present indebtedness. No new buildings or extensive improvements should be undertaken without the approval of the church.

If it succeeds it will be because the student body is aroused, because the Alumni Association is giving the institution their support; because the church is becoming interested and is giving not only money, but moral support and enthusiasm as well. It will take all of this as well as earnest work by the board of trustees and the faculty of the institution, and the support of the general church offices to make it all it should be. The value of the college is not to be measured by its buildings, but must eventually be determined by its student body and graduates, and by its influence for higher educational standards, using that word in the best sense of intelligence, in other words, light and truth.

S. A. Burgess.

PASTORALS.

INDIANAPOLIS, JUNE 5.

To the Saints of Southern Indiana District, Greeting:

Having been appointed bishop's agent for our district, we take this means of acquainting its membership with the needs of the work, and this is an age which deals with facts and figures, we desire to present a few for your consideration.

At the May, 1912, conference, an appeal was made to the minister in charge for more missionary labor, and in harmony with that appeal we have been given three missionaries to labor in our district during the entire year, and two or three others to assist as the needs of the work may demand. We are all aware of the fact that each and every one of us are called into partnership with God and Christ in their great business, the salvation of the world, we are all to be co-laborers in this great project; but do we ever stop to consider the magnitude and importance of it. Southern Indiana, by reason of our residence, is especially entrusted to our care, and we will have to render an accounting of the efforts we have put forth for its salvation.

Our district comprises some 49 counties, with a population of about 1,226,000; also Louisville Ky., with its 224,000, making about a million and half of souls. To accomplish this great task we have engaged, or covenanted to support three missionaries in the field constantly during the year, and we have agreed to support their families while they are laboring for us in the interest of this great work which we all love so well.

Then we have the poor and needy, the unfortunate ones, to care for; and in looking over the field we have estimated that it will cost the district about \$100 per month to meet its obligations this year, \$1,200 for the year; and while it may look like a large amount, it is not so large when divided among our 400 or more membership; about \$3.00 per year per member, a little over 25 cents per month; and, remember, this will keep three missionaries active in the field. We venture the statement that there are a half dozen churches in either Louisville or Indianapolis paying one man double this amount to tickle their itching ears with fables; and a score or more in either place where one man is getting as much, or more, than we ask for the entire work of our district.

Saints, keep these facts and figures before you! Meditate upon them; digest them thoroughly, and in the light of God's revealed word to us, even at the last general conference arise to our duty, impart of our substance to the progress of the work, loosen the hands of God's servants, the missionaries, and we will have a brighter and better year in Southern Indiana District than we have ever known before.

There are many whose names are not yet recorded on our books; we would like to see every name there. All amounts sent in will be promptly receipted, and will be welcomed, be they large or small. Let us manifest our faith by our works and leave the results to our heavenly Father. Trusting that this may be a banner year for the district.

I remain

Your servant for Christ,

Chas. H. Fish, Bishop's agent,

645 W. 29th St., Indianapolis, Ind.

CONFERENCE MINUTES

SOUTHERN INDIANA.—Semi-annual conference convened with the Louisville Ky., Branch at 10:00 a. m., May 17th Elders R. C. Russell and J. W. Metcalf, presiding. Officers reporting: Elders, H. E. Moler, Peter A. Flinn, Chas. H. Fish; Priests, Henry Oliver, E. A. Jaegers, W. N. Hanner, Teachers, Jas. E. Warne, C. N. Maymon; Deacons, Chas. E. Shanks, Francis L. Byrne. The following branches reported: Byrnsville, 84, loss 1; Hope 80, gain 3; Indianapolis 28, gain 6; Louisville 116, gain 12; New Albany, 26, loss 4; Union 42. The Bishop's Agent reported receipts from date of his appointment, November 22, 1912, to May 15, 1913, \$195.65; disbursements, \$139.84; balance on hand, \$55.81. The report was audited and found correct. The district treasurer reported balance on hand at last conference \$4.80; bills allowed, \$2.70, balance \$2.10; expenses since last conference \$1.08, cash on hand, May 17th, \$1.02; the account was audited and found correct. A communication was received from the Hope Branch, Derby, Ind., asking for the district reunion to be held at that place, which request was granted and the date for July 26 to August 3, inclusive. The superintendent of Sunday schools and vice-president of Religio reported the conventions of those organizations and stated the future outlook for both was encouraging. The condition of the New Albany Branch was referred to the district president for investigation. The committee on new district record reported progress and was continued. The resolution of the preceding conference pertaining to members uniting with the nearest branch was amended to read "most convenient branch." The resolution pertaining to reports of the local priesthood was rescinded and the following substituted: "Resolved, That all members of the priesthood who fall to report for two consecutive conferences, without sufficient cause, may be silenced by action of the district conference." On motion general conference resolution No. 312, pertaining to ordinations was endorsed and its provisions extended to cover the Aaronic priesthood in our district. The officers elected for the ensuing year, were: president, J. R. McLain; vice-president, Chas. H. Fish; secretary and treasurer, Edwin Perry. The secretary-treasurer was authorized to correspond with the president of each branch and ask for a collection, upon 5 cents per member, to create a fund to finance the reunion. One of the best features of the conference was the priesthood meeting, at which 13 members of the various offices of the priesthood were present, and much valuable information and instruction was received. The services were well attended and the preaching by Elder R. C. Russell was very instructive and well received. The next conference will be held with the Indianapolis Branch, at call of district president and the minister in charge.

Chas. H. Fish, Sec.

MARRIAGES.

GILDENHAUS-GILLISPIE.—Mr. William Gildenhaus and Sr. Tessie Gillispie were united in marriage Thursday, May 5, 1913, by Elder Fred A. Cool at the home of Dr. and Sr. E. S. McNichols, Atchison, Kansas.

ADDRESSES.

J. M. Baker, City Missionary, 811 East 12 St., Des Moines, Iowa.

J. L. Parker, 813 East 12th street, Des Moines, Iowa.

DIED.

DARK.—Sister Laura Dark of Argentine, Kansas, aged 26 years 2 months and 27 days, died May 30, 1913, baptized December 10, 1893 by Henry Smart. She leaves behind husband, daughter, mother, brother and a sister, and a host of friends. Interment in Argentine cemetery. Funeral sermon by Elder J. C. Foss assisted by Elder Abner Llyd.

WILLIAMS.—LaRue, youngest son of F. M. and Iris Williams was born January 7, 1899 near Wheatland, Mo., was blessed same year by Bro. Sorg. Baptized August 27, 1911 by J. F. Curtis at Rich Hill, Mo., died May 26, 1913, leaving to mourn their loss a mother, two brothers and one sister. Those that have gone on before are a father, two sisters and one brother. Funeral sermon by J. Harry Paxton.

NEWTON.—Sr. Chrilla J. Newton died at Sacramento, California, in the home of her daughter, Mrs. L. M. Daley, May 20, 1913, aged seventy-four years, five months, and five days, after an illness extending over several years. She was born in Illinois, and with her parents crossed the plains, by team, in 1852—settled in Sonoma, Co., California. Married to Sidney R. Cooper in 1859—who passed away in 1888. Three children were born to this union, Dr. E. M. Cooper, of San Francisco, Mrs. E. I. Knox of Rifle, Colorado, and Mrs. L. M. Daley of Sacramento, Cal. In 1896 she married William Newton, who still survives her, also has three children. Funeral at Welta's Undertaking parlors in Santa Rosa, Cal. Sermon by J. D. Stead, prayer by B. N. Fisher.

NICKELSON.—Peter Nickelson was born in Venango Co., Pennsylvania April 20, 1838; moved when 12 years old to McClain Co., Ill., and Kansas in 1857. He served in the 11th Iowa, during the war. Married Miss Sarah Findley to this union was born seven children, three of whom survive. He died June 2, 1913 aged 75 years 1 month and 12 days. Funeral sermon by Lee Quick. Mr. Nickelson was not connected with any church. He was a good moral man and will be rewarded for his good works.

BRUSH.—Jennie M. Brush, departed this life May 30th, 1913, at Huntington Beach, Cal. She was born in Utah in 1864 and with her parents came to San Bernardino when four years old. Three girls and two sons with husband survive to mourn their loss. She united with the church in 1883 being baptized by Heman C. Smith. It is said of her that she was a good and faithful saint to the end. Funeral services held June 2d, in charge of Elder Nathaniel Carmichael, Sermon by V. M. Goodrich.

FOR SALE

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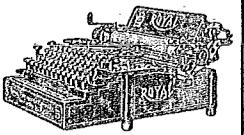
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NO. 25

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W. H. DEAM, BUS. MANAGER

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EDITORIAL

PRAYERS AND ALMS.

Thy prayers and thine alms are come up for a memorial before God.—Acts 10:4.

These angelic words spoken to that righteous gentile, Cornelius, associating alms with prayers as the reason for the wonderful manifestation which led him into a greater knowledge of God and a fuller obedience to his law, are worthy of consideration.

Alms, a term which covers all good works, are associated with prayer by Christ, and very properly too for they are so closely related that one would hardly be effectual without the other. It is only when alms are done to the honor and glory of God that they are able to gain his favor and acknowledgment, and the life that is void of such good works will not be the one to receive immediate recognition when the verbal petition is offered.

The Lord mentions the practice of some to make great display of their deeds of kindness and charity, looking for the praise of men, and of some who for the same reason offered long prayers in the most public places, but of all these he said: "They have their reward." Neither alms nor prayers performed with any other than a true purpose can bring a reward from "the Father who seeth in secret."

David said: "If I regard iniquity in my heart, the Lord will not hear me." To give alms and offer prayers with a view of securing praise and honor of men are based upon an improper motive constituting iniquity which will bar the divine answer. Isaiah wrote to the "sinful nation, a people laden with iniquity," to "bring no more vain oblations," telling them that their incense was an abomination to the Lord, their new moons and sabbaths, the calling of assemblies, and even the solemn meeting, in consequence of which the Lord said: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear."

No amount of good deeds will compensate for sin while the heart is untrue; no number of prayers will secure the divine sanction so long as the soul cherishes evil; but an honest heart having a pure motive will impel both alms and prayers to God and invite recognition. In the case of Cornelius the alms were as effectual as his prayers because they sprang from a pure heart and were prompted by a true love for man. They could not be ignored by God, and coming to him with fervent petitions for greater good he could not refuse an answer.

Prayers which have no good works nor any intention of good works accompanying them, have little justification for reaching the throne of God. The petition of the sinner who stood afar off and said: "God, be merciful to me a sinner," had justification because, while it was without previous good works, there was a recognition of sinfulness and a desire for righteousness, and an intent to live the better life. The heart was true, Saul of Tarsus too, did evil works but his intent was good. He thought he was doing God service, and it was because of his integrity that God miraculously called him into the way in which his works should harmonize with his desire.

The man who is unwilling to comply with the law of God when he has been made acquainted with it will find it difficult to receive answer to his

prayers, for "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. This shows the necessity for obedience and good works being associated with prayer in order to have divine approval. It brings us very near to the teaching of James that faith without works is dead, and the teaching of Paul regarding works that "whatsoever is not of faith is sin." Rom. 14:23.

The man who lives up to the light which he has received, fearing God and giving alms with devotions and prayers like Cornelius, will be the one who will find access to the throne of mercy and grace, and God will lead him into the greater light, where his life will be made still more useful to the greater blessing of humanity and the honor of God. Perfection of character is not the divine requirement for recognition and blessing, but purity of purpose, and when that purpose is shown by previous good works it is a guarantee that the recognition and blessing will be granted.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 5.

THE ATONEMENT.

That Adam, through transgression, fell from a condition of peace and happiness to a condition of death, entailing a like heritage upon all mankind, made necessary an atonement is held by the saints as a Scriptural belief. Since death was passed upon all men, it becomes apparent that any deliverance from it must come from someone of superior power to man, and hence the statement of the Book of Mormon that "it must needs be an infinite atonement."

This infinite atonement made through Jesus Christ who laid down his life that he might bring about the resurrection of all men and make possible a return to God. Without such infinite atonement, death, "the first judgment which came upon man, must needs have remained to an endless duration," and "if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil."

The atonement renders possible the resurrection of all men in harmony with Paul's statement that "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. In this way men are redeemed from the physical death and made free from the power of the great enemy of mankind who would otherwise have held them in eternal bondage. The redemption from spiritual death however is made dependent upon the co-operation of men individually, and which comes "because of repentance," and the "time cometh when none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent."

Little children having been redeemed through the atonement from the physical death, being without sin are also thereby redeemed from spiritual death, and should they die in their innocence are saved in the celestial kingdom of God. "And where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement . . . and they are restored to that God who gave them breath." 2 Nephi 6:53. "Little children are holy, being sanctified through the atonement of Jesus Christ." D. C. 74:3.

Thus appears the necessity for Christ's coming to the earth, his death, and resurrection, and the gospel plan by obedience to which men are prepared for the full redemption made possible through Christ's atonement. Without that atonement no man's body could be redeemed from the grave, nor his Spirit from the bondage of Satan, and man must have forever remained in a state of physical and spiritual death.

A DIFFERENT VIEW.

With an impersonal God, an immortal Christ, and no personal devil, the Christian Science view of the atonement must of necessity be quite different from the foregoing. As has been previously done we let Science and Health speak for itself.

"Atonement is the exemplification of man's unity with God, whereby he reflects divine Truth, Life, and Love." p. 323.

This definition puts every man's atonement in his own hands to work out for himself regardless of the Son of God, and this is further shown in the following:

Jesus aided in reconciling man to God, only by giving man a truer sense of Love, the divine Principle of his teachings. p. 324.

The efficacy of the crucifixion lies in the practical effect and goodness it demonstrated for mankind. p. 329.

The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon "the accursed tree" than it was flowing in his veins. p. 330.

One sacrifice, however great, is insufficient to pay the debt of sin. p. 328.

It is vain and selfish to stand still and pray, expecting because of another's goodness, suffering, and triumph, that we shall thus reach his harmony and reward. p. 326.

Final deliverance from error . . . is neither reached through paths of flowers, nor pinning one's faith to another's vicarious effort. p. 327.

In these quotations the author sets forth the view that Jesus lived in unity with God, which is "divine principle," but the at-one-ment, including the shedding of his blood and his resurrection, have no further effect upon mankind than to set an example of love, by which every man can attain unity with this "Principle" called God. In Christian Science Christ's "vicarious effort" brought no "final deliverance from error;" the shedding of his "material blood" had no efficacy "to cleanse from sin;" his great sacrifice could not pay the debt of sin. He was only a man who reflected "divine Truth, Life, and Love," by his "exemplification of man's unity with God."

This doctrine of the atonement is not strange when it is considered that evil is not real but merely "the absence of Good" and that "there is no power in evil." p. 80. "The nothingness of evil" is advocated, (p. 189), and on page 206 it is said "there is no evil." With no reality to evil, there cannot be much reality to the "fall of man, so that there is no need of "an infinite atonement" but every man can put himself into harmony with God, which is defined as "Principle."

It is further said that "the atonement is a hard problem in theology; but its more reasonable explanation is, that suffering is an error of sinful sense which Truth destroys," (p. 328) by which we conclude that Jesus being free from sin and in perfect accord with Truth, knew no suffering either in life or in death.

The contrast in these doctrines is clear, the one holding to the fall of man by which he lost his dominion in the earth, bringing both spiritual death, (banishment from God) and physical death, (separation of body and spirit) which dual death extended to all the posterity of Adam, and must have been eternal except for the coming into this world of one superior to men, Jesus who was not a son of Adam but the Son of God, and who by entering into the regions of death was able to deliver mankind. By his power he will ultimately restore all men to immortal life in the flesh, but the restoration to spiritual life in the presence of God is brought about through the gospel which requires the co-operation of men in fitting themselves for that condition. Jesus is the author of the gospel and it is through his sacrifice that it is made effectual and operative. Sin and death are acknowledged, but Christ is superior to both and will ultimately destroy them.

The other doctrine of Christian Science declares against the reality of evil, the necessity of a divinely begotten Son of God, his resurrection as an immortal Being, and dispenses with the need of his power of redemption. It holds that health and life are fully within the power of humanity, and Mind as it exists in humanity is supreme for "Mind is God."

(TO BE CONTINUED.)

When Phillips Brooks was going abroad, says the Spectator in the *Outlook*, a friend rallied him about discovering a new religion and bringing it back with him. You had better be careful, Bishop, he said; it might be difficult to get a new religion through the custom house, I think not, observed Mr. Brooks. Any religion popular enough to import would have no duties attached to it.—*The Truth*.

INDEPENDENCE ITEMS.

A touch of real summer weather such as is common to the upper Mississippi Valley has reached this region, and while it is somewhat depressing to some, it is just what is essential for many kinds of crops especially the corn. Rain is much needed.

Elder F. M. Sheehy was the speaker in the morning at the church and Elder H. O. Smith in the evening, both speaking upon the great subject of Faith. We were confirmed in a previous view that the subject of Faith is an inexhaustible one. The afternoon prayermeeting was fairly well attended and brought strength and encouragement to many. The Sunday school is maintaining its interest under the superintendency of Bro. D. J. Kral and his assistants.

At 4:15 the Woman's Auxiliary held its meeting and discussed the relationship of the present styles of women's dress and morals—a subject which has gained some prominence of late throughout the civilized nations.

The saints of Independence and the community at large owe a full vote of appreciation to Bro. William Cook the faithful care-taker of the church and its environs for the attractive array of flowers and plants which adorn the church yard and the general appearance of neatness over the lawns. Through Bro. Cook's diligent labors the church home is made a place of delight and joy as to earthly things, giving an environment favorable to the enjoyment of the still higher spiritual blessings.

On Tuesday morning a meeting was held of the children and workers of the Vacation Bible School at the church in charge of G. E. Harrington. 48 were enrolled and it was said that the prospects were for at least 250. An excellent talk was given by Bro. LaRue and about nine offered their services as teachers. The school will not begin till July.

The general priesthood quarterly meeting was held Monday evening at which Bro. C. D. Carson gave a lecture on Physiology and Hygiene followed by general discussion. The brethren took a lively interest in the subject and many good points were brought out.

Members returning from the Religio convention held at Perle Springs last Saturday and Sunday report an excellent convention. A good number of delegates were present.

An excellent concert was given on Tuesday evening by the Sunday school orchestra under the direction of Bro. Arthur Mills. It was assisted by the choir, and several violin numbers were rendered by Prof. Paul Rader of Kansas City. This is the closing work of Bro. Mills who soon goes to take charge of the church work at Denver.

INDEPENDENCE, SECOND BRANCH.

The sun rose in all his splendor, on the morning of June 15th, and gave new lease to life, inspiring a new determined effort to live nearer, and do more for the Lord's work.

Sunday school had an attendance of 182, about 100 short of the usual attendance, the reason for this can be more easily explained by the absent ones. The collection was \$5.60.

The presiding teacher, Bro. P. A. Sherman was the speaker for the morning service, and it must be said for him, he did well. Timely admonitions were given, and if heeded will redound to the glory of God, in that a greater unity will prevail.

At the evening service Bro. W. E. Peak was the speaker, and one will be sure that he is in condition to assist in the work for Zion before he attempts to do so for we were given to understand that without the necessary qualifications as described in Doctrine and Covenants; the work had better be left to some one else.

A social was held on Monday evening by the "Sunshine Band" at the corner of College and Hayward streets which proved to be a success.

W. S. L.

SAINT LOUIS, MO.

The morning of the 8th, Sr. S. R. Burgess gave a splendid talk to the Sunday school, comparing the young people of ancient Israel with those of today, and admonishing our young to not do as those of old, and be led away by the pleasures of the world. Another feature of the session was a song—171 of Zion's Praises, by the teachers.

Bro. Reeves delivered the morning sermon reading from 1st John 5th chapter.

Bro. Hoxie our general chorister materially assisted with his beautiful violin solos, also his playing accompanied by the organ was appreciated by the singers.

At the 6:30 o'clock prayer service the ordination of five of our young men took place. Bro. Chas. Tanner was ordained a priest, R. Lloyd, priest, H. C. Burgess, priest, W. Cowlishaw, teacher, and Frank Smith, deacon.

At our regular branch branch business meeting the following were elected: president, T. J. Elliott; presiding priest, G. S. Trowbridge; presiding teacher, Geo. Reeves; presiding deacon, R. Lloyd; library board, Anna DeJong; correspondent, the undersigned.

Bro. Archibald preached the evening sermon June 8th, reading from 1 Cor. 1:1, 18 his text being the 21st verse.

The district conference, Sunday school, and Religio conventions were held in Landsdowne, June 14th and 15th; Have not heard particulars.

Sr. Holesworth has passed through a very serious operation and is to remain in the hospital for some time. She is truly a sister of trials and we should remember her in sincere prayer for an early recovery and that she be spared for her son and daughter. She has been helped through administration and we trust God will comfort and give her faith.

Bro. Betts, Sr., of Belleville, though some better is still in need of our faith and prayers.

Elizabeth Patterson.

KANSAS CITY, MO., SECOND BRANCH.

Since the last report from this branch we have increased in numbers but not in attendance. Those of our number whom the cold weather of last winter affected seem to suffer in the same way from the heat now, but those who do make the effort to meet together often are blessed and rewarded for the effort as our meetings are all interesting and instruct-

ive, especially the prayer meeting. The will of the Lord is frequently made known to us in the gifts of prophecy and tongues and the good Spirit is always with us in our meeting.

We have gained eight by baptism and ten by letter but quite a few of our members have moved away, especially some of our active workers, but the other branches in the city will gain by their presence as active workers will make their presence known and felt, those who want a field of labor can find it anywhere.

The first Sunday of this month was given to the children as their day, and was a pleasant and profitable one. In the afternoon five children was baptized and the confirmation that followed was beautiful. A splendid program was rendered in the evening by the primaries, only six adults taking part. Bro. E. W. Lloyd and Sr. Margaret Robertson will continue their excellent work in presiding over the Sunday school while Bro. Will Hott and Sr. Tyra Lloyd will act in the same capacity for the Religio.

Quite a few are sick and the elders are busy every evening almost, going to administer, several have received great blessings from the Lord through this ordinance. Cottage prayer meetings are held where the members are not able to come to the house of worship and in this way many are cheered and comforted.

Mrs. Margaret Cleveland.

1316 Circle Ave., June 16th.

SAN FRANCISCO AND OAKLAND.

Bro. F. Lamprey has located his family in Oakland preparatory to himself taking a business trip to China and Japan to purchase lumber peculiar to those countries for a manufacturing establishment here; he will be absent about four months.

In the city the morning speaker was Bro. G. S. Lincoln and at night Bro. J. A. Saxe the pastor occupied—who also visited Irvington in the morning and held a spiritual meeting with the remnant residing there. In Oakland the pastor spoke morning and evening; the services were good as were the auxiliaries.

Bro. Paul Hanson spent a few days in the city, spending Sunday at Windsor and Santa Rosa, the latter place where he held a debate with Eld. Love of the non-progs. He started east Monday before we knew he was on our coast. We didn't like it Paul but we will try and "folerate" it.

Bro. C. A. Parkin was at Windsor and Santa Rosa Sunday in gospel work. Bro. Harry Lupper sang for the San Jose saints Sunday cheering them with his musical talent. Provision has been made for a supply of the best water in the country for our reunion at Irvington.

Bro. C. W. Deuel recently baptized two at Delano. Bro. Archie Wiles and wife also blessed two bright children. Bro. Wiles is a promising adjunct to the work.

J. M. Terry.

Oakland, Cal., 1202 14th st.

June 12.

QUINDARO BRANCH, KANSAS CITY, KAS.

We have been having some good sermons by visiting brethren. Three weeks ago Elder Essig from the Second Kansas City Branch delivered a fine discourse. Last Sunday morning Bro. Naoy occupied.

In the evening the children's program was rendered. A large audience was present and the program although short was good. The church was decorated with roses and asparagus.

Monday evening the 19th the teacher's quorum met. Bro. George E. Harrington being present.

Bro. C. Barron is starting up the work again at 19th and Tracy, among our colored brethren. The present outlook indicates a large ingathering.

Bro. P. A. Harrison who has been away almost a year is back again; the children are much interested in his short talks at the Religio.

Our pastor Bro. D. E. Hough in doing some preaching at the Market Square with good interest.

Two weeks ago at the morning hour, our presiding teacher gave us some very good instructions.

Bro. James Kaplinger has been doing some outside preaching with good liberty. We have been having some sickness but thanks to our heavenly Father all are getting better.

Dr. Theo. F. Clark of the Chiropractic Institute. Will give a lecture at our church Thursday night of this week on the subject of Scientific Discoveries.

Sr. Carrie Baron.

SHALL WE QUIT?

At a regular meeting of the local branch of The Woman's League of the National Daily Vacation Bible School Association, held in the Y. W. C. A. rooms, Kansas City, Mo., June 9, 1913, the following resolution was offered by the executive committee and unanimously carried by the league. "Resolved that membership in this league be refused to members of the Mormon, or the Latter Day Saints Church."

Brother O. K. Fry, President of the Men's League, of Independence, Mo., was present with myself when this action was taken. Brother Fry, had a few minutes previous, upon invitation from the chair, given an account of the Bible school work in our church in Philadelphia, where he had co-laborated with the other churches in the National League.

One week previous to this date Brother W. E. LaRue had presented an intensely interesting account of his excellent work in the Vacation Bible school during his pastorate in New York.

When the local was organized the nominating committee had placed my name on the Men's Advisory committee and I had been accepted as such with others. I have withdrawn my name from this committee. Membership on this committee does not require membership in the League. The fee for membership was returned to me.

After this meeting, a lady told us that the women of all the evangelical churches were studying the Latter Day Saints religion and using as a text book, "Mormonism the Islam

of America," by Rev. Bruce Kinney. This lady said, "The women of Kansas City are more wide awake in the cause of Christ than those of other cities where the Latter Day Saints had been allowed to participate in the work of the League." She said there were two principals upon which our rejection was based; these principals are, "Present direct revelation from God," and "Joseph Smith as a prophet of God." She also told us that she had two daughters, who had applied to the League for positions as teachers in the Bible schools; but that she would not want them to teach in any school where there were Latter Day Saints.

John C. Grainger.

THE ROUND TABLE.

Are the Latter Day Saints as a body opposed to the preaching of the gospel by women?

Neither the Bible nor other authoritative Scriptures of the church make any provision for women ministering in any official capacity in the gospel, and the church has never seen fit to appoint women for that work. We do not mean by this however that there is nothing that women can do in the church, for "all are called according to the gifts and callings of God unto them," and there are many lines of work that only the mothers and sisters can do as they should be done, but these do not lie in the work of the priesthood in preaching and ministering in the ordinances.

What is the authority for priests in your church?

The immediate authority is the same as for the existence of the church itself, viz., the command of God. A revelation given in 1830 providing for the organization of the church named the office as one to have place in the church and defined the duties belonging thereto. See Doctrine and Covenants 17:8,10. Another reason is that under the general rule followed by this church that a man must be called of God to justify ordination to various offices men are frequently called to the office of priest by the Holy Ghost. Dr. Smith in his Bible dictionary says that it was held "that the old classification of the high-priests, priests, and Levites, was reproduced in the bishops, priests, and deacons of the Christian church," which gives us to understand that priests were in the New Testament church. He says further that "Timothy and Titus had probably no distinctive title, but it is impossible to read the epistles addressed to them without seeing that they had an authority superior to that of the ordinary bishops or priests." This associates the office of priest with that of bishop, just as the revelations to the church do, which make the bishopric the presidency of the Aaronic priesthood which includes the priests. The failure of the New Testament to mention the priest's office by name is not proof that the office did not exist in the ancient church.

Will the earth be cleansed by fire when Christ comes? If so will it again be cleansed by fire at the end of the millennial and little season?

The earth will undergo a partial change at the coming of Christ, but we do not understand that it will have its cleansing by fire until after the thousand years and little season. The many references to the burning at Christ's coming refer to the general destruction of the wicked by the various judgments mentioned in other places as famine, sickness, war, earthquake, fire and tempest. Read Isa. 11:4-9; 24:1-15; Isa. 6:15, 16.

What is meant by the statement in Doctrine and Covenants 64:5 "for he that is tithed shall not be burned"?

The burning comes by the judgments which will fall upon the wicked and disobedient. Those who accept the gospel and comply with the whole law will assemble with the people of God being worthy of a place in Zion where they will escape the judgments. The Lord also says in the paragraph referred to that "I will not spare any that remaineth in Babylon," showing that the temporal salvation through obedience and gathering is by the voluntary effort of each individual.

In the statement: "In his humiliation his judgment was taken away," whose judgment is referred to. See Acts 8:33. Please explain.

Christ's. This Scripture was found in Isa. 53:8 where it reads: "He was taken from prison and from judgment," showing that it has reference to Christ being denied a legal trial at the time he was put to death.

What is meant by the wilderness in which Jacob is to flourish as mentioned in Doctrine and Covenants 49:5?

It seems to be a figurative term referring to Israel's present barrenness in the knowledge and righteousness of God. The scattered Israel are to be brought to a knowledge of the gospel and through obedience will bring forth the fruits of righteousness, and are to be abundantly blessed of God.

CORRESPONDENCE

JAEPPER, Tenn., May 28.

Editor Ensign—I thought perhaps a few words from C. L. might interest some that read the ENSIGN. I left home at Independence, Mo., the 15th of this month for my field of labor, the southeastern mission, stopping first at Donelson, Ky., where I held a week's meeting, but was rained out the last night. I preached five times to small crowd with excellent liberty, being cared for while there by Dr. J. M. Skaggs and family, who are noble saints indeed and who are always ready to do all they can to build up this great latter day work. They did not forget that it takes money for the elders to travel from one point to another. God will reward them.

It is said we must ask if we receive, knock and it shall be opened unto us, but this does not mean to ask for money, free-will offerings must be given when we feel the impression of the Spirit teaching us to give. God knows better just when one of his servants needs money than any one else. I have never suffered yet for a dollar since I began to travel as a missionary, neither have I peddled my wants and needs to the people where I labor.

From Donelson I came here, where I labored years ago, and found the few saints that live here, seventeen in number, the most of them living as true saints of God, and the Lord is blessing them with his Spirit, keeping them strong in the faith. They too are only too glad to get the opportunity to assist the elders in their work. I shall never forget their kindness to me in all my labors here among them. I began meetings here last Sunday and have preached five times with good liberty, and some interest among outsiders. The saints have been strengthened in the faith of the latter day work. Will start tomorrow for Mobile, Alabama, where arrangements have been made for me to begin meetings Saturday the 31st. This is Bro. H. E. Moler's field and I trust he may pay the saints here a visit this summer some time.

Arrangements are on foot here to purchase a tent another year to help the missionary in his labors. This is a wise move, if it is carried out. It is hard to reach the people here. I trust the saints in Zion will remember that much is depending upon them in the manner of receiving new saints moving to Zion. In my two years of labor here in Zion I met with numbers of saints very much disheartened on account of the cold shoulder turned toward them by some of the saints. We should be always ready to show a warm feeling for a saint of God, and we ought to treat all as brethren and sisters in the faith.

People are gathering to Zion from different countries, their ways are different, but in Zion we are expected to become one. Why not begin to reach that point now? May we all learn our duty and labor together to build up Zion. Am still in the faith.

C. L. Snow.

MAPLETON, Kan., June 4.

Editor Ensign—I met with the saints at Ft. Scott, Kas., May 17th and 18th and had good meetings and enjoyed the stay with them. We went from there to Heffer, Kas., preached thirteen times at a school house about five miles out. There is a little band of saints, seven in all, who did all they could to make the meeting a success; we had good crowds and good interest.

The saints with the help of their neighbors are running a Sunday school and are getting the work before the people. I was called home Monday to preach the funeral of Sr. Elithorpe's father.

Summer has come again with her intense heat and the pass word is "we need rain. I will say to those that want preaching we will do the best we can do to reach you. May Lord bless all is my prayer.

Your brother,
Lee Quick.

SPRINGFIELD, Mo., May 29th.

Dear Ensign—I suppose the saints would like to hear from this part of the vineyard and what we are doing. I arrived here May the 3d, preached at Springfield, Sunday the 4th, and started a meeting, six miles from here at a school house where I held for a week and baptized 3 fine people—a man and his two daughters. Since that time I have made a new opening in Springfield at a union church we have had good attention and the meeting seems to be a success so far.

From this place I have had two invitations to preach other places at outsiders' homes. Several of the outsiders have asked me to visit them in their homes, one hotel man has invited me to eat at his place. So the Lord has blessed the work so far done and I yet have two places at which to hold meetings and they have sent for me to come back where I baptized three. I don't know if the water will be bothered again or not. I have met some fine saints here and they have helped me in my meetings and have treated me so kindly. I will ask the prayers of the dear saints.

Your brother in bonds,
J. W. Dubose.

KENNETT, Mo., May 31.

Dear Ensign—There has not been any preaching done here by our elders since Bro. C. J. Spurlock and a Bro. Smith preached a series of sermons ten years ago. And there are no saints here except myself. And as I am alone I have no place to shelter an elder, yet through my feeble efforts I have gained favor of others who will feed and shelter them. And we want to get an elder to come to Kennett some time after July 15 and hold some meetings for us. We have two openings here at Kennett for preaching and other places may be opened up after the elder gets here. So we want him to come prepared to stay until he has done all the good possible.

I also want to hear from elders in the St. Louis District if any of them are in correspondence with Mr. Joe Puckett of

Shipley, Mo. Mr. Puckett is a man that I have talked to and furnished reading matter and since he moved to Shipley he tells me he has met a Mr. Smith who is a Latter Day Saint D. S. and they have the promise of two elders from St. Louis in August of course if these elders are of the Reorganized faction, all right but I don't want them to be caught by the Utah elders.

Your brother in the faith
G. H. Brush.

LANCASTER, Wis., June 7.

Dear Ensign—Just closed meetings here. Five precious souls were added to the church and the saints old and new are rejoicing in the great latter day work.

Have felt blessed in the work and am hopeful for the future. Expect to go from here to Soldiers' Grove, Wis., where district conference will be held June 14th and 15th.
Lester Wildermuth.

BENTON, Ill., June.

Editor Ensign—While reading the many interesting letters in the ENSIGN, I felt a desire to tell its readers of God's mercy and goodness to me in bringing me out of darkness into his marvelous light. Twelve years ago, being only a child, I joined the Free Baptist church. For a while I was satisfied, but upon hearing the testimony of my brothers and sisters as to the wonderful power God had given them, I became dissatisfied. I would ask myself, Why would God be so partial? Knowing I had sought as earnestly as one could, and could feel no change. Many times did I weep over my condition and ask the Father to give me light and understanding, and lead me in the right way, for I felt I was not right, although I supposed the church to be alright. I am glad to say that he did lead me, and gave me the light of the gospel. My prayer is that we may walk therein.

My husband is priest and is trying to do his duty. He talks of the gospel wherever he goes. Sometimes it does not receive a very hearty welcome, even among friends and relatives, yet we are instructed to warn our neighbors. We have three little girls entrusted to our care and we are trying to bring them up under the gentle influence of the gospel that they may in after years be workers for the Master.

Ever hopeful for the redemption of Zion.
Your sister in Christ,
Mrs. Anna Roberson.

HUGOTON, Kan., June 10.

Dear Ensign—Wife and I left Oakland, Calif., May 26th, stopped at Los Angeles one day and another day in Salt Lake City. Arrived here June 2d. Am visiting my mother, my two brothers, and two of my sisters from whom I have been separated eleven years. Am having a good hearing here. Had a pleasant trip from Australia to America. Bro. and Sr. Pitt joined us at Papete.

In bonds,
A. C. Barnore.

OTTUMWA, Iowa, June 3.

Editor Ensign—Would say to the saints of Iowa, if they know of any German settlement where we could get a place to hold a series of meetings let me know and I will gladly come. Address me, Box 225, Montrose, Iowa.

Have been holding a series of meetings at Bear Creek, about five miles southwest of Ottumwa, Iowa, with fair success. Some are almost persuaded and will join soon I think.

In gospel bonds,
C. C. Joehuk.

News From Omaha.—The sombre heaps of ruin that are silent testimonies of the Easter tornado, are slowly disappearing and new, and in some places more substantial buildings are being erected to take the place of the destroyed ones. There is still much of the destroyed districts that have not been touched. These deserted, aged-looking heaps, with the grass and weeds growing tall about them, are frightful reminders of the terror of that awful night.

The church was soon repaired so that the services were continued the next Sunday after the disaster. It is still a somewhat sorry looking object, all mud-spattered and patched, but we will soon realize what wonders a couple of coats of good white paint can work upon such a homely aspect.

The branch certainly appreciated the generous donation from the General Religio Association. The gift of two hundred dollars went a long way toward lightening a heavy burden. Some of the Saints who sustained heavy losses have been considerably relieved by such assistance. The city relief committee, Saints and others were quite liberal.

The work in the Omaha Branch is prospering. An ever-increasing interest is being manifested among the Saints. Our prayer services are always good and occasionally the Spirit has instructed us in prophecy.

Sometime ago one of our young men suggested that we have an early morning prayer service at six o'clock. The idea met with favor, and after considering it we decided to try it one Friday morning. There were eighteen present and the meeting was very good. It was decided to make the meeting a regular weekly service; so every Friday at six in the morning we meet and enjoy an hours prayer and testimony meeting. Some have to leave for their work before it is over, but that is understood and it does not disturb the meeting.

Another very good meeting which is held every once in a while, is a men's meeting, held at different homes Sunday afternoons. Many important topics are informally discussed; and prayer is made the first feature of the meeting, and all present usually offer prayer. These meetings have been especially spiritual and have been a great help to many.

Four of our men, big and strong physically and spiritually were recently called to the ministry. This was welcome news to the branch for there is great need of a larger working force here.

The Sunday of June 8th, was Children's Day, and four were baptized. Large audiences attended all the services of the day. In the evening a Cantata was given by the Saints' choir of Council Bluffs and our choir, making a chorus of forty voices. Excellent talent was displayed. We have been shown the great possibilities along musical lines and the value of the choir work is becoming more and more evident.

Our Zion's League is busy raising funds to help pay the debt of the branch. The Sunday School shows good growth, and especially in the primary department. The junior and intermediate classes are all organized and much interest results. There is a constant increase in attendance in the Sunday School. We have a Bible normal class before the Sunday School hour, and a Book of Mormon normal class before the Religio Sunday evening.

We expect to start the Summer School work July 7th. We have some excellent instructors this year, and are expecting very good results and a much larger school.

Bro. J. A. Gillen, our minister in charge, is with us this week and has delivered two splendid sermons for us. There have been good, large audiences both nights. He will speak again Thursday night.

Our District Missionaries, Elders C. W. Prettyman, President of the District and W. E. Shakespeare, are in town and will hold meetings in the new district tent which has just been purchased. There is a good field for work in Omaha, and we hope the tent work will be very successful. The church choir will help with the music, and we are assured that by our united prayers and earnest efforts, we shall be able to do much good here. We hope to have the prayers of all Saints for the interest of the work in Omaha. Correspondent.

San Bernardino, Calif. June 12th.

Editor Ensign—We left St. Joseph, Mo., May 21st, in company with Bro. V. M. Goodrich, for California, our field of ' ' for this year. Arriving in Denver the afternoon of the 23rd, and spent the night with Bro. and Sr. Fishburn. Left next day for Salt Lake City, Utah, where we arrived Saturday about noon. Our worthy and esteemed Bro. A. M. Chase, met us at the depot with the "Missionary Auto" and conveyed us over the city where that man who brought such a stigma upon the fair name of the church, once held full sway as any monarch on earth.

Here we found a loyal and faithful little band of Saints energetically engaged in the gospel work, and trying to purchase a suitable place to which to invite erring Israel to come and partake of the bounties of God's great love, and in which to disabuse the mind of the uninformed concerning the true import of the latter day message. We attended Sunday School, and Bro. Goodrich preached the morning discourse, and in the afternoon we attended the Tabernacle services, immediately after which we went out on the street and headed off the crowd, and Bro. Chase and the writer preached to them. There were many questions asked which were promptly answered by Bro. Chase. The opposition is great, but there are many honest in heart. The writer preached the evening sermon at the meeting place of the Saints. There was a good spirit in all our meetings and we enjoyed ourselves very much.

Monday 25th, we left for San Francisco, where Bishop C. A. Parkin met us at the wharf, and took us home with him. Here we found in Bro. and Sister Parkin a servant and handmaid of the Lord in very deed. Sister Parkin acted as pilot to the different points of interest. Had a short, but pleasant visit in Oakland with Bro. and Sister J. M. Terry. Left on the 29th for our final destination, Los Angeles. Arriving there the 30th at 2:45 p. m. and found Bro. R. T. Cooper, Fred Adam, and Shade at the depot with an automobile, and were taken. Bro. Goodrich to Bro. Adam's home, and myself to Bro. Cooper's home, where we received a hearty welcome. The Saints here are noble-hearted, and received us with open arms—and purses. We began preparation immediately for our year's work feeling much encouraged with the outlook.

Before leaving St. Joseph, the Saints of the first branch sprang a happy surprise on me by clubbing together and presenting me with a complete new outfit of clothing. I wish to take this opportunity to say to them that I certainly appreciate this kindness, and hope that the confidence you have in me may never be shaken by any act of mine. When I know I have the good will and support of the Saints at home as expressed in your gift, it gives one new heart and courage to go forth and meet the world. I feel encouraged, and hope I may be able to accomplish a good work for my master. I ask an interest in the prayers of all the Saints to this end.

Your brother in the conflict,
Roy F. Sley.

Address San Bernardino, Calif. Gen. del.

Elmo, Ark., June 10th.

Dear Ensign—I have a desire to let the Saints know that we are alive in the work of the Master. We have just closed a grand series of meetings. Elder R. H. Counts has been with us for ten days holding forth the banner of Christ to a large and attentive congregation. He has created a great interest and made many friends for the cause, and had the privilege of troubling the waters of White River Sunday. We think there will be many more baptized in the near future.

Bro. Counts is an able defender of the work, and heartily recommend him to the Saints of Arkansas. He waked up a little nest of Campbellites on the fifth night of his services, here, and was challenged to debate, to which he consented and signed propositions, but has never seen any more of them since.

All the best element in this community are becoming tolerant of this work, and say it is wonderful. Bro. Counts goes from here to Bald Knob, Ark., where he expects to do more missionary work. He desires all who are in need of his services in this field will write him. His home address is Lagonia, Mo.

Your brother in the one faith,
W. G. Hodges.

SERMONS AND ARTICLES

IS POST MORTEM REPENTANCE A BIBLE DOCTRINE?

Sermon preached by S. W. L. SCOTT in Saints' chapel, Coldwater, Mich., by special arrangement and request of non-members.

REPORTED BY MESSRS. RALPH JACKSON AND RALPH SITTER.

Christian Friends, Ladies and Gentlemen:—We are assembled tonight in the interest of infinite love,—God's justice and equity in the administration of his government: with reference to the whole race. I express my serene gratification occasioned by the presence of this splendid audience.

I direct your attention at once to two inspired utterances, as comprehending the central thought around which my deductions are intended to cluster. The first of which is Hebrews 2:9. "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." The second text I read from 1 Timothy 2:5,6. "For there is one God, and one Mediator between God and men, the man Jesus Christ; who gave himself a ransom for all, to be testified in due time."

It will not be denied, that "to taste death," is to die. To "taste death for every man," is to die for every man. So in the fact of tasting death, he did so for the race—all of Adam's posterity. He died for each as absolutely as if there had been but one. All in Adam die, all in Christ are made alive. This is the plan of justice to save. To "taste death for every man," is to give "himself a ransom for all." The testimony of this ransom—the gospel—is to "be borne to all in due time." The fall, and its consequences in Adam, the federal head, has its complement in the new workmanship in Christ by the gospel,—the federal and anti-federal heads. Hence, we read the language of the Apostle Paul in 1 Corinthians 15:21-23, "For since by man came death, by man came also the resurrection of the dead: For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."

CHRIST A RANSOM FOR ALL.

The term "ransom" means a corresponding price, and as Christ was given as a ransom for all, he paid the corresponding price for all, hence, he is the "Redeemer." He lifts the mortgage from the race which Satan imposed, and redeems. The Greek word for "ransom"—*antituton*,—means paid the penalty due from another. The resurrection of all the race from the dead, is as much of a divine appointment, as "It is appointed unto men once to die," and after that the judgment.

In common parlance we all understand what the term "redeem" signifies. You young people used to play a game in which you employed the language: "Heavy, heavy hangs over your head. Fine, or superfine? Superfine. What shall I do to redeem it?" The answer was, so and so, and in order to redeem, or get back the piece of property hanging over your heads—in order to lift the blanket, so to speak, you had to do just as was decided,—pay the corresponding price—"fine or superfine," even though it was to plant a kiss on the lips of the homeliest girl in the crowd. Now in the divine economy, Jesus pays the price, and redeems all from the power of death.

ALL TO HEAR THE GOSPEL.

Christ as the ransom must "be testified to all in due time," either in this life or beyond the "great divide" we call death, or both. In Acts of Apostles, chapter 4, verse 12, we read: "This is the stone which was set at naught by you builders, which has become the head of the corner. And in none other is there salvation, for neither is there any other name under heaven, that is given among men, wherein we must be saved."—Revised version.

The Apostle Paul affirms: Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." The gospel, is the testimony of the "ransom" to "be borne to all"—preached to all—"in due time," and it is also "the power of God unto salvation." "But," say you, "We have no right to say it will be preached beyond this life." Why not? If it is "the power of God," as affirmed by St. Paul, who has the right to limit God's power—the gospel—to this life? Where is the authority for the theory that "three score years and ten" obliterate the Almighty at the edge of the grave? Inspiration has asserted by the Apostle Paul that

"this is good and acceptable in the sight of God our Savior who will have all men to come to the knowledge of the truth, and be saved," (1 Tim. 2:4), and will God vindicate this assertion? Will he withhold the opportunity of coming to the knowledge of the truth? Can he withhold the opportunity of salvation, and vindicate the expression of his own will?

FORGIVENESS AFTER DEATH.

"But," say you, "There can be no pardon for sin after death." Who informed you thus? Now Jesus Christ is the proper authority, and we gladly appeal to him for instruction:—"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come." Matthew 12:31,32. By implication all other sins but this permanent one—"sinning against the Holy Ghost"—"shall be forgiven either in this world, or the world to come," of course on the ground of repentance.

If repentance "in the world to come" was forbidden the sons of men, who could locate the responsibility for the conditions under which the multiplied millions of heathens, who have joined the pale-sheeted nations of the dead without faith in God, Christ, and the gospel, are plunged, without charging the infinitely loving "Father of the spirits of all flesh" of forging the chains of death which hold them, by denying them the opportunity of hearing the "testimony of the ransom," and of repenting? They were swept from the stage of this world's action without opportunity of even hearing of God, Christ, and the gospel. Think ye, God will consign them to a vast lake of molten pignion throughout the ceaseless ages, because he just *wouldn't* give them an opportunity to go the other way.

According to Mr. Charles Russell's collation of statistics, "About one hundred and forty-three billions of human beings have lived in the flesh since the creation of Adam." A fair estimate would be that less than a billion were true gospel children. Now if the doctrine of probation beyond the death-line is erroneous, we have as a mathematical certainty, based upon the dogma of popular secularism' the appalling deduction, that over one hundred and forty-two billions of God's created children are toppled over the battlements of eternity into

"That pit of deep despair, where
No God regards their bitter prayer."

Could you, my friends, complacently sit in your pews on Sunday morning, listening to the peculiar subject, as often advertized, really believing that even now, at the rate of one hundred a minute, your fellow-mortals are dying, and entering that awful state described by the good well-meaning, but terribly deluded man, John Watts, whose own heart was warmer and larger than that he ascribed to our heavenly Father, when he wrote that sweet (?) hymn whose rhythm and cadence beats less and less upon the shores of time:

Tempests of angry fire shall roll
To blast the rebel world,
And heat upon the naked soul
In one eternal storm.

Surely we call up the better angels. We can look through Watt's eyes, nor breathe through Calvin's lungs. Men and women believing this down deep in their hearts, would rush frantically to the heathens, and to all unbelievers in every nook, corner and cranny and compel them to join church, or turn them giddy with fear.

GOD'S LOVE DOES NOT CEASE AT THE GRAVE.

God's method of bringing this vast assemblage in the death state to repentance differs not from the method he employed in bringing you to a penitent condition, my friends, no change in the gospel. It was, is now, and ever will be the same. How was it with you? Did God get angry with you and scorch you, to force you to do right? No? Did he hinder or forestall your effort to turn from wrong? No? Well, he is not a free-holder here, and a slave-holder yonder. He will be just as solicitous for the well being of those in the death state as he was for you, exercising the same tender, loving disposition. Listen! "Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Romans 2:4.

God's "goodness" will be strong enough—his infinite love—to turn the wayward in the direction

of high endeavor. "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. "God so loved the world that he gave his only begotten Son." The love of God is the eternal cord,—the all powerful cable,—running through the divine economy to draw men to Christ. The beloved Apostle John had his brain fired by inspiration to define God, and tingling to the tips of his fingers, he penned the brilliant sentence, "God is love," Jesus Christ being "God manifest in the flesh," let us note the work of the "ransom." First, What he came to this world to do.

"For the Son of man is come to save that which was lost." Matt. 18:11.

"For the Son of man is not come to destroy men's lives, but to save them." Luke 9:56.

"I came not to call the righteous, but sinners to repentance." Luke 5:32.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.

"For I came not to judge the world, but to save the world." John 12:47.

Note, what did he come to do? Answer:—1st. "To save men's lives." 2nd. "To save that which was lost." 3d. "To save the world." 4th. "To call sinners to repentance." What did he not do to? Answer: 1st. "He came not to destroy men's lives." 2nd. He came "not to judge the world." 3d. He "came not to condemn the world." If he came to call sinners to repentance, permit us to ask, how many? Answer: "For this is good and acceptable in the sight of God our Savior who will have all men come to the knowledge of the truth and be saved." This constitutes the number the Father "willed" should be called to repentance. Again, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:2. Once more, "For therefore we both labor and suffer reproach because we trust in the living God, who is the Savior of all men, especially of those that believe. These things command and teach." 1 Timothy 4:10,11.

ALL HAVE OPPORTUNITY OF REPENTANCE.

"But," say you, "Did you say it was the Father's will for all to come to repentance?" Yes, Jesus says this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." John 6:39. Who, and what has the Father given to Christ? Answer: "I will declare the decree. . . . Ask me, [says God to Christ] and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalms 2:8. If this is not sufficiently strong, we add: "All things are delivered unto me of my Father." Matt. 11:27. Again, "Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God." John 13:3. As to the future relation, Jesus will own all. The Apostle Paul says: "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." Heb. 1:2.

"Why, I thought God would only save me and my wife, my son John, and his wife, us four, and no more," says one. Indeed! And Satan secure the destruction of all the balance? Comparatively. Just permit me to exalt Christ a little more. Were you aware that the Apostle Peter declared: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts 2:36. Nay further, in the 15th chapter of 1 Corinthians, Paul says the time is coming when Christ will put down all rule, and authority except his own, and God hath put all things under his feet, and all things will be subdued unto Jesus Christ.

CHRIST TO HAVE POWER OVER ALL.

This will be the glorious time referred to by Paul in the language: Wherefore God hath highly exalted him, [Christ] and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:9-11. This gives the victory to Jesus Christ over death, hell, and the grave. This brevity Jesus as King of Kings, and Lord of Lords. This gives to Jesus the right to "spoil principalities and powers of sin, triumphing over them," and "delivering those, who through fear of death, were all their life time subject to bondage."

Now haven't you gone to divine service on a Sunday morn, and with throbbing heart drank in the cadence of the good old song Coronation, as the choir with radiant voice, assisted by the pipe organ in thundering tones, rendered it? Why, the

music supplicated, and seemed to bloom out in benison, and steal out through the stained glass window glowing with apostle and saint, and where you should have heard as a fitting climax, and harmonious with the spirit, and sentiment of the grand old song, a sermon extolling the work of the Lion of the tribe of Judah—the victory of the Son of God as it will finally ring out over the acclaim and minstrelsy of earth and heaven, you have heard, instead of "Bring forth the royal diadem, and crown him Lord of all," that Satan, the chief enemy had secured the eternal bondage of nine-tenths of God's children, and the Lord of all had to be satisfied with one-tenth.

Now I note some of you nod assent. Let me ask you, do you understand that such is the way Paul taught that the death would be swallowed up of life. Or, would it be the opposite,—life—swallowed up of the monster seen on the pale horse! Under this education, how can we believe that Jesus could "enter into the strong man's house, and spoil his goods." Matthew 12:29. How can I accept as a part of my faith in Christ of the New Testament, the victory said to be coming to him, when the monster death will be robbed of his armor, and his own citadel be bound with an invincible chain?

IS THERE A HELL?

You will possibly say, "Elder, don't you believe in hell?" I answer, most assuredly I do, but do not believe in the character and duration of it as depicted by popular interpretation. For greater numbers are going there than we could wish. David exclaims in the 9th Psalm, 17th verse: The wicked shall be turned into hell, and all the nations that forget God. Many of those who professed the ancient religion but had corrupted it in the days of Jesus, were given a hint that they could not escape the damnation of hell. None of us can escape death and the grave, or the equivalent of them, but we can escape the pit or prison, as hell is defined in the Bible, by turning to God, and breaking off our sins by righteousness.

Hell is held out as a threatened place of conscious distress, torment, where the rich man of Luke 16 was consigned. The redemption of all who go there except the class who sin against the Holy Ghost is the kernel of the investigation tonight. And I am going to say, as the righteous—the good—are rewarded according to their works, and receive different rewards in justice as a consequence, so the other class, the unrighteous—the wicked—are punished according to their works, and in justice as a consequence, receive different degrees of punishment until reformation is effected. And as there are three heavens, or departments, three glories—celestial, (sun) terrestrial, (moon) and teletial, (stars) so there are three departments in hell or the prison-house, and where these three departments of hell deliver up the dead to be judged, the inhabitants were found to be mankind, for says the word of God, "And they were judged, every man according to his works." Rev. 20th chapter.

DEGREES OF PUNISHMENT.

Now for the Bible proof of three departments in the great prison-house. All must admit three degrees of comparison in the adjectives high and low. God is in the highest heaven, for so the angels sang to the shepherds,—“We bring you glad tidings of great joy, [the testimony of the ransom] which [testimony—gospel] shall be to all people. Glory to God in the highest.” High, higher, and highest are the three degrees of comparison—ascending. Low, lower, and lowest,—descending. My first text is in Ezekiel 26:20, thus: “When I shall bring thee [Tyre] down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth in places desolate of old with them that go down to the pit, that thou be not inhabited, and I shall set glory in the land of the living.” Here is God's word that the ancient city of Tyre, of whom Jesus said it would be more tolerable in the day of judgment than for some others, would be bereft of its unrighteous inhabitants, and be uninhabited, its inhabitants be set in the low parts of the earth in the pit.

My next authority is Psalms 63:9. Thus: “My soul followeth hard after thee: thy right hand upholdeth me. But those who seek my soul to destroy it shall go into the lower parts of the earth. Here we discover the second degree of comparison “lower parts.” Again, “I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout ye lower parts of the earth: break forth into singing.” Isa. 44:22, 23. Why “break forth into

singing” in the lower parts of the earth? The lower parts are below the “low parts, and above the “lowest” parts, and here in the “lower parts” is where Paul affirmed that Christ descended: “Wherefore he saith, when he ascended upon high, he led captivity captive and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth.” Eph. 4:9.

In descending into the “lower parts of the earth,” he is occupying in, between, the low, and lowest—the middle department. So Ezekiel in chapter 32: 21, says: “The strong among the mighty shall speak to him out of the midst of hell”—middle,—“lower part—second department. Here is the locality in which Christ established his mission—in the midst of hell—when Peter declares “Christ was put to death in the flesh, quickened by the Spirit by which he went and preached to the Spirits in prison; which some time were disobedient when once the long suffering of God waited in the days of Noah etc.” 1st Peter 3:18-21. By establishing the center of his mission in “the midst” of the prison,—the “lower,” or middle department—the occupants of the “low,” “lowest” departments would have a central point to which they could rally to hear the gospel preached by “the strong among the mighty, out of the midst of hell with those who help him.”

But is there the “lowest hell?” Yes, we read Deut. 32:22, thus: “For a fire is kindled in mine anger and shall burn unto the lowest hell.” And also: “I will praise thee, Oh Lord my God, with all my heart; and I will glorify thy name forevermore. For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell.” Psa. 86: 12, 13. Hence, we have the three degrees of comparison, descending—“low, lower, lowest.” The idea that Jesus descended into “the lower” division that he might “speak out of the midst of the prison house,” is strengthened by his own declaration recorded in Matt. 12:40. “For as Jonas was three days and three nights in the whale's belly: so shall the Son of Man be three days and three nights, in the heart of the earth.” “The heart of the earth,” suggests a midway position. The idea is, “you Scribes and Pharisees demand a sign. A wicked and adulterous generation seeketh signs—supernatural proofs—just one will be given, you remember Jonas? His imprisonment in the whale will symbolize my visitation to the prison, you will be there you will see me there. ‘Twill be sign enough. You are “wicked,” and “the wicked shall be turned into hell.”

LOCATION OF HELL.

The Bible locates this great prison “in the nether parts of the earth.” Ezekiel informs us that “the daughters of the famous nation” of antiquity were to be cast “unto the nether parts of the earth, with them that go down into the pit.” Eze. 32:18. This is not the grave, for he continues in verse 23, “whose graves are set in the sides of the pit.” Again, “her company is round about her grave.” How could “her company be round about her grave,” save we accept the idea that their unregenerate spirits are in the prison, while their bodies lie in the grave, for the prophet declares that all of them are slain, fallen by the sword.

Webster gives as the third definition of “nether,” “belonging to the regions below,” so the Scriptures use the word “down” when locating the prison. The “rich man” of Luke 16, died and went to the prison. Death is the separation—divorcement—of the spirit and the body, and the custom of all civilized nations is to care for the bodies of the dead by burial, the spirit—the soul,—they cannot handle. Jesus says after they “kill the body, they can do no more.” The “Spirits of all men return to God,” at death, and the righteous are at rest in the association of Abraham in paradise, and the wicked are “turned into the prison house.” Remember, the King's translators of 1611, did not translate the word “hell.” They anglicized it. When translated, it is from the “saxon, hell, helle, to cover,—1st “the state or place of punishment for the wicked after death, 2d, the lower regions—the place of souls after death. And 4th, a dungeon, a prison.” See Webster, (transcript) p. 545. “Conceal,” is the saxon word corresponding, and primarily means to “make fast, to restrain, to withdraw from observation—to cover.” See Webster p. 240. Hence it was when Jonah was under charge of the “great fish,” he “cried unto the Lord out of the belly of hell, and thou heardest me.” He was in prison, “concealed,” “restrained,” “covered,” and he repented in that prison—“the fish,” and the Lord granted him repentance and delivered him.

IS THERE DELIVERANCE FROM HELL?

Now, that the unrepentant wicked nations go there, to the great prison “in the nether parts of the earth,” let us inquire if they come out at any time. In so doing, remember the Lord says: “Though they dig into hell, from thence shall my hand take them.” Amos. 9:2. Then pass along to the second resurrection, a thousand years after the first. “Blessed and holy is he that has a part in the first resurrection.” Who? “Blessed, and holy.” What about the rest? “The rest of the dead lived not again until the thousand years were finished.” Rev. 20. Then what? “And I saw the dead, small and great stand before God.”

RESURRECTION AND JUDGMENT.

What is the meaning of it? Why this assembly of nations? Why, “the books are opened,” this is the setting up of the “Great white throne” of judgment. Again, “the sea gave up the dead which were in it,” there, we have old pharaoh and his host overthrown in the Red Sea, Come back to organic existence again. The prophet said that he and “all his multitude went down to hell,” and “the nations trembled at the sound of his fall.” Ezekiel 31:15, 18. Their spirits in the prison house, their bodies in the Red Sea, but now “the sea gives up its dead,” “yes,” say you, “but that means their bodies only.” All right, the verse continued reads: “And death,—including the grave,—and hell delivered up the dead which were in them, and they were judged every man according to their works.” Now what say you? Once in hell, always in hell?

THE GOSPEL PREACHED IN HELL.

Now then, Christ goes there and preaches to the spirits according to Peter. “Ahi we have you now elder, Luke 16 says upon the authority of Abraham, when the rich man wanted a drop of water to cool his parched tongue, that Lazarus could not come to him, for a great gulf exists between, and no transportation between the two places—paradise and hell.” I am going to make the concession, that at the time of said conversation the impassable gulf was there, but when Jesus was nailed to the cross “tasting death for every man,” when the Roman javelin pierced his side, and his heart's blood flowed on Calvary, ratifying the eternal compact of redemption the gulf was bridged, even to the dying thief who went that day to paradise.

Now for the proof. Of Christ who holds the keys of death and hell, the prophet declares, or God through him promises: “His dominion shall be from sea to sea, and from the river unto the ends of the earth. So for thee [Christ] also by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.” You note that the rich man in “hell,” desiring Lazarus to be sent to dip the tip of his finger in water to cool his, the rich man's tongue, proves that hell is the pit or prison “wherein is no water.”

PRISONERS OF HOPE.

But the Lord continues. Turn you to the stronghold, ye prisoners of hope.” Ah, here is a proclamation to the prisoners after death to repent, to turn to Christ as the “stronghold.” They are “prisoners of hope.” Hope is one of the blossoms of faith, and “faith cometh by hearing the word of God,” says Paul. What say you now? Christ is “the strong among the mighty to speak to them out of the midst of hell,” remember, and of his opening up a missionary society in those “lower regions,” it is prophetically said: “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory shall come in.” The “prisoners of hope,” ask “who is this King of glory?” the answer comes, “The Lord, strong and mighty, the Lord mighty in battle.” Psalms 54:7, 10.

‘Tis no marvel that Jesus declares “the gates of hell shall not prevail against his work.” Matt. 16. ‘Tis no marvel longer that in apocalyptic vision the revelator should have heard “Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever, and ever.” Rev. 5:13. God's judgments are just, and all these underground nations will be made very conscious of the fact by hearing the message of the “ransom,” and join in the ascension of praise with those in heaven, and upon the earth.

We haven't time to read or quote the prophetic declarations concerning Christ establishing his work among the prisoners. We cite you to Isa. 42: 5, 8. Isa. 49:8-10. Isa. 61:1, 2. Luke 4:16-19, 1st Peter 4:5, 6. John 5:25. These testify of the

missionary society sent to the prisoners two thousand years ago. Isa. 25: informs us that another one will be sent to them at, or about the second coming of Christ in glory. The Almighty is concerned in the condition of the prisoners—those who are bound-restrained, and says "the truth shall make you free."

VISITED AFTER MANY DAYS.

We are told that the kings of the earth with the high ones of Isa. 24, are to be punished and gathered into the pit, shut up in the prison, but after many days they shall be visited. This event is described as taking place in the latter days. Now David says:—All the kings of earth shall praise thee, Oh Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord. Psa. 138: 4, 5. These kings of the earth, who are shut up in the prison, and after many days are visited, shall hear the word of God, and join in singing and praising, Ah, they were exhorted to break forth into singing, and shouting in the lower parts of the earth, you remember, in Isa. 44:23, and now it is declared they would do so, and the revelator heard it.

Our heavenly Father loves his children, although they be in durance vile. David says: For the Lord heareth the poor, and despiseth not his prisoners. Psalms 69:33. In Psalms 79, David is touched by the condition of these prisoners.—I suppose he could properly sympathize with them, for at one time he said, the pains of hell got hold of him,—and he offered prayer in their behalf, thus:—Let the sighing of the prisoners come before thee; according to the greatness of thy power preserve thou those that are appointed to die. Verse 11.

This prayer was answered, thanks be to his Holy Name, for it is recorded in the 146 Psalm, and 7th verse that God "executeth judgment for the oppressed: giveth food to the hungry. The Lord looseth the prisoners." And in Psalms 102:19, "For he hath looked down from the heights of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoners; to loose those that are appointed to death." When was this to occur? Ans, verse 22.—When the people are gathered together, and the kingdoms to serve the Lord, or, in other words, when the kingdoms of this world, become the kingdom of our God and his Christ. David's prayer in Psalm 79 is answered. How beautiful his inspired ecstasy in contemplation:—Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed. Oh thou that hearest prayer, unto thee shall all flesh come. Psa. 65:1,2.

Blessed thought dear friends, still more blessed the fact, as our Lord says,—He that cometh to me, I will in no wise cast out, [and "all that the Father giveth me shall come to me." Who has the Father given to Jesus?—"Ask of me and I will give thee the heathen for thine inheritance," says God. "All nations whom thou hast made shall come and worship before thee Oh Lord, and shall glorify thy name." Psalms 86:9. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. Rev. 15:4. What kind of a being must he be, to be worshipped by all nations, and this will include the nations in the prison house? Will it be a vindictive and cruel monster? Another Jove on Olympus, delighted to see his creature in eternal pain? Nay, but the gentle and tender Shepherd who seeks for the lost sheep until he finds it, and bears it to the fold,

But how can they come to him? "No man can come to me except my Father draw him." Jno. 6:44. And how will the Father draw him? "As it is written in the prophets, and they shall all be taught of God." Jno. 6:45. The gentle teacher will have become the desire of all nations, at that time; yea, under the power of love, and teaching,—all kings shall fall down before him; all nations shall serve him. Psalms 72:11. Remember, the gospel is the standard of judgment to all nations,—my words shall judge you at the last day, says the Lord Jno. 12:43. You examine the covenant God made with Abraham, and one of the provisions of it was,—in thee, and in thy seed shall all the nations of the earth be blessed; and Paul says that seed is Christ, and by reference to Ezekiel 32:22-32, the powerful nations of Assyria, Elam, Meshech, Tubal, Edom, Egypt and the Zidonians, who caused their terror in the land of the living, have gone down to the prison house without realizing the blessing in Christ. When will this promise be realized by them?

CHRIST'S KINGDOM TO BE UNIVERSAL.

We are informed in Daniel 7:27, that God's Kingdom, and dominion is everlasting and its greatness will prevail under the whole heaven, while "all dominions shall serve and obey him. Surely this is more universal service than our past education will allow. We do not argue that all will receive the same glory after the judgment. The basic rule will be according to works. Those who obey the gospel in this life—those who believe in God, in Christ, and in the power, and revelations of the Holy Ghost, who have repented of their sins, have been baptized in the name of Jesus by the proper authority, received the ordinance of the laying on of hands for the gift of the Spirit, and taken the Holy Spirit for their guide, living righteously in the fear of God, I say, these have promise of the first resurrection to reign with Christ a thousand years in this "kingdom and dominion under the whole heaven." The second death has no power over these. They dwell on a cleansed, and purified earth.

Oh, 'tis not a purely ethereal, and mysical region of semi-existence presided over by clustering cloud banners of gold and purple. 'Tis not a realm of phantoms, fanes and hobgoblins, 'tis the redeemed earth,—a sanctified memorial to the Eternal victor over death, hell and the grave, on which the righteous dwell, and reign. Their kingdom comes by appointment, "And I appoint unto you a kingdom, as my Father hath appointed unto me." Luke 22:28. Their's is celestial glory. All others except sinners against the Holy Ghost, will occupy the glory of the moon and stars.

THE DIFFERENT GLORIES.

Jesus says:—In my Father's house are many mansions,—in his Father's kingdom are many glories,—so one star differs from another star in glory so is the resurrection of the dead." 1 Cor. 15. It is he that buildeth his stories in the heaven, Amos 9:6. It is he that buildeth his chambers in the heaven, says the revised version. Associate this idea with the Savior's statement, and we have thus:—In my Father's house are many chambers. Celestial glory is where Christ occupies. Of the disciples anciently, Jesus says:—Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me. John 17:24. Here is the same glory for the saints as for Christ.

Is that all, just to look at this glory? Nay, Verse 22:—And the glory which thou gavest me, I have given them. Again:—If any man serve me, let him follow me, and where I am, there [in that place] shall also my servant be. Jno. 12:26. The celestial glory is where God sits enthroned. Celestial is the highest,—the greatest glory. The Apostle Peter says, referring to Christ's transfiguration on the mount:—For he received from God the Father honor and glory, when there came such a voice from the EXCELLENT GLORY, this is my beloved Son, etc. Where God, and Christ dwell is the acme of blessing—All worth striving for, an infinite superabundance of power, immortality, and permanent joy.

The Psalmist declares:—Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Psa. 16:11. An infinite fulness of joy for those who pursue the path of life, dear friends, and "they shall be mine, saith the Lord of hosts, in the day when I make up my jewels." Mal. 3:17. Jewels are special treasures, such are not who have gone down to the pit unregenerated. Those who serve the Master are to enter into the fulness of joy, of their Lord, and be made ruler over many things. Matt. 25:21. The apostle says of this righteous company:—all things are yours; whether Paul or Apollus, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is Gods. 1 Cor. 3:22,23.

Now respected auditors, one thought additional, and I am done. Let it be borne in mind, at this juncture, that those who are banished from the presence of God, and the glory of his power, will simply eat of the crumbs that fall from the rich man's table. In an inferior glory—terrestrial, or telestial,—"to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." The celestialized bodies of the saints will enjoy a fulness of celestial glory upon the celestialized earth in eternity.

At the end of the thousand years reign and by the time the unjust are resurrected, there will be "no more sea;" and it is highly probable that at the great and last change this planet will be great-

ly enlarged and become self-luminous, reflecting light to some other system, reaching a state of positive perfection, not needing the light of the sun moon or stars, but like the holy city;—And the city had no need of the sun, nor of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved, shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day for there shall be no night there. Rev. 21:23, 25.

The glory that caused the face of Moses to shine, so that he had to veil it for Israel to look upon; the glory that made the face of Jesus to shine as the sun; and that made his raiment white as the light; the glory that appeared unto Saul of Tarsus, "at midday, above the brightness of the sun; the glory, that rested on the face of Stephen the proto-martyr, as he ascended to heaven amid a shower of stones—when this shall be given to the earth, will it not indeed become a sun—the fulness of the glory of God,—abiding the power by which it is quickened?"

To share this ripened power of immortality, may we all be influenced, and receive this divine seal when the books are opened, and the dead shall be judged out of the things written therein. Thank you kindly for your indulgence.

DEPARTMENT OF Woman's Auxiliary for Social Service

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

NEWS FROM SOCIETIES.

At Calumet, Oklahoma, a branch of the auxiliary was organized a year ago, with seventeen members which have increased to twenty-three. They have organized the young women's department as well as the Home and Child Welfare Department, are sewing for the children's home.

The ladies of Fairview Branch and of Bellview Settlement, Pensacola, Florida, have also joined our ranks with nineteen charter members. Their first efforts were in behalf of their finances. A social on the church lawn resulted in forty-five dollars for their treasury. Their workers are "willing" and they are trying to help complete their church building. The Independence Home and Child Welfare department have enlarged its membership quite perceptibly during the past year, and the young women are coming forward at last. The fathers met with us again recently. Four of them favored us with five minute talks on the following subjects:

Starting points in the Boy's character.

Training the Boy for Citizenship.

Are the Teachings of the Bible sufficient in the Training of Children?

The Punishment that Educates.

This month four of our mothers will debate the following question:

Resolved that the present day manner of dress is immoral in its effects upon humanity.

Let us hear from other societies.

ARE THE TEACHINGS OF THE BIBLE SUFFICIENT IN THE TRAINING OF CHILDREN?

The thought, we believe, has been well put when it is said that the principles of right living are found in the Scriptures. The code of morals as therein set forth, I believe, are as yet unsurpassed, and the modern philosophy and new thought, today, is but an attempt to interpret Bible truth in the language of today, and on the plane of today's environment. Though we have this scriptural code of right living, yet we search continually to find an amplification of those Bible truths in the ways and means of the "Thou shalt's" and "thou shalt not's."

The question today that those who have children are continually confronted with is "Why? Why?" and "How? How?"

Many, many times have our children come to us with the perplexing question of the why of things and have we taken the time to tell them the "why?" and the "how?" And furthermore, do we know how to tell them? And again does the Bible give us an explanation sufficient for our needs in the amplification of the principles it sets forth?

In one part of the Bible we find these words: "Spare the rod and spoil the child." Now, do we consider this statement to be a method of training our child, and is it sufficient?

As a church we are almost wholly dependent upon the literature of the men of the world for any desired information. The quarterlies of our Auxiliary societies would be an impossibility today were it not for the valuable historical data furnished by the men of the world to supplement the meager outline furnished by the Bible. Why do not the men and women of our church appreciate the importance of such an opportunity and offer to the world at least an attempt at the solution of this "problem of today." Must we say that in this we have signally failed, because we have feared to attempt?

The principles of right living as set forth in the Bible have stood the test. The difficult part of the problem is to develop, interpret, and draw out of these concise, concrete truths of the Bible a lesson for today, and developing proper ways and means of making a practical application of such a lesson to a life.

The matter of using the application of Bible truths as a solution of the problem of child training we divide into three parts:

First we have the Bible with its inspired teachings and its humanly devised narrative.

Second. We have the books which MEN have written, as a result of their experience, and their books come into our hands as a finished product from men who have spent a lifetime in producing them. Their lives have been devoted to this special work.

Third. The large school of observation.

Shall we depend entirely upon the Bible itself for the suggestive methods to make the application of its own truths?

Shall we depend entirely upon the experience of others who have written their opinions?

Shall we be governed entirely by our own experience and observations?

Every generation of young people has an environment of its own, and the application of the accepted moral code must be made upon the basis of present environment. Other people have devoted their lives to developing the best methods to train a child. Have we thought it of sufficient importance to do likewise?

If we hold our place in the forward movement of today we must give our time to it. Take the Bible truths as a code of good morals and develop them; take the books which others have written and bring home the lessons taught through your experience as the result of your observation in the school of every-day life.

J. A. Gardner.

(Note.—This was one of several five minute talks by the fathers at the April session of the Independence Home and Child Welfare Department.)

MISCELLANEOUS

REUNION NOTICES.

NORTHERN WISCONSIN DISTRICT.—Reunion will be held June 27th to July 7th, in the saints' auditorium on their grounds. Cement walks from depot to grounds. Best of speakers. Meals, transactions 25 cents; tickets 15 cents; children 7 cents. Some Sunday school work will be done in charge of district officers and the general Sunday school officer present. Speakers to be present: F. A. Smith, B. C. Flint, J. O. Dutton, L. O. Wildermuth, Bro. Houghton, and others. Patriarch F. A. Smith will be ready to give blessings to those desiring them. Saints come and see our grounds and fine buildings which are about completed. Auditorium 40x60, dining hall 24x54. Good cooks. Nice location our own property. Saints bring your song books.

Leroy Colbert, Sec.

NOTICE.

To the missionaries and general church officers, greeting: As executive officers of the two auxiliaries, the Sunday school and the Religio, desire to express our appreciation of your help in the past, and to hereby formally express to you an earnest invitation to encourage and help these departments of work whenever and wherever possible. We should like to consider you in the light of honorary field workers wherever you are called to do duty by the church and have you co-operate with local and district officers in pushing the work forward, and in unorganized territory to co-operate with the general officers. The great work is large enough to give opportunity for all, and while all cannot be specialists, each can do something. We shall be glad to assist you in any way possible by furnishing you with literature or information such as is at our command. As general representatives of the church, we feel that you are in a position to render very effective service in this department, and it is with the hope of a larger and more efficient service that we are addressing you at this time. Remember the quarterlies and Exponent are free for the asking. Simply drop a card to Supt. MacGregor for the Exponent or Sunday school quarterly, and to Pres. J. A. Gunsolley, for the Religio quarterly, giving your name and address to which you wish the periodical sent.

Your co-workers,
D. MacGregor, Supt. S. S. Ass'n.
J. A. Gunsolley, Pres. Z. R. L. S.

ADDRESSES.

H. J. Davison 122 E. Sonora street, Stockton, Cal.

DES MOINES, IOWA, DISTRICT.

To the Saints and friends of the Des Moines, Iowa, District of the Reorganized Church of Jesus Christ of Latter Day Saints:

Please take notice that upon the resignation of Bro. J. F. Mintun, by reason of change of his work from the district of Des Moines, said church, Bro. E. O. Clark, 2500 Logan Ave., Des Moines, Iowa, has been duly appointed Bishop's agent in and for the district of Des Moines, and authorized to act in said position on and after the 10th day of June, 1913. We ask for Bro. Clark the ready co-operation and help of every member and friend of the Master's cause in and for said district and trust that all will remember and be found in communication with Bro. Clark helping along the Lord's work. To this end may each one be blessed and the work of the Lord prospered in said district and throughout the church.

The Bishopric take pleasure in commending the work of Bro. J. F. Mintun while he was engaged in the financial work as agent in and for the district of Des Moines, and extend to him special thanks for the good work accomplished while he was acting in said office. We trust the Lord will especially bless and guide him in his labors in the new field to which he has been appointed.

In behalf of the Bishopric, I am ever hopeful of the triumph of the Lord's work and interested in the final redemption.

E. L. Kelley,
Presiding Bishop.

DISTRICT OF NOVA SCOTIA.

The Saints of the District of Nova Scotia: Please take notice of change of agents in that district by reason of the ill health of Sr. Lois G. Johnson, of Williamsdale, Nova Scotia, and due resignation as bishop's agent in and for said district and the appointment instead of Bro. Boyd Johnson of Amherst, Nova Scotia, as bishop's agent in behalf of the Reorganized Church of Jesus Christ in and for the said district of Nova Scotia.

The Bishopric take pleasure in specially commending the work of Sr. Johnson for her faithfulness and correctness in the same for the past number of years, and trust that the Lord will specially remember and bless her in her present situation and labor, and that due health and strength may be returned to her.

We also duly commend Bro. Johnson to the Saints and friends of Nova Scotia, in his work and bespeak for him the assistance and help from each and every one so that the work may not suffer, but move forward and accomplish that the Lord will have him do. Commending him to all with whom he may have occasion to act or deal and trusting that the Saints in the boundaries of his district may receive impetus and strength and that goodwill may abound therein, we are in behalf of the Bishopric, your servant in bonds.

E. L. Kelley,
Presiding Bishop.

Independence, Missouri, June 16, 1913.

PASTORALS.

To the saints of the Utah District (comprising Utah and a part of Western Idaho) Greeting:

Having been reappointed to labor with and among you another conference year will state that I am now in my field, and will labor to the best of my ability God being my helper for to him you and I will be held responsible for our stewardship while here, hence ask for a liberal co-operation of all the local ministry and members. Write me of your needs. Shall be glad to hear from the local elders and priests. Tell me as to what extent you are ready and willing to labor, where, when, in or outside of branches, for it must be remembered that no one has the right to hold an office (in the church) great or small and lay down on it. We can all do something, little or much. Ministry or lay member.

The field is large, the laborers few—so let us go to with our might and gather in the ripe golden grain before the storm is on, and before the time of the fullness of the gentiles comes in. Let us pray the Lord of the harvest for success. My home address is, Tigris, Douglas County, Missouri. Field address, Malad City. Lock box 12. Write me at once.

Yours in gospel bonds,
J. C. Christensen, District president.

The saints of the Gallands Grove District will please take notice that I am one of the missionaries to your district and will be glad to respond to invitations to hold meetings, and this request applies with special force to places where little or no preaching has been done. Until further notice address me at Deloit, Iowa, in care of C. J. Hunt.

Your brother in gospel bonds;
Edward Rannie.

To the Saints of the Spring River District, Greeting: Having been transferred from the Independence Stake to this district our first effort was to comply with the desire of the minister in charge, and in order to suit his itinerary the date of our quarterly conference at Wier City, Kan., was changed to July 12th.

Bro. J. W. Rushton, minister in charge will be with us, we hope for a good representation, to do the business hear "Rushton the different"—we also desire that all reports may be in on time, send to Mollie Davis 115 W. Jefferson street, to T. W. Chatburn, Pittsburg, Kan.

Also take notice that our reunion will convene at Joplin in Cunningham's Park, August the 8-17th inclusive. We hope to make this reunion the best of the series. Car line has been extended to the park—and every convenience provided for caring for a large crowd, while we shall have some eminent speakers, we design for the young local force to have ample opportunities for development.

T. W. Chatburn, Pres.

To the Saints and friends of the Kewanee District, greeting:—Having been chosen assistant minister in charge of this field, I desire to get into touch with you. Anyone wanting preaching or knowing of any place where a new opening can be made, please notify me at once and we will get to you as soon as we can. The field is large and we have but three missionaries. We are desirous of doing all we can for the cause we all love so much, and you can help us to keep busy by making known your wants. Any of the branches wanting two day meetings, write me and we will arrange with you for the dates.

Your brother,
O. E. Sade.

As I have been chosen Assistant Minister in charge of the following states, viz.: Mississippi, Alabama, Florida and Virginia, I thought it would be wise to write a brief address to the Saints and friends who reside in that territory. I have as my co-workers in this large field Brethren I. M. Smith, Swen Swensen, C. L. Snow, H. W. Smith, A. G. Miller and A. E. Warr. Among this body of men I feel safe in saying that we have as good talent as there is in the church, and from the very fact that the quorum of twelve saw the necessity of augmenting but force this year is a strong evidence that this is a very important field and that the work is growing.

I am happy to state that last year was a prosperous year as I view it, and one reason why it was so, is because there are so many of the local workers who are willing to assist the missionary in his efforts to advance the cause. This will be the result in every field where both missionary and local forces labor together in the spirit of love, without jealousy or strife. I can truly say if the missionary force will act wisely and do their best to advance the cause by preaching the gospel, and then live the gospel, the Southern people will stand by them and cheerfully assist them in their work and sacrifice to build up the kingdom. So dear brethren let us each do all we can to be without blame in word and deed.

Remember we are on the Lord's errand and it is our business to be meek, sober, prayerful, and very studious. The Lord has instructed his servants as follows: "Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light mindedness."—D. C. 85:37. Again he says in paragraph 19, "Cast away your idle thoughts and your excess of laughter far from you." Again we read in 59:4, "Much laughter for this is sin," while the Apostle Paul speaks against "foolish talking and jesting which are not convenient, but rather giving of thanks."—Eph. 5:4.

I hope and pray that every missionary will make an excellent showing both in personal deportment as well as an excellent report of work done. There is a bright future before each of us both of the ministry and members, if we all pull together in love and harmony with a strong desire to spread the work. I consider the church is standing higher and in better condition than it has ever been since it was organized in 1830, and that it is rapidly putting on those beautiful adornments which will prepare it for the coming of the Saviour, and with these thoughts in mind I feel to advise everyone to be faithful in the line of duty that God may be with you to help you. My address is McKenzie, Ala. I will be glad to correspond with anyone who may desire to write me in regard to the needs of the work.

Your co-worker in the Bonds of Love,
F. M. Slover.

CONFERENCE MINUTES.

MONTANA DISTRICT.—Conference convened at Bozeman, May 31st at 10 a. m. Pres. A. J. Moore and G. W. Thorburn presiding. Statistical reports of following branches read; Warm Springs 37, Colbertson 18, Fairview 14, Deer Lodge 138, Bozeman, 71, Gallatin 95. Ministerial reports from Elders L. E. Hills, A. J. Moore, G. W. Thorburn, S. M. Anders, J. P. Weychoff, Thos. Reese, John E. Eliason, Friest, C. B. Freeman, Wm. J. Murray, Deacon John Eliason. Bishop's agent's and district treasurer's reports read and referred to auditing committee who reported them correct. A bill of 50 cents, secretary's expense was allowed. As all the branches in the district, but one, had failed to comply with Rule 9, and the district being in debt to the treasurer, a motion carried that a collection be taken up to defray expenses. Notice was given by Brn. L. E. Hills and Thos. Reese, of proposed changes in rules of the district at the next conference.

A printed form for notifying branches and scattered saints of conference was read, and by motion T. L. Reese, G. W. Thorburn, and L. E. Hills were appointed to prepare a form similar. By motion the secretary was instructed to give licenses to all elders and other officers ordained in the district not already having received them. The secretary was also instructed to take up the names of saints on disorganized branches, with the general secretary calling his attention to resolution No. 455.

The advisability of holding a reunion in the district was discussed and a committee of five were elected to select time and place as follows: A. J. Moore, Belgrade; J. E. Eliason, Race Track, John Johnson, Victor; Frank Christoffersson, Deer Lodge; Thomas Reese, Bozeman. Preaching by G. W. Thorburn, A. J. Moore, and L. E. Hills. Next conference at Deer Lodge.

Maggie J. Reese, Sec.

MARRIAGES.

CURTIS-HARTLEY—At their home 908 South Delaware street, Independence, Mo., May 21, 1913, Ira M. Curtis and Ada Gladys Hartley, H. E. Winegar, officiating.

SMITH-SHEARER.—At the home of the bride's parents 905 W. White Oak St., Independence, Mo., May 21, 1913, Sam'l W. Smith and Etma Marie Shearer. H. E. Winegar, officiating.

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I have 1-1/2 acre tract of ground with 4 room house, 2 1/2 miles east of Independence court house. This is a nice dry place, well of water, situated on rock road, good loamy soil, fine chicken ranch and truck farm. Price \$1,200, terms \$100 cash, balance \$100 per year and 6 per cent interest. Better write at once.

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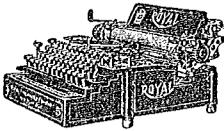
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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, JUNE 26, 1913

NO. 26

ZION'S ENSIGN

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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

IN THE WORLD BUT NOT OF THE WORLD.

In praying for his disciples Jesus asked not that they should be taken out of the world, but that they might be kept from the evil of the world, and he said of them that "They are not of the world, even as I am not of the world." In a late revelation to the church in speaking of the work preparatory to the establishment of Zion, the Lord says: "It is incumbent upon the Saints while reaping the benefits of these organizations [in business] 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 the 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.

The first quotation as found in the seventeenth chapter of John, defines the proper attitude of the ministers of Christ before the world, and the second shows that the same attitude is required of the membership of the body of Christ in their business intercourse with men. The children of God are gathered from every class into the kingdom of God, but of necessity must still mingle with men of the world in order to carry on the affairs of daily life and business, and in this way only can they be a light to the world as Christ required. Lives reclusive behind thick walls shed no light outside, and God designed that his ministry and his people should be in the world as a component part, though not of the world, manifesting the life of Christ before men and exercising a saving influence.

In calling the rich young man to this higher standard of life, Jesus said to him: "Come, take up thy cross and follow me." And again he says: "And now for a man to take up his cross is to deny himself all ungodliness, and every worldly lust, and keep my commandments." Matt. 16:26, Inspired Version. The children of God should remember that they have been called out of the world, not in the sense that they should separate themselves from other men and keep themselves in seclusion, but that they should be separate from the things that are of the world and such as are incompatible with the character which God would have every man develop, so that in their commingling with the world the world may see and know that they are the children of God.

If the Saints join with the world in all that it does, where will be the difference? The name of "Saints" under those conditions would mean nothing more than the name of a class division of one common society. The one thing that held the rich young man to the world was his love of the delightful pleasures which his wealth brought him, otherwise, he was an upright and honorable man strictly keeping the law of Moses, but while Jesus told him the necessity of taking up his cross, or in other words forsaking the world, he also said: "Follow me." Jesus mingled with publicans and sinners but not to partake of their sinful ways, but to show them a higher standard of life. He accepted the invitation of the rich to dine, not however to indulge in their haughty manners and supercilious conversation, but to teach them the way to true nobility.

As followers of Christ the Saints must needs

mingle with the world, but in doing so it must not be for the purpose of following the world in its ways of sin, whether that sin be in the form of pride, vanity, extravagance, pleasure, or whether it be in the nature of crime. Business, education, civil affairs, and other matters require that the Saints come into association with others who may not hold the same faith, but in such association every act and word should be representative of the high standard of the gospel of Jesus Christ to which they have been called. To indulge in the world's pleasures, and follow its ways, is to lower the standard, and deprive the world of the light to which it is entitled through the children of the kingdom, in addition to neglecting to bear the cross of Christ, without which there is no discipleship, for Jesus says that "whosoever doth not bear his cross, and come after me, cannot be my disciple."

The character of the relationship with the world will also be determined by the manner in which the Saints use the temporal possessions which they may gain. The revelation referred to, says they should "use the things of this world in the manner designed of God," and that manner is fully defined in the law. To use the temporal means for the non-essential things of selfish pleasure, while the innocent are suffering for the bare necessities of life, is to follow the world rather than Christ. The cross of Christ brings no vain delights nor satisfies any selfish desires, but to those who bear it truly, it brings a joy that surpasses all that the world can give. Under that cross there may be some sorrows and denials, but there will also be found a joy which is eternal and which can never be found elsewhere. The higher standard set by Christ is the one that all Saints should follow, and by so doing they will live in him, and though they are in the world they will not be of the world.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

No. 6.

Ordinances.

The Reorganized Church includes in its faith the ordinances of baptism, laying on of hands, and the "Lord's supper."

Baptism.

Baptism, we believe, was made a part of the "everlasting gospel" by the "Author and Finisher of our faith," Jesus Christ, and that its place in the saving plan was permanent, the ordinance applying to every man who is outside of the body of Christ. Its mode is by immersion in water, the candidate being "buried with Christ"; its purpose being for the remission of sins and a means of initiation into the visible body of Christ—the church. It may be administered only by one who has been called of God and ordained to this authority, while the ordinance can only be received properly by one who truly believes Christ and has repented of his sins, being willing to take upon himself the name of Christ and to keep his commandments.

Laying on of Hands.

This is an ordinance used for four different, though related purposes, all being for the bestowal of divine blessing. First, for confirmation in the church and conferring the right to receive the Holy Ghost. This may be administered only to those who have previously received the ordinance of baptism. Second, for ordination to the various offices in the church. Third, for the blessing of infants who are too young to have need of the ordinance of baptism, and others for special purposes. Fourth, for the blessing of the sick by healing or otherwise as God may determine.

Some of the statements of Scripture beside those found in the Bible touching upon these points are as follows:

"And whose having faith [having been baptized] you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them." Doctrine and Covenants 32:2.

"On as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost." Ibid 39:6.

"Every member of the church having children is

to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name." Ibid 17:19.

"And whosoever among you are sick * * * the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name, and if they die they shall die unto me, and if they live they shall live unto me. * * * He that has faith in me to be healed, and is not appointed unto death, shall be healed; he who has faith to see shall see; he who has faith to hear shall hear; the lame who has faith to leap shall leap." Ibid 42:12, 13.

The Lord's Supper.

This ordinance is reserved for members of the church, and by eating of the bread and drinking of the wine which have been set apart for this purpose by prayer, they keep in remembrance the Lord Jesus Christ, and manifest a willingness to bear his name and keep his commandments. "It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus, and the elder or priest shall administer it." Doctrine and Covenants 17:22. "And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures." par. 18.

In all of these ordinances there is manifest an acknowledgment of God's sovereignty and goodness, as also man's weakness and dependence upon God. Man cannot control according to his own mind either the natural or spiritual forces which surround him, but by intelligently putting himself in harmony with the divine law as expressed through these ordinances and the commandments of Christ, he secures such a degree of divine protection and help as will save him from every real danger; to such God gives "power to become the sons of God."

Christian Science Teaching.

Christian Science has no ordinances so far as shown by its text book—Science and Health, which is a quite consistent position when it is remembered, as has been previously shown, that it has no personal God and no personal Christ.

Baptism.

As to baptism the book says: "Our baptism is a purification from all error." p. 340. "We * * * are baptized with his purity." p. 336. As to its definition it says: "Baptism, Purification by Spirit; submergence in Truth." p. 572.

Jesus taught the necessity of baptism in water, saying "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3:5. He himself was baptized in the river of Jordan by John, Matt. 3, and commanded his apostles to teach it to all nations. The reader is fully competent to judge as to which of the two doctrines here set forth is in accordance with the teachings of Christ,—the baptism of water for the remission of sins, or a "submergence in Truth" which discards the outward form. It says further of Christ: "He established no form of worship." p. 325.

Laying on Hands.

Coming to the laying on of hands as taught in the New Testament and previously referred to as found in the other standard books of the Reorganized Church, no mention of it is made in Science and Health for any purpose whatsoever. There is an etherialized baptism, but no laying on of hands not even for the healing which is so abundantly taught in the book. Ordination is unknown in Christian Science, nor is there any Holy Ghost except "Divine Science; the developments of eternal Life, Truth, and Love." p. 579, which consists only of "an enlarged understanding of Divine Science," p. 351, 2; p. 348, and since healing is the result of the mental operation of the healer, all the purposes for which the laying on of hands was given are removed so that this ordinance finds no place here.

The Lord's Supper.

"Our eucharist is spiritual communion with one God. Our bread, 'which cometh down from Heaven,' is Truth. Our cup is the cross, our wine the

inspiration of Love,—the draught our Master drank, and commended to his followers," p. 340.

The sacrament or eucharist is referred to as "A dead rite," and further: "If Christ, Truth, has come to us in demonstration, no commemoration is requisite, for he is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?" p. 339.

It readily appears that Christian Science dispenses altogether with the Lord's supper as an outward ordinance, as with all others, though placing upon some of them an ethereal or spiritual interpretation.

(TO BE CONTINUED.)

Bro. Peter Anderson writes from Salt Lake City of his arrival there. His mission address is 336 South Fourth East street, Salt Lake City, Utah.

REVIEW OF MR. KINNEY'S BOOK IN TRACT FORM.

The review of "Mormonism the Islam of America," which has appeared in three numbers in the Saints' Herald will be put into tract form at once. This tract will be published under the title, "A Plea for the Golden Rule." Order from the Herald Publishing House, Lamoni, Iowa. Single copies will be five cents; in dozen lots, fifty cents. The author of this tract is Elbert A. Smith, junior editor of the Herald.

INDEPENDENCE ITEMS.

Over four years Bro. Chas. Keown of Iowa decided to take up medicine as a study and was sent by Pres. Joseph Smith to Bro. Joseph Luff for advice as to what college to enter. The latter suggested Hering Homeopathic college of Chicago, its course being strictly in accord with the philosophy of Homeopathy. Acting upon this advice Bro. Keown matriculated shortly afterwards and last week dropped into Bro. Luff's office, with his diploma as an M. D. in his possession, and having also taken the State Board examinations of both Illinois and Missouri. On Sunday morning he left for Lamoni, Iowa, where he expected to meet his family and visit for a vacation period after which he will return and enter Bro. Luff's office and be his associate, taking care of all the outside practice, which Bro. Luff has been compelled for years to give up; also to give needed attention to office calls and pursue a regular medical career permanently in Independence. His family will locate here in a few days. Bro. Luff speaks very highly of Dr. Keown and says he will make a splendid record as a physician. Bro. Luff is uncommonly happy in the assurance of relief this association furnishes and for which he has so long waited. He may take a short vacation after Dr. Keown is installed and has had time to adjust himself to the routine of office programme, etc. Bro. Keown is quite well known to many of the saints in the region about Lamoni, where he lived for years, all of whom will join us in wishing him the success his personal and professional facilities entitle him to. We will be pleased also to welcome him and his family to our number and fellowship in the Independence Branch.

Bishop Kelley was the speaker on Sunday morning and at the same time Bro. G. E. Harrington addressed the children on the subject of baptism in the lower auditorium. The address was illustrated by a chart, and a number expressed themselves as being ready for baptism on children's day on the following Sunday.

Bro. George Jenkins and R. O. Self are still holding tent services in the east part of town, the tent having been removed however to East Short street near Main. Cottage meetings are being held this week in the southwest part of town by Bro. Ammon White and others.

On Sunday evening the Hon. O. H. Dean, president of the Kansas City School of Law, lectured at the church on "The Making of the Constitution." We regretted having to miss it.

INDEPENDENCE, SECOND BRANCH.

All services held at the South Side church Sunday, were well attended, Sunday school, 9, 30, with an attendance of 254, a little short of best attendance, collections, \$4.79.

The morning hour was occupied by Bro. F. M. Sheehy, who spoke of the heaven hid in the three measures of meal, showing that while the heaven was not visible, yet its work was being accomplished, each individual having this heaven—the Spirit—would grow so that in time the whole lump—the church—would be leavened, and the people would not have to look so much to domes, spires, and brick and mortar, for all would be full of the Spirit.

At the afternoon prayer meeting no such manifestations of the Spirit has been enjoyed for some time, prophecies, tongues, interpretations. Meeting dismissed with the Spirit hovering over all.

The evening hour was occupied by Bro. J. Frank Curtis, and it is allowed to speak for the congregation, it was surely a feast of good things, which awakened a new interest in all. We were given to understand that we should make our calling and election sure, and not depend altogether on the Savior to do the work that is required at our hands.

Since March 10th, 1913, date of installing the baptismal font in the South Side church, 27 have been baptized, a good showing.

President Gould has invited all of the elders of the South Side Branch to meet him at his residence, 727 So. Cottage St. on Thursday evening.

W. S. L.

ST. JOSEPH, FIRST BRANCH.

Saint Joseph saints have truly been enjoying a feast of reason and a flow of soul," during the past two weeks.

The conference which convened at the Third Branch the 7th and 8th, was a success both in point of numbers and harmonious spirit. Bro. John W. Rushton of the Twelve, John Davis and E. L. Henson of the missionary force being present, you may be assured we were sumptuously fed, spiritually, while T. T. Hinderks, B. J. Dice, and the "old reliable" C. P. Faul of the district, lent official dignity to the gathering. Right here let us also mention our own Bro. B. J. Scott, who has already won our deep admiration and affection by his wise, loving and yet firm administration thus far.

The conference was a representative gathering, a great many of the well known saints of the district being in attendance. We missed some well known and loved faces from the assembly, notably those of Bro. V. M. Goodrich and H. D. Ennis. Bro. Rushton was invited to preside. The 2:30 p. m. prayer service on Sunday found the little church packed to its utmost capacity, and an overflow meeting was held in a tent, which was pitched on an adjacent school play ground and was well filled with worshippers.

Services at all the churches both morning and evening on Sunday. Bro. B. J. Scott preaching in the morning at first branch and Bro. John Davis in the evening. The evening prayer meeting was fairly well attended and an excellent spirit prevailed.

Monday evening the 9th, Bro. John Rushton began a series of four lectures at the brick church which for erudition intellectual research, and scientific analysis, surpassed anything of like character it has ever been our pleasure to hear. Large audiences demonstrated, the deep interest taken in the subjects discussed. Bro. Rushton has promised to return in the autumn and give us another treat.

Sunday the 15th was Children's Day with us. During the Sunday school Supt. Harry Tilden gave us a neat little talk, touching interest in Sunday school work which we feel sure a responsive chord in most of our hearts at 11 o'clock. Elder B. J. Scott delivered a splendid address to the children, and if they enjoyed it as well as the frosty haired children did it was thoroughly appreciated we know. One was baptized.

At 8 o'clock the Children's Day program was given by members of the school in the auditorium which had been tastefully decorated for the occasion, flowers, vines and other greenery being lavishly used. The children acquitted themselves splendidly, the continuous program moving along, without a hitch. Perhaps we are extravagantly proud of our school and young folks of the Religio, but we believe it is a justifiable pride, and we are sure that these institutions are fostering some bright minds that will one day make their mark in the different fields of labor open to the workers of the church.

Bro. John Davis held a weeks meetings at Wyatt Park Mission preceding the conference.

Bro. W. P. Pickering has established the tent owned by the 3rd Branch at Elwood, a village directly across the river from us and will hold meetings nightly for awhile.

St. Goodrich and family will depart from our midst by the first of the month, to join Bro. V. M. in Los Angeles. We are sorry to lose them, but as he seems to feel that he needs them worse than we do, we are constrained to let them go.

Our choir is doing some good work, and we hope they will continue as there is a divinely uplifting power in music of this kind. Our organist Sr. Mary Kinnamau is slowly progressing toward complete recovery and we will be rejoiced to see her among us once more.

Reporter.

SAN FRANCISCO AND OAKLAND.

The tent meetings in Stockton are quite successful in point of attendance but the baser sort are troublesome about the tent. Bro. Reiste had not arrived at last accounts but Bro. Stead and Davison are amply able for the work.

Sr. Mabel Leaver was baptized in the city font on the 15th by priest Emery Parks as his first attempt at such work. She was confirmed at the evening service by Bishop C. A. Parkin assisted by the writer; an encouraging Spirit inspired the confirmation.

Bro. C. W. Hawkins, the San Jose pastor, was the Sunday morning speaker in Oakland. He gave the improvement committee some useful instruction on our church house enlargement. Dr. W. P. Bush in his saucy of manner preached the evening sermon. Bro. Presley was in his place as our chief religio worker at 6:30 when was held an interesting session.

Bro and Sr. E. C. Aylor called on us recently from San Diego with an idea of locating here. We shall be pleased if they do as we think we see in them the element of help when opportunity offers. He is a brother of W. M. Aylor of the Twelve.

My missionary companion has gone to Oakdale for a few days needed rest and change. It was by the kindness of Bro. Bush who with family are enroute to Modoc Co. in his automobile. Did you ask if we missed her?

J. M. Terry.

1202 14th street Oakland, Cal., June 20.

SECOND ST. JOSEPH BRANCH.

Our branch is starting in with new energy there being two new ordinations at the 3rd Branch conference. Bro. F. R. Gist, branch priest to the office of elder and Bro. C. R. Smith to the office of priest both bright young men who owe their conversion to Elder J. S. Roth. Another incident worthy of notice was the blessing of a little boy adopted by Bro. and Sr. Vandervinter, both Elder Roth's converts, so eager are the saints of this branch to enlarge the membership that they are beginning to adopt children to swell the cradle roll. This baby was blessed under the name of Joseph Edwin, June 11th.

Bro. and Sr. Landis' baby was blessed May 18th by the name Ethel June.

We had our share of good preaching, conference Sunday, Pres. B. J. Scott of the 1st Branch occupied in the morning; subject: "If we walk in the light as he is in the

light then we have fellowship one with another. This text seemed to be a very favored one as it was the reading text of Apostle John Rushton at the evening service, and Elder John Davis, also used for his reading 1st John, 1st chapter same evening at the 1st branch. Sunday 15th we had a large attendance at Sunday school at which time it was decided to have a picnic in Hyde Park, July 4th. The writer occupied the pulpit at the 11 o'clock hour, subject: "Necessity of living apostles and prophets." Baptism 5:30, Bro. Bear leading Sr. Knight into the waters after which she was confirmed by Bro. Bear and Gist at the prayer meeting which was largely attended. Elder Bear occupied at the evening service and the writer at the evening service 3rd Branch.

The Religio is moving right to the front with their studies, discussions and ice cream socials.

Sunday morning June 22d, Bro. Gist and Smith preached at eleven o'clock. The evening hour Bro. Elder H. B. Taddicken president of 3d Branch preached using for his text Jonah and the whale out of which he drew some splendid lessons for thought.

Our regular cottage meetings are being held every Thursday evening with good attendance of outsiders. Elder J. L. Bear being the speaker.

A. A. Richardson.

June 23.

LAMONI, IOWA.

Having been away from home every Sunday since May 4th and much other time too, also when at home both time and strength were taken by other work, therefore the Lamoni notes have not appeared.

However there have been interesting sermons preached by various brethren in town and country, on the Sabbath days, and Sunday schools and Religio affairs have gone on successfully. Children's day in Lamoni was on June 15th and the services were of a high order of merit. The floral decorations were abundant, and the program moved in harmony with the purpose of the managers and to the interest of the large gathering of saints and other peoples. Twenty-three children were baptized by Bro. J. F. Garver and John Midgordon. These were confirmed at the afternoon meeting. In the evening the junior choir gave a cantata which was greatly to their credit and much enjoyed by the congregation.

The annual reunion has been set for July 25th to August 3d and the grounds are being put in better condition than ever before, space for tents enlarged, and conveniences in general made better. As there are twenty-one acres of the field and grove there is plenty of room. The committee have letters from persons outside the stake asking for tents and place, and within the borders there is also an increased interest since the last two years of such excellent meetings day after day, with associations that are comforting to saints, especially to those who are scattered abroad without Sunday schools or church advantages.

Clyde M. Veldou, a small boy at the Children's Home, died June 11th after a long illness. For some years he was in the home of Bro. and Sr. Nunn at Independence but after Bro. Nunn's death he was placed in the home. There he was loved very greatly by Bro. and Sr. Robinson and all the inmates. Funeral service in charge of Bro. H. O. Smith and brief remarks by Bro. Amos Beave.

On yesterday the sermons were by Bro. G. R. Wells at 11 a. m. and Bro. E. E. Long at night, Bro. H. A. Stebbins and F. M. McDonald preached at Saint's Home and Liberty Home 7 p. m.

In the country the following brethren held appointments: R. J. Lambert and Joseph Roberts at Evergreen chapel, F. M. Weld at Bloomington chapel, Eli Hoyer at Andover; also at Oland meetings were held in a grave Saturday and Sunday, the sermons being by Bro. John Smith, J. F. Garver and Amos Beave.

At Evergreen in the afternoon service, six young people previously baptized by Bro. A. B. Young were confirmed under the hands of Bro. Joseph Roberts, R. J. Lambert, H. A. Stebbins and A. B. Young.

Bro. J. R. Lambert had the great misfortune of falling breaking the bones of one leg at or near the ankle. He was picking cherries and lost his balance. It is a serious mishap for one of his age and with his boldness weakness.

Bro. J. M. Stubbart left home, June 22d with Bro. and Sr. Stafford, after their marriage, on his way to his field of labor Southern Utah.

Alfred.

June 23.

KANSAS CITY, MO., FOURTH BRANCH.

Since our last communication we have received words of instruction, exhortation and counsel from Brethren J. A. Gillen and James Kelley, of Independence. Bro. Selby of the Bennington Heights Branch, Bro. J. I. Young, of Colorado Springs, Bro. J. Fisher, C. L. Munro, and our pastor, L. A. Fowler.

Our meetings bring a good attendance usually. The Spirit of the Master being present in our prayer meetings, giving comfort and encouragement to the weary in mind and spirit.

Bro. J. C. Severin, Sr. Armstrong and several of the saints of Independence attended the dedicatory services of the new chapel in Atchison, Kansas. The saints there are to be congratulated on having obtained this beautiful building. Correspondent.

A characteristic story is told of a well-known New York lawyer. When he was a boy looking for something to do he saw the sign, "Boy wanted," hanging outside of a store in New York. He picked up the sign and entered the store. The proprietor met him. "What did you bring that sign in here for?" asked the storekeeper. "You won't need it any more," said the boy cheerfully. "I'm going to take the job."

THE ROUND TABLE.

Please explain: "Notwithstanding he that is least in the kingdom of heaven is greater than he." Matt. 11:11.

It speaks of Christ who is at once both the least and the greatest in the kingdom of heaven—the least because he submitted himself to the whole law, not considering himself above the least requirement, and made himself the servant of all; the greatest because he was the Son of God and rose above all things. John the Baptist whom Jesus said was the greatest prophet who had arisen, had been sent to baptize, the ordinance being for the remission of sins and for entrance into the visible kingdom of God upon earth and Jesus did not consider himself above observing this ordinance which the gospel required of every man, coming in at the "door" which was opened to him by the "porter" or John the Baptist, as stated in John 10:2,3.

What were the beneficial results of the bondage in Egypt upon the Israelites?

They were brought into contact with the highest civilization and learning known to the world at that time, and were made familiar with national government, by which they were fitted for national existence. Moses especially was learned in all the arts of the Egyptians, and as the Israelites left they took with them a considerable portion of the learning which was beginning to decline among the Egyptians. It is also probable that the years of servitude developed a physical hardihood in the Israelites which they would not have gained had they remained in Palestine and followed the nomadic habits of their patriarchal fathers, and which fitted them for the heavier burden of maintaining a national existence. Further the wonderful manner of their deliverance established more firmly in their minds than anything else could have done that the God of their fathers was the one true God and that he was their God. Had they remained in Canaan it is probable that by the time of the exodus they would have completely turned to idolatry from which there would have been no deliverance.

Do all saints from over the world including those from Jerusalem gather to Zion in America?

Those who obey the gospel in various parts of the world will gather to America according to the promises made in the Scriptures, but the Jews will be gathered to Palestine mainly in their unbelief and be converted afterward. The Land of America was given to Joseph of Egypt and his posterity through Lehi, and the Book of Mormon also states that also "as many of the house of Israel as shall come," and as many of the gentiles as will repent and hearken unto the words of Christ "shall come in unto the covenant, and be numbered among this remnant of Jacob, unto whom I have given this land for their inheritance." 3 Nephi 10:1,2.

When Christ comes for the thousand years' reign and the faithful are gathered to him, will all the rest be destroyed or will they continue to live as now?

Many prophecies indicate a general destruction of the wicked at, and before, the coming of Christ, but of all these there will be a few left. Read Isa. 24. In verse six it speaks of a few men being left after the general destruction, and verse 13 compares it to the shaking of the olive tree, or the gleanings of the grapes after the vintage is done. In gathering the olives a few will be overlooked and the shaking of the tree reveals them, so when desolation comes upon the wicked a few will be left who will continue in mortality but at the age of 100 years will be changed, though the sinner at that age will be accursed. See Isa. 65:20; D. C. 45:7. The gospel work will continue among these that they may learn of Christ and salvation.

Should Latter Day Saints serve tea and coffee to guests when they do not use it themselves in their homes?

This is a matter for each one to determine for himself. It is neither necessary nor proper that fixed rules should be laid down by which saints should be governed in all the details of their daily lives, but that each one should judge for himself as to the propriety of such matters and act as may seem wisest under the circumstances.

CORRESPONDENCE

INDEPENDENCE, Mo., June 23.

Editor Ensign:—I leave for Maine next Friday evening the 27th and stop at Chicago over Sunday 29th and leave on Monday 30th, or Boston next from there on the evening of the 4th of July in Rockland, Me., will be at Vinal Haven for July 6th then to Machias.

I am feeling well and hopeful,

Yours truly

J. C. Foss.

LEXINGTON, Mo., June 2,

Lexington is about 35 miles east of Independence, Missouri. There are a few saints here, and we are nearly all miners. We have two Sunday schools here, one at Summit Camp, and one in town. The branch organization is also at Summit Camp, and a mission at Lexington. Our president, Elder G. W. Talley held a week's meetings at a place called McGrew camp near the river. Our presiding priest J. H. Howard went across the river to preach at the Alma Branch, Sunday, June 1st.

Bro. Chas. Gaither preached at the Union Mine Workers Hall Sunday, June 1st but he occupied only a part of the time and Bro. G. W. Talley occupied the rest of the time. Bro. Gaither has been lately ordained and has been doing well. We are having meeting here, the Lord has blessed us with the gifts that he has promised his children.

Fred Howell.

Des Moines, Ia., June 11.

Editor Ensign:—I thought to send a few lines to let the interested know that we have arrived in our new field all right and are now quite well located at 816 East 12th St., Des Moines. Please note that this is not the address that was first published. The house that I first rented was not put in proper condition according to contract, so at the last moment we had to find another.

We had a very profitable conference at Decatur, Nebr. C. W. Prettyman was elected president of the district, and member of reunion committee. His address is Comstock, Nebr. Bro. H. A. Scott, 1534 Spruce St., Omaha, was elected district S. S. superintendent. The prospects for the week in that district look bright for the future. Arrangements was made to buy a tent for the Missionaries to use in gospel work. May the Father abundantly bless the work and the workers of that district who have been so kind to me all the years that I have been with them.

I was privileged to attend the conventions and conference of the Des Moines district, and found a lot of earnest workers here, so I hope our coming to this field will in no way hinder the progress of God's work, but that we all may be able to labor in love for the uplift of humanity. Brn. Parker and Williams will in a few days start the tent in Boone. There is a large demand for tent work in this district. I hope the Father will qualify these young men for the task. I find there will be enough in the city to occupy my time, so I will not need to be going into the ways of the world to find something to take my time.

Sister Baker's health is still poor, but some better than at last writing. She stood the strain and work of moving remarkably well, for which we feel thankful. If any have relatives or friends in the city whom they would like one to visit, send me their address.

As ever I remain,

J. H. Baker.

Ogden, Utah.

We have been silent in this part for sometime but not idle, although we have not been able to do what we would like to, and if we were to be judged by the number of sermons preached, it might be thought that our work was almost a failure since we are able to do but little public preaching here at the present time. However, we hope to be able to open the way for open air preaching soon and then we may be able to make up for lost time.

Our membership is small here and therefore our attendance at church is necessarily small, but we are doing what has never been done in this place before, and that is utilizing the press for preaching,—for two months or more we have had a synopsis of one of our Sunday sermons printed in the Examiner on Monday morning, and by that means we are preaching to a great many more through the press than we are through the pulpit.

While we were unable to do other work we decided to wield the paint brush for a while and give the little chapel here two coats of paint, which was much needed.

The difficult problem here is to get the ears of the people; the spirit of indifference towards religion, and a running wild over the pleasures of the world seems to be the greatest obstacles we have to contend with. On the 30th of May, all the dancing pavilions in the various parks were opened and they claim the most of the people evenings.

Our hope in the restored gospel was never stronger than it is now and we hope to enable those with whom we labor to see the beauty and grandure of a pure and unselfish life.

J. E. Vanderwood.

Lowell, Ark., June 12.

Dear Ensign:—I wish to speak through you to the Saints and friends in Arkansas and Louisiana, as I have again been appointed to labor among you for another year and have also been appointed as assistant minister in charge of the field. I wish to say to all let us labor to make this the most successful year that has ever been in this part of the field in the spreading and building up of the kingdom of God—let us all labor together with a greater interest than ever before.

I wish to say to the missionaries appointed to this field—let us push out into the field with courage. Knowing that if we do all we can the good Lord will be with us to help and our work will not be a failure.

We also want the help of the local ministry. We want you to feel that you have an interest in this work as well as the missionary, and that you can assist in the spread of the gospel.

There are many poor that have never heard the gospel and that the gospel may reach them it will be necessary that we pay our tithes and offerings.

I would be glad to hear from any and all that want preaching, and we will try to reach them in due time. My address is 109 W. Adams Street, Pittsburg, Kans.

With regards and best wishes to all, I am your brother in gospel bonds.

J. T. Riley.

Lamoni, Iowa, June 6th.

Dear Ensign:—Last night I left loved ones and home for my field of labor in the Lamoni Stake, finding a warm welcome at the house of Bro. John Smith. Attended prayer service last night where the impress of the Spirit witnessed that my offering of faith was acceptable.

The almost universal support rendered me in the Des Moines District for the past eleven years, fills my heart with gratitude. The last district conference was well attended and there was evidence on every hand of the advancement that the church had made during the time of my labors there, both in the city and district, for which I am thankful, for I feel that I have been permitted to share with my brethren and sisters there in that which has brought about that advancement.

My permanent address will still be 1205 Filmore St., Des Moines, but my mission address till otherwise notified will be Lamoni, Iowa. To either of these addresses I would be pleased to receive any information of places or persons that desire my presence as a minister for Christ. I expect to go to Conterville for a short time, to assist in the work there, in the vicinity of which place I expect to continue till the coming reunion at Lamoni, to begin July 25th.

I desire the prayers of the Saints in the mission, especially, that I may at least assist you in the work of building up the kingdom of God.

J. F. Mintun.

Harlan, Iowa, June 17.

Editor Ensign:—Our Galland's Grove conference at Mallard, Iowa, the 13th to 15th inst., is now a matter of history, and very pleasant memories will linger indefinitely in the minds of all the Saints and friends present at its sessions.

The S. S. and Z. R. L. S. conjoint convention program was well rendered and a literary as well as a spiritual treat, and we were made to realize that the Spirit of our Master was with us. Order, peace and the Spirit's presence characterized the nature of all the services of the conference.

At the morning prayer meeting, Apostle Gillen and Bishop Hunt, ordained Brethren Orman Salisbury, Des Moines, and A. R. Crippen, Primghar, Iowa, each to the office of "High Priest." Preaching Saturday evening by O. Salisbury, and Sunday morning, afternoon and night by Brn. J. Arthur Gillen, J. B. Wildermuth, and D. R. Chambers, respectively. We would not forget to make mention of the presence of Sister C. J. Hunt, our district secretary, and her work of the conference, performed faithfully and well, also, Bro. and Mrs. Mann, from Primghar, the latter was appreciated greatly by all for assistance rendered in the musical department. The local Saints were all appreciated who aided therein, for their part rendered on the musical department, especially Bro. Carmichael, in having charge, and Sister Carmichael, Jr., as organist.

At the close of the afternoon preaching services Sunday, the local branch president, Elder Robert Fish, "buried" Sr. Dorothy Smith, Emitsburg, Iowa, and Bro. Wm. Turner, in baptism, in the font. May God bless them.

At this writing the writer's heart goes back with kindly remembrances to the Saints of Eastern Iowa, with whom we have labored, going in and out among you for nine years, and while your conference was the same date as ours, we did not forget repeatedly to make mention of you in our prayers.

Thanking God for that which is past and trusting him for all that's to come. Your servant for the Christ's sake.

J. B. Wildermuth.

Sweetwater, Okla., June 8.

Zion's Ensign:—I have been looking for sometime for an article from Chicago, Ill. One naturally clings to home and birth place. Are the Saints there still up and doing? So busy with their building plans, that they don't jot down their progress?

We would be glad to welcome an elder to our home, and am quite sure I could secure school house for preaching. In this district they have what they call a "big meeting," each summer when the crops are laid by. Two years ago Methodist, and last year Baptist. How I wish they might hear a real gospel sermon. Most of them have never heard of our people.

Would be pleased to hear from any of the Saints living near here. We are in Roger Mills County, extreme western part of the state, bordering on Texas.

Since last writing the Ensign, we have been blessed with a "darling baby girl," Feb. 1, 1913. Hoping some of the brethren may pass this way. Praying for the redemption of Zion.

Your sister in the gospel,

Ida M. Brown.

Hazel, Ohio, June 13

Dear Ensign:—We are still striving for the uplift of Zion's cause. We started our S. S. as soon as school was out at the school house. We have had S. S. every Sunday with small crowds but good interest. If there are any elders in this district that could come here we would be glad to have them come.

There are some here that I think will come into the church and help keep the work here if we had an elder. I have prayed that the Lord would give me something to do that I might help the work along. Two years ago Bro. Ebeling was here and we started our S. S., and I was put in for Supt. I thank the Lord that I can do something to help. The people seem slow to understand. I ask the Saints to pray for me that the Lord may give me health and strength to do his will. I am in poor health. Ever praying for the salvation of Zion, I remain,

Your sister,

Mrs. Sarah M. Mosier.

SERMONS AND ARTICLES

A REVIEW OF THE FIRST TWO CHAPTERS OF "MORMONISM, THE ISLAM OF AMERICA," BY BRUCE KINNEY, D. D.

By Leonard S. Rhodes.

Editorial Note:—"Mormonism, The Islam of America," is a recent book written by Bruce Kinney, D. D., and issued under the direction of the Council of Women for Home Missions, with a supplementary work entitled, "Text-Book Supplement, Mormonism, The Islam of America," prepared by the Publication Committee of the Council of Women for Home Missions. The council is interdenominational and the book with its supplement is designed as a text for study by the church societies throughout the land. Like all writers against "Mormonism," Dr. Kinney has failed to distinguish between the divine part and the human part of so-called Mormonism, and displays the evils of Utah and the mistakes of men, with numerous misrepresentations of fact and motive, and by these holds up for reproach the things of truth and righteousness upon which the original church under Joseph Smith, Jr., was based, and which have been perpetuated in the Reorganized Church. The church in Utah is held to be an apostate body, and notwithstanding the many evils which have crept into its faith and practice, portions of the truth remain which have given it its strength and power, but writers who seek to expose the evils, put the good under the same ban, and attribute all to Joseph Smith, Jr., thus bringing the Reorganized Church under the cloud of reproach to which we decidedly object. This church believes it is entitled to fair and just representation, and when that is granted it is willing to abide the result. We willingly extend the same right to all others. This paper was written for reading before the Home Missionary Society of Centralia, Washington.—Editor.

"And blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great shall be your reward in heaven; for so persecuted they the prophets which were before you."—Matt. 5:11, 12.

Ladies of the Home Missionary Society of Centralia, greeting:—The query has recently been made, Why do members of the Reorganized Church of Latter Day Saints resent an attack on "Mormonism?" This is a misunderstanding. We do not resent such an attack when it is confined to "Mormonism" as it was and is represented in Utah, and in such cases we have nothing to say further than to urge justice and charity toward them as all others. But in the vast majority of cases the attack is also directed against Joseph Smith, Jr., and the church organized by him in 1830. According to our belief, and several court decisions, the Reorganized Church of Jesus Christ of Latter Day Saints is the

"True and Lawful continuation of the Church of Jesus Christ of Latter Day Saints, organized in 1830." (Extract from the Decision of the Court of Common Pleas held in Lake County, Ohio, in 1880.)

Consequently an attack upon the church organized in 1830 by Joseph Smith is a direct attack upon us of the Reorganized Church. The church in Utah of which Joseph F. Smith is president, is another church, distinct and separate from the one previously mentioned, and, as the court says:

Has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints." (Ibid.) and was organized 1847:

"On this day (August 6, 1847,) the Twelve were rebaptized. * * * We soon repaired to the water, and President Young went down into the water and baptized all his brethren of the Twelve present. He then confirmed us, and sealed upon us our apostleship, and all the keys, powers and blessings belonging to that office. Brother Heber C. Kimball baptized and confirmed President Brigham Young. * * * Sunday, August 8, —, the whole camp of Israel renewed their covenants before the Lord by baptism. There was 284 baptized this morning, making 284 rebaptized during the last three days."—Historical Record, Vol. 9, p. 87, as quoted in Brighamism Exposed, page 25.

The Mormons of course will deny that this is organization, but taken in the light of the court decision, what else can be made of rebaptism, reconfirmation, and reordination, but organizing a church. Briefly then the church organized in 1830, and reorganized in 1860, is one and the same church; and the church organized in 1847, is another church, the Mormon church of Utah.

Before the last meeting of your local society when you took up the first lesson on Mormonism,

we learned of it through your item in the Daily Chronicle. We called on Mrs. Robert Reid, who kindly loaned us her text to read. Finding the text seriously in error, and believing the Ladies' Home Missionary Society desire only truth, we are writing this criticism, hoping to either read it or have it read before your next class meeting. You are representing yourselves in your true light, that is, as students, therefore, we wish it distinctly understood that we are not criticising you by this writing; but that our criticism is confined to the text which you are using.

Permit us to ask a question. In any case where a man or institution is charged with crime or error, which do you prefer to learn, that the man or institution is guilty, or innocent? We repeat the question that you may distinctly understand it. Do you prefer to learn that a man is guilty of a crime with which he may be charged, or do you prefer to learn that he is innocent? Feeling positive that you will unhesitatingly agree that you prefer to find a man or set of men innocent, we shall now attempt to prove the charges in your text against Joseph Smith and his associates to be groundless and the author unreliable.

We shall first call your attention to a statement found on page 18:

"Smith soon received a revelation in which the Lord was reported as saying, 'I will consecrate the riches of the Gentiles unto My people' (D. C. 42). It is said that this was so liberally interpreted by his people that they were soon in disrepute among their neighbors, and in 1822, Smith and his associate, Rigdon, were tarred and feathered by a mob."

One objection to this paragraph is indefiniteness. Section 42 of Doctrine and Covenants covers more than eight pages, and required careful searching to find this pretended quotation. If it had been written "D. C. 42:11," it could then have been readily found, and the author would have shown less fear of detection. But the most serious charge we have to make is misrepresentation. We now quote the sentence as it stands in D. C. 42:11:

"I will consecrate of the riches of those who embrace my gospel, among the Gentiles, unto the poor of my people who are of the house of Israel."

From a sentence of twenty-eight words, seventeen are omitted to prove a people guilty of crimes they never committed. Can such a misquotation be accidental? (It is misquoted again on page 19). In view of such misquotation can the author be trusted to tell correctly as to whether or not "his people" "were soon in disrepute among their neighbors?"

To take up in detail all the objections, misrepresentations, and incorrect statements in this book, would make my paper too long to read without wearying you, therefore, we shall answer briefly a number of them and finally take up several more as serious as our first objection:

On page 18 the author says:

"Almost from the very first the infant church became involved in various troubles with its neighbors."

And in the very next sentence he contradicts himself by saying:

"It was a time of religious frenzy over 'Millerism' and other cults, and the preachers of this new religion floated into popularity on the tide of this enthusiasm."

This is the first time we ever heard of preachers floating into popularity by becoming involved in various troubles "with their neighbors."

The last sentence, page 17, reads:

"April 6, 1830, he organized at Fayette, N. Y., the church which now bears the official name of The Church of Jesus Christ of Latter Day Saints."

According to the court decision and other evidence produced in our introduction, along with the decision of another court in the U. S., (The Circuit Court of the U. S., Western District of Missouri,) and one in Canada, Joseph Smith, Jr., organized the church which now bears the official name of The Reorganized Church of Jesus Christ of Latter Day Saints. Will the author set himself up as superior in wisdom to three courts and contradict volumes of evidence, or was he ignorant of these facts? In either case is he a safe teacher for the intelligent body of people composing the Ladies' Home Missionary Society?

In support of his so-called History of Mormons from page 17 to 25, he gives only four quotations; and furthermore there is not a hint given as to the source of these quotations. Latter-Day-Saintism is not a dead issue; all people are not unanimously agreed that it is false; nearly half a million people of all grades of intelligence believe in it; and neither they nor others will accept one as authority who begins by confessing that his work is not original. He gives references for many of his assertions concerning Utah Mormonism. Why does he not give refer-

ences for his statements relative to the original church under Joseph Smith, Jr.? Are they inventions of his own; or is he ashamed of their source? If this could be called proof, it would be like fighting an enemy in the dark to meet it. On page 21, he refers to the Star. Which does he mean, Evening and Morning Star, or Millennial Star? There are something like 20 volumes of those papers which of course would make it nearly impossible to learn if such a quotation existed.

On page 19, Mr. Kinney quotes, D. C. 97, as saying that "Zion could not be moved out of her place." How careless! This is what the revelation says, as it stands in Utah Edition, 97:18-20, and in the Lamoni Edition 94:5:

"And now, behold, if Zion do these things, she shall [future] prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, Zion is the city of our God; and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there. * * * therefore verily thus saith the Lord, Let Zion rejoice, for this is Zion, THE PURE IN HEART."

You will notice this is what the nations would say of her in the future on the condition, "if Zion do these things" previously mentioned. If the author had correctly quoted this he would have had his point. Was this again accidental? "Volumes" he says (page 22), "of similar evidence could be cited." We agree with him.

A humorous thing about this book on Mormonism, is that he calls Mormonism the Islam of America. According to the Century Book of Facts, "Islam" means "Submission to God" or "Salvation." (p. 550). If he means the gospel as taught by Joseph Smith, we agree with him once more.

On pages 55 and 56, it is said that "Smith, a man of magnificent physique, was not to labor, but was to be supported" from the tithing. In the same sense we might say the Rev. Kinney is not to labor, but is to be supported, yes more than that, he is to be salaried; therefore, unless we call the ministry labor, Brother Kinney receives a salary without labor. We are not insinuating against the doctor as touching his diligence, but we wish you to clearly understand that what is meant is that Joseph Smith was not to labor in temporal affairs, because his manifold duties as president of the church were sufficient to keep him very busy. As a result of his being only supported and not salaried, he died a poor man.

On page 50, Mr. Harris is said to have been taken into partnership with Mr. Smith in hope of financial returns; and on page 53 it is said he willingly sacrificed his farm to be restored to favor. We wonder if Mr. Kinney knows what consistency means. But then it is garbled quotations, or anything to down the Latter Day Saints. We begin to suspect that he is a believer in the teachings of Brigham Young, that it is right to lie for the upbuilding of God's kingdom. (p. 118).

Mormonism, page 47, reads:

"Scores of his neighbors in every state in which he ever lived have made sworn testimony that immorality and criminality prevailed in his make-up."

Yes, many have put great confidence in the purported testimony of Joseph Smith's neighbors to prove him a bad man. Supposing they had testified derogatorily of his character, does it follow that it is true? Aside from His disciples, did many speak flatteringly of Christ's character? No indeed. He was called a "wine bibber," a "glutton," a "deceiver" and many other bad names. It was so with all the reformers. We admire John Wesley as a noble, honest and pious man, yet his neighbors did not say this of him; listen to what they did say:

"The strangest suspicions and calumnies were circulated; and men will believe any calumnies, however preposterously absurd, against those of whom they are disposed to think ill. He had hanged himself and been cut down just in time;—he had been fined for selling gin," etc.—Life of Wesley, by Southy, p. 272.

John Wesley was called a gin-peddler and would-be suicide by his neighbors, but that did not make it true. Neither does it follow that Joseph Smith was immoral, criminal, etc., because some one, neighbors said so. However all do not accuse him, for many of our ministers have in their possessions the testimonies of many neighbors that he was a good, honest, moral man, far above the standard of the vast majority of his accusers. A number of these testimonies are given in Joseph Smith Defended, commencing on page 67, and Braden-Kelley Debate, pp. 102-104, 391-396 and elsewhere.

It is said that Mr. Smith by his inflammatory speeches caused his own assassination; yet we find on pp. 7, 8 of the message of Governor Ford of Illinois, Dec. 23, 1844, that the inflammatory speeches were made by Smith's enemies and that the accusa-

tions made against him and his brethren were false. (Church History, Vol. 1, p. 739).

Now let us take up the Spaulding Manuscript story. Pages 52 to 56 are so confused and contradictory in detail that it is difficult to understand just what the author wishes his readers to believe. Briefly, his story seems to be this: That Smith and Harris began a translation which failed because Mrs. Harris stole it before it was finished. And that Solomon Spaulding wrote at least two stories. The first one was his Manuscript Found story, supposed to have been "found in a stone box in a cave," and which finally fell into the hands of W. H. Sabine, Spaulding's brother-in-law. The second Spaulding manuscript story "was afterwards written over with Scriptural terminology." "The first rough draft" of this second story, he claims "is now in Oberlin College." The revision is the one stolen by "Rigdon and which became the basis for the Book of Mormon."

Let us examine this home-spun yarn carefully. If Spaulding was a graduate from "the Dartmouth School of Theology," why was he such an ignorant blunderer as his "rough draft" Oberlin copy shows him to be? If the real Manuscript Found story is the one taken to W. H. Sabine how is it that the Oberlin copy also pretends to be "found in a stone box in a cave" just as he describes the former on page 54? Since Mrs. Harris had Smith's first translation, why didn't she expose the Spaulding translation by producing hers in contrast? If it be replied that it was made over to resemble the first story, how is it that John Spaulding could recognize "manufactured proper names, peculiar idioms, historical ideas and data which he remembered as having seen in his brother's story," and that too seventeen years after he had seen his brother's story? And by the way, it is here stated that a Mormon elder read extracts from the Book of Mormon at a meeting where "pious" John Spaulding made the above discovery; however, the oldest versions of this story say it was a Mormon woman preacher, but this was changed because our opponents discovered that Latter Day Saints have never had a woman preacher. Again we have read considerable of the Oberlin Manuscript Found story, and have reached the same conclusion that Mr. James H. Fairchild did when he wrote to the New York Observer, February 5, 1885:

"Mr. Rice, myself, and others compared it with the 'Book of Mormon,' and could detect no resemblance between the two, in general or in detail." [Notice Mr. Kinney (p. 46) omits two words, "or in," causing it to read "in general detail."] "There seems to be no name or incident common to the two. The solemn style of the 'Book of Mormon,' in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes."—Presidency and Priesthood, pp. 74, 376. Also Manuscript Found.

Of course Mr. Kinney omitted all that after his "general detail," as well the "or in" which might have spoiled his story. Was all this omission accidental too? In a postscript to a letter written to Mr. Joseph Smith, March 28, 1885, Mr. L. L. Rice said:

"Upon reflection, since writing the foregoing, I am of the opinion that no one who reads this manuscript will give credit to the story that Solomon Spaulding was in any wise the author of the 'Book of Mormon.' * * * * Finally I am more than half convinced that this is his only writing of the sort, and that any pretense that Spaulding was in any sense the author of the other, is a sheer fabrication."—Manuscript Found, pp. 7, 8.

The above should forever settle the question in the minds of our hearers concerning the Spaulding romance "fabrication."

On page 57, is perhaps about the most shameful piece of garbling and misrepresentation in the whole book. After exposing it we are certain the Home Missionary Society will no longer approve this book as a reliable text, for no true Christian will knowingly uphold deception. On page 56, he begins by asserting that Mr. Smith claimed no one but himself could look on the plates and live. This is only an assertion made without a particle of proof whose correctness we challenge.

"But he afterwards declared that they 'teased' him so that he finally had a revelation (D. C. 8), in which the Lord said that he might show the plates to three of his servants."—pp. 56, 57.

This statement is certainly misleading. The revelation was not given for the purpose of granting permission to view the plates, but to say who might view them. Do you get the meaning? From that part of the Book of Mormon already translated they had learned that three men were to become special witnesses; and Martin Harris, David Whitmer and Oliver Cowdery were anxious to become those three

special witnesses. The Book of Mormon, 2 Nephi 11:133, 134, Authorized Edition, reads:

"Wherefore, * * * * the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men."

Surely there is no inconsistency on this point, for the translation had early determined that "three" and "a few" others were to view the plates, and it now remained for the revelation to determine who they were. Following his policy to misrepresent and garble, Mr. Kinney pretends to quote the revelation, but we give it correct as it is in D. C. 5:3:

Behold, * * * * this generation shall have my word through you; and in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things; * * * * ye, they shall know of a surety that these things are true; for from heaven will I declare it unto them; * * * * and to none else will I grant this power to receive this same testimony, among this generation."

From the above we discover that three of God's servants are to be shown the plates by the Lord, a voice out of heaven will declare the plates to be true, and no others in this generation are to receive this same testimony, and thus become special witnesses. Not a hint is given that others shall not see the plates.

And now comes the climax of the author's utter unreliability. The testimony of the "Three witnesses" is deliberately put for the testimony of the "Eight" to blacken the character of men far above such principles. It cannot be said that it is the work of some author quoted by him, for in a foot note on page 61, he names the edition of the Book of Mormon he is using. The "Eight" witnesses never claimed to have been shown the plates "by the power of God," but that "we have seen and hefted," and know of a surety, that the said Smith has got the plates of which we have spoken." Remember, ladies of the Home Missionary Society that this damaging misrepresentation is on page 57 of Mr. Kinney's book. Do you care to continue the study of this work as a text-book, when its unreliability is so apparent?

[Any one who cares to read page 57 of Mr. Kinney's book and compare his quotation with the testimonies of the witnesses found in every copy of the Book of Mormon, will discover that, as alleged by Bro. Rhodes, Mr. Kinney apparently for the sake of making his point, takes extracts from the testimony of the three witnesses and ascribes the language so extracted to the eight witnesses. We could scarcely credit this until we examined the text. This he did in his attempt to prove that the Lord did for the eight that which he had previously said he would do for the three and for none others. We need not comment upon Mr. Kinney's conduct in this matter.—Editor.]

In conclusion on this point let us say that none of the witnesses ever denied their testimony. This we can easily prove if proof is desired.

There are numerous other garblings, and misrepresentations in the two chapters we have reviewed which we are sorely tempted to examine, but we refrain from doing so, much less to take up the remainder of the book, lest we have already wearied you; but we feel sure the foregoing is amply sufficient to prove to any fair-minded person that the book is wholly unreliable.

SICKNESS AND THE WORD OF WISDOM.

BY SR. MINNIE WARNOCK.

Surely if the saints were keeping the "Word of Wisdom" and were walking in obedience to the commandments, they would not be sick. The "word" so states; who can deny?

Some may have become weary of the "Word of Wisdom; some may think they cannot understand it sufficiently to keep it with success, and have dismissed it from their minds. Yet it remains, just the same, the only plan for their temporal salvation.

The "Word of Wisdom" shows forth "the order and will of God in the temporal salvation of all saints in the last days." Thus, it is of the greatest importance that we enter into its study with zeal and determination not only to say, but to do what is written therein,

"It is adapted to the capacity of the weak, and the weakest of all saints who are or can be called saints." Hence we are not called upon to solve any great and difficult problem, but to engage with simple and unreserved hearts and minds, in applying these principles of wisdom to our daily lives.

God forewarned his saints of the evils and designs of conspiring men and these "evils and designs" are in existence now in deadly reality. We

should safeguard ourselves by giving diligent heed to this counsel of God.

TOBACCO AND STRONG DRINKS.

The church has made a noble fight against these evils, but it is not altogether victorious yet. The warfare must continue.

HOT DRINKS.

This habit seems to be a very difficult one to overcome. A visit to a conference dining hall surely gives one the impression that many saints are still wedded to this habit. Why will saints be so heedless as not to put themselves on the safe side of the question. If they are slaves to habit they are not free in the gospel.

FLESH OF BEASTS AND OF FOWLS.

The Jewish people are, and always have been very particular in the selection of their meat. There is no reason why latter day Israel should not be just as particular. The "word" says it is to be used sparingly and "only in times of winter, or cold or famine," and with thanksgiving.

"EVERY HERB IN THE SEASON THEREOF."

All wholesome herbs, God hath ordained for the constitution, nature and use of man, every herb in the season thereof." In other words every wholesome vegetable in the season thereof. This plainly bars the use of canned vegetables or herbs out of season. We must be content to enjoy the pleasant summer green things as they come, and depend upon the sturdy substantial ones to nourish us through the winter. Most any one can enumerate quite a list of good winter vegetables that require only a little care and wisdom in housing.

"Ordained for the constitution, nature and use of man;" seems to suggest that we study along this line as to their particular values as food, their adaptation to the various needs of the body also the study of the body as to its power and process of assimilating food, etc. This would seem to be a good place to dig for hidden "treasures of knowledge."

"EVERY FRUIT IN THE SEASON THEREOF."

The "weakest of all saints" as well as the strongest ought surely to be able to understand that. Taken simply without straining or twisting the meaning in the common acceptance of the words, it means, summer fruit for summer use—winter fruits for winter.

We all know how these luscious berries and fruits come one after another in perfect rotation, admirably adapted by their refreshing acidity to the constitution and nature of man for his summer use. Were it not for the extensive custom of dopping these fruits with sugar and whisking them into cans, there would no doubt be enough for every soul to have a goodly feast of each kind as it ripened in its season, fresh and uncooked, with its own pure sweet which nature has provided.

This canning habit has gotten a great hold upon us to be sure. Once I lived in a town where I could not buy any berries. They had all been engaged far ahead by the housewives for canning purposes.

Cooked fruits are usually, if not always too tart to be agreeable if not loaded with sugar. Sugar is a highly concentrated and dangerous intestinal irritant and should be used sparingly if at all. I once heard a good Latter Day Saint brother tell how it had been shown him of the Lord that the use of white sugar injuriously affected the kidneys. Those who are addicted to the sugar habit in alluring forms, can sympathize with those who are struggling to overcome grosser, though perhaps less injurious habits. There are those who will say "what will we have to eat in winter if we do not put up fruit, preserves, jellies, etc." Well yes, that would seem to be a trial until we became accustomed to the change. Then we would begin to appreciate as we never did before, those fruits ordained for winter use.

Of course the apple is the king of winter fruits. What a wonderful variety, sufficient to satisfy every taste. Think of the splendid Rhode Island Greening, the fragrant and delicious white winter Pearmain, the juicy Belleflower, and other rare kinds quite beyond description in fragrance beauty and flavor to say nothing of the commoner sorts such as the Winesap, Ben Davis, Jonathan, Arkansas Black, etc. etc. More attention would be paid to planting and cultivating winter apple orchards, were their importance fully appreciated. Then there are pears, and bananas coming in their thick skins and large nutrient laden center stems wonderfully arranged for long shipments. Bananas should not be eaten until fully ripe, as indicated by brown spots on the skins, and should be well masticated.

This fruit or vegetable, as some consider it, together with oranges, lemons, grape-fruit and other long keepers, might be considered as always in season. Then there are nut, milk and other dairy products, honey and many other good things that nourish our bodies and add to our gustatory delight.

Surely God is good. Section 59 Doctrine and Covenants shows forth his great kindness and generosity. The latter part of paragraph 4 says:—"Yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards; yea all things which cometh of the earth in the season thereof, are made for the benefit and use of man, both to please the eye, and to gladden the heart; yea for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul."

"ALL GRAIN IS GOOD FOR THE FOOD OF MAN."

Thus we have a fine variety. Some are suited for winter, others for summer use. We should learn their adaptation to the various needs of our bodies. They are "the staff of life," so we must lean upon them for support. We should see to it that our staff is not whittled away until only a small splinter remains, as is done with the wheat when it is converted into fine white flour. "Wheat is for man." With all its perfect elements for the building up of the body, it is dedicated to man's special use. Hence it should be treated with due reverence and respect.

"WHOSOEVER AMONG YOU ARE SICK."

In February 1831, the Lord gave instructions how to care for the sick. We should bear in mind that this was two years before the "Word of Wisdom" was given. Those who had not faith to be healed but believed, were, first of all, to be nourished with herbs and mild food. All rich and indigestible foods were to be eliminated from their diet. This treatment alone would often obviate the necessity of the next step—the sending for the elders. Wholesome, nourishing, seasonable vegetables cleanse and purify the system. Food experts and scientists are discovering their medicinal values. It is important that we know how to cook them so that all their valuable elements may be conserved.

February 27, 1833 the "Word of Wisdom" came, promising, on conditions of obedience, immunity from sickness, disease and premature death, in other words temporal salvation. It has been radiating this light and hope over the church for eighty years. Have the saints made good, or are they still sick and ailing and still sending for the elders, or the physicians or both?

It is plain to be seen that health conditions prevailing today cause a vast loss of time and energy and bring anxiety misery and discouragement like a dark pall over many of our bright hopes and joyful expectations, thus hindering the onward progress of the work.

"After much tribulation cometh the blessing." We should endeavor not to prolong the tribulation by our own unwisdom. It is also said that saints must have the bitter, else they cannot know the sweet.

If we become too reconciled to the bitter, we may cease to crave the sweet. It was once said of an old lady, that she was never so happy as when she was miserable.

Imagine looking over a vast concourse of saints, perhaps all the saints of these last days, and see them in the full flush of bodily health and vigor, eyes sparkling with intelligence, countenances beaming with hope and love and zeal—ready to conquer the world. "Clear as the moon, fair as the sun and terrible as an army with banners."

ATCHISON CHAPEL DEDICATION.

In realization of hopes fondly cherished for some years, and especially for the last year, the Lord has bountifully opened the way whereby it became possible for us of Atchison, to purchase the discarded Christian Science chapel, corner 9th and Santa Fe Streets, which we dedicated Sunday, May 25th, which day was the first of our occupancy since having purchased it.

Having been able to pay the cash for it we are especially thankful that we were able to be in harmony with the Lord's pleasure in that regard.

Bro. John W. Rushton preached the dedicatory sermon, the prayers by our veteran Bro. T. W. Chaburn. Favorable comments in regard to each are contained in a clipping from one of our newspapers which we are sending. Bro. Bullard of the Bishopric preached in the afternoon and Bro. Rushton again at night. In a prayer and social service preceding the evening preaching service, the power of the Lord was manifested. Bro. Bullard delivered a prophecy containing words of courage and consolation, also of warning against the designs of the adversary.

We take pleasure in extending a vote of thanks to those who so nobly assisted us in our dedicatory services,

allied with which we wish to mention the names of Bro. and Sr. Brocaw, Bro. and Sr. Orville James and Sr. Brackebury, whose consecrated service in the musical feature we shall ever appreciate.

We wish also to take this means of thanking those who have sent contributions to assist us, and to express our appreciation of the presence of those who were in attendance from the different branches. We look with hope and faith toward the prospect of the future.

Greetings to our co-laborers throughout the world.

Fred A. Cool,
Pastor Atchison Branch.

PATRIOTIC ADVICE TO THE YOUNG.

As one thinks of the United States perhaps the first thing that impresses itself upon the mind is its great strength. The stretch of its prairies, the depth of its forests, the breadth of its fields, the size of its cities, the height of its "sky-scrapers," the miles of its steel railroads the roar of its factories and foundries and printing-presses, all these things mean strength.

With this glory of strength comes an accompanying peril. It may be called the peril of "self-will." Strength is a dangerous gift. If a boy or a citizen has it, without having with it good principles of honor and kindness, he is dangerous. So a great and strong nation needs to learn humility along with its glory of strength. We must recognize that the business of life is not to have our own way or seek our own glory, but to submit ourselves to the requirements of duty. Our greatness as a nation will depend ultimately not on how much we can get for ourselves, but on how much we can do for the rest of the world.

Another of our nation's glories is its freedom. It cost a great deal; it is a priceless treasure. Yet with this possession of freedom, freedom from the dominion of other powers, freedom of assembly, and speech, and of the press, has come another peril—the peril of lawlessness.

Young America needs to learn again the joys of obedience. It is not necessary to break rules and laws to have a good time. Organizations like the Boy Scouts and Camp-Fire Girls are demonstrating how much fun can be had in accordance with strict rules and regulations.

Another glory is our wealth; and its accompanying peril is our greed. It must be restrained and conquered. The rights of the toilers must be recognized. We must come to see and feel that wealth mined from the privations and travail of our fellows is accursed wealth.

We have many added glories; we have many other perils. But these will give us food for thought on Independence Day.—The Christian Herald.

DEPARTMENT OF Woman's Auxiliary for Social Service

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1417 W. Walnut St., Independence, Mo.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

THE PUNISHMENT THAT EDUCATES.

From my earliest recollection of punishment, I believe that I can say that it never did me any good to punish me in the usual way. The only punishment—if it could be called a punishment—that could ever reach me was to appeal directly to my feelings and judgment as an individual. Perhaps, however, that cannot be called punishment, but is more in the nature of a chastisement; for there is a fine distinction between the two terms.

Punishment is that which is the direct result of wrong committed. Chastisement is pain, or otherwise, as the case may be, that is inflicted for the purpose of teaching a lesson. I do not know that I could spend my time this afternoon to better advantage than to call attention to something I read a good many years ago, and that made a strong impression upon my mind at the time. And when your president called me on the 'phone, it at once came to my mind. It is the experience of a school-teacher, and I take it from one of Joseph Cook's lectures. He says:

"On the slope of Beacon Hill, a New England author, who ought always to be named side by side with Pestalozzi, once made it a rule, in a school full of subtle thought, that, if a pupil violated its regulations, the master should substitute his own voluntary sacrificial chastisement for the pupil's punishment. Bronson Alcott will allow me to say here and now, in his presence, that he has told me that this one regulation almost Christianized his school. The pupils were quite young, and for that reason the measure was effective among them. He was no dreamer. He would never have adopted this measure except with the sensitive. Nevertheless, the operation of these untutored, hardly unfolded, and therefore spontaneously natural, hearts, indicates what man is. "One day," says Bronson Alcott, "I called up before me a pupil eight or ten years of age, who had violated an important regulation of the school. All the pupils were looking on, and they

knew what the rule of the school was. I put the ruler into the hand of that offending pupil; I extended my hand; I told him to strike. The instant the boy saw my extended hand, and heard my command to strike, I saw a struggle begin in his face. A new light sprang up in his countenance. A new set of shuttles seemed to be weaving a new nature within him. I kept my hand extended, and the school was in tears. The boy struck once, and he himself burst into tears; and I constantly watched his face, and he seemed in a bath of fire, which was giving him a new nature. He had a different mood toward the school and toward the violated law. The boy seemed transformed by the idea that I should take chastisement in place of his punishment. He went back to his seat, and ever after was one of the most docile of all the pupils in that school, although he had been at first one of the rudest."

I believe that this contains in a nut-shell what every one should consider in an endeavor to punish a child; and I believe that it contains in a nut-shell the idea that is contained in the topic assigned me today. The punishment that educates is the punishment that is entirely shorn of any idea of vengeance, and leaves only the impression behind that it is inflicted solely for the good of the wrong doer. In the method adopted by this school-teacher, any idea that might have lurked in the mind of the pupil that the teacher desired to inflict physical pain upon him was removed, and it was forced upon him that the only object that the teacher could possibly have was the pupil's own good, and the result was all that could be desired. The teacher was chastised, and the pupil was punished by seeing what he had brought upon another in the way of pain.

I can call to mind an incident in the life of two boys. The older one had been away from home a good deal. He came home from one of his extended trips, and the next time he went he took with him his younger brother. They did not get very far until they were taken into custody by an officer of the law and were brought before a police court for vagrancy. The older one realizing that he was solely to blame for the misdemeanor of the younger boy, asked the judge to inflict all the punishment upon him, and let the younger boy go, but the judge felt that by giving the younger boy the same penalty that he inflicted upon the older boy, he would make the punishment of the older boy more effectual, and so pronounced the same judgment upon each. Here was a case where the younger boy was chastised, not punished, for he had really done no wrong, for the good of the older boy. Both boys were benefitted. The younger boy was very strongly impressed with the generosity of his brother in offering to take all the punishment for both, and the older boy was impressed as he could never have been by suffering the punishment for both, by seeing his younger brother suffer for something that he had brought upon him.

True punishment is that which is suffered as a result of wrong doing, and must be commensurate with the wrong done. In inflicting this punishment we must be careful to discriminate as to the degree of punishment inflicted, or we may come under the just censure of inflicting a punishment that is out of proportion to the wrong done, and by so doing gain the enmity of the child or person punished. Can we always determine what the wrong deed demands as punishment? If we cannot, it would be better for us to substitute our own voluntary chastisement, as Bronson Alcott did in his school, for the punishment of the offender.

It is possible that some children cannot be reached that way, but I believe that the majority can be so reached, and much more effectually than by the punishment of the real wrong doer. It is upon this principle that Christ acted in suffering for the sins of the world, and it is through this principle that he has gained the love of the world, and which caused the great Napoleon to say of him, "Jesus Christ conquered by love and today millions would die for him."

H. O. Smith.

(Note.—This was one of several five-minute talks by the Fathers, at the April session of The Independence Home and Child Welfare Department.)

MISCELLANEOUS

CONFERENCE NOTICES.

TEXAS CENTRAL DISTRICT.—Conference will convene with the Texas Central District at 10 a. m. July 12. Reports from all branches and officers are requested, and a large attendance is desired. All coming by rail will be met at Hearne.

S. R. Hay, Dist. Pres.

FLORIDA DISTRICT.—Conference will convene at the Santa Rosa church near Berrydale, Fla., Saturday 10 a. m. July 12th, Sunday school convention will meet on Friday. Hope to have reports from every branch in the district. Mail them to me if you can't send them otherwise.

E. N. McCall, Sec.

Dixonville, Ala. June 19.

SARKATHEWAN DISTRICT.—Conference will convene with the Ribstone Branch, Ribstone, Alta., Wednesday, Thursday, Friday, Saturday and Sunday, July 16, 17, 18, 19 and 20. All those contemplating attending this conference will buy their tickets to Dunn, Alta., on the Grand Trunk Pacific. When buying tickets buy a single fare only, getting a certificate; if we have 50, those holding certificates, we get our return tickets for one-third first class fare; if a hundred we get back free. Now please everybody be sure and obtain railway certificate from each agent on all lines of railway you travel over in order to reach Dunn, Alta. Suitable rigs will be furnished free to convey all to conference grounds four miles in the country. This will be our best conference yet held if one and all come prepared to make it such. Much of importance will be presented for our consideration so all

come prepared to take an active part in the deliberations that may come before us.

Jan. H. Gillen, Missionary in charge. T. J. Jordan, Josh Dobson, J. R. Beckley } Presidency.

SEATTLE AND BRITISH COLUMBIA.—Conference will convene with the Centralia Branch August 16, at 10 a. m. Sun day-school and Religio conventions will convene at 10 a. m. and 2 p. m., respectively, the day previous. Branch clerks will receive blanks upon which to make their reports in ample time for six months ending July 31st. It is hoped there will be a goodly attendance of the membership, also of the ministry both of the missionary and local forces, as it has been purposely arranged for the Reunion which is to be held jointly with the Portland District, at Vancouver, Wash., to open on the 18th, the following Monday, and will only be a couple of hours ride or such a matter, further down the line. We urge every one, who possibly can, to come and spend their summer's vacation with us and in this way. Fred'k W. Holman, Sec'y., 4233 Bagley Avenue, Seattle, Washington.

CONVENTION NOTICES.

MONTANA DISTRICT.—Sunday school convention met at Bozeman, May 30th. Asst. Supt. Maggie Reese presiding. G. W. Thorburn, chorister. Sr. L. E. Hils, organist. Schools reporting, Bozeman. Deer Lodge, Nile and Hilldale. Reports for Sec. and treasurer read. Bill of S. A. Davis for \$2.12 ordered paid. Bill of Secretary for 30 cents paid. Motion carried that Home Department Superintendent report to convention. The superintendent was authorized to appoint one from each school a committee on program and arrangements for conventions. Sr. G. W. Thorburn elected home department superintendent. Convention adjourned to meet one day previous to conference and at the same place. Win. J. Murray, Secy.

KENTUCKY AND TENNESSEE.—Sunday school convened with Bethel saints at 10:30 a. m. June 8th in charge of Supt. Sr. Louise A. Wall. Remarks were made by Supt. and reports were read from Foundry Hill 68, Liberty Hill 33, Oakland 26, Mays Hill 20. Two schools not reporting. Organization of District Sunday school Association: Officers elected Louise A. Wall, supt., Ida W. Shupe, assistant Pearl Shupe, sec. and treas. The superintendent was authorized to appoint member of library board. Ida M. Shupe be continued as home class supt. Adjourned to meet on Friday evening of next conference. Pearl Shupe, Sec. Louise A. Wall, Supt

"SOUTHERN NEBRASKA.—Religio convention will meet with the Lincoln Branch, July 17th. Locals please take notice and send all reports to me by July 17th. Mrs. Edith Trask, Sec.

REUNION NOTICES.

KENTUCKY AND TENNESSEE.—Annual reunion will be held at Foundry Hill near Whitlock, Tenn. beginning July 12, 1913. Those coming on Train with Albert Galimore chairman of the local committee Peryear, Tenn., so that conveyance to grounds may be arranged. We expect to have Bro. R. C. Russell with us a special invitation is extended to all the missionary force in the field as well as all of local ministry. S. E. Dickson, Sec.

SOUTHWESTERN TEXAS.—Reunion and conference will be held at the Bandera Branch at Pipe Creek beginning July 11th. Carl F. Wheeler, Sec.

SOUTHERN CALIFORNIA DISTRICT.—Reunion will be held at Convention Park in Hermosa Beach August 1st to August 10th, inclusive. Fare and one-third on the certificate plan will be granted on the railroad; tickets to be brought to Redondo Beach, California, and baggage checked to the same point. Then, after the train leaves Los Angeles, hand your baggage checks to the conductor and ask to have the baggage put off at Convention Park, two blocks South of Rowley Siding at Hermosa Beach.

The tents will be set up and ready for occupancy on July 31st. Tents 10x12, \$2.50; tents 12x14, \$3.00; tents 12x16 \$3.50; single cot and mattress \$2.00; double cot and mattress \$3.00; tables, each, .50, chairs, each, .15.

It is imperative that orders for tents, cots and mattresses shall be in the hands of the committee as early as possible, as the committee have to have the order filed in Los Angeles by July 15th. Address Vinton M. Goodrich; care of R. T. Cooper, 202-3 Lankershim Bldg., Los Angeles, California. The cafeteria will be in operation the same as last year.

A good attendance of the general conference appointees is expected, including Bro. Sheehy, Jas. E. Kelly, Holmes J. Davidson, Vinton Goodrich, Roy F. Slye, and probably others. The conference session will convene at 10 o'clock Monday morning, August 4th. The Sunday school has been given Wednesday, August 6th, and the Religio Friday, August 8th, these appointments subject to the approval of the reunion presidency. Tents, cots, mattresses and cafeteria accommodations will be supplied to all general conference appointees and their families, without expense, who are cordially invited to attend. It is also desired to use some of the general conference music, singers throughout the district are invited to bring their general conference anthem-books. For all information desired, address: R. T. Cooper, 202-3 Lankershim Bldg., Los Angeles, California.

JOINT REUNION.—Eastern Iowa, Kewanna, and Nauvoo districts reunion at Montrose, Iowa, August 22d to 31st. Tents 7x9 \$1.75, 10x12, \$2, 12x12 \$2.25, 12x14 \$2.50, 14x16, \$2.75, 14x20 \$5.25, 16x24 \$6.25. Cots canvas 25 cents, wire 35 cents. To prices of tents quoted will be added freight and drayage. Straw may be had upon the grounds. A dining tent will serve meals. Send all orders to C. G. Dykes Box 420, Muscatine, Iowa, by August 1st.

NORTHEASTERN ILLINOIS AND SOUTHERN WISCONSIN.—Reunion will convene at Belvidere Illinois, August 22 to 31. The prices of tents will be as follows:—10x12 wall tent \$2.25, 12x14 wall tent \$2.50, 10x15 cottage tent, \$2.75 12x14 cottage tent, \$3.00, 12x19 cottage tent \$3.25; spring cots, 25 cents. Meal tickets at 15 cents per meal; single meal 20 cents. Straw for ticks, 10 cents per tick. We expect that Patriarch F. G. Pitt and Apostle J. F. Curtis together with the local missionaries will be in attendance. All orders for tents and cots must reach Bro. Jasper O. Dutton, Evansville, Wisconsin not later than August 12th. Do not wait till the last minute to make up your mind that you are going to the reunion but decide now and make all things bend toward that end.

James F. Kier for Committee. 4530 W. Van Buren St., Chicago, Ill.

FAR WEST DISTRICT.

TWO DAY MEETINGS.

DATES AND MINISTERS IN CHARGE:—1st St. Joseph Branch, July 19-20. In charge of A. E. McCord, Chas. P. Faul. 2nd St. Joseph, June 28-29, I. N. Roberts, D. C. Wilke. 3d St. Joseph, July 26-27, T. T. Hinderks, G. W. Mauzey.

Edgerton jct., September 27-28, W. S. Hodson, F. A. Curtis.

Alma, September 13-14. A. St. Lewis, T. H. Hinderks. Kingston, Sept. 6-7. N. V. Sheldon, Bro. Brewster. Oak Dale, September 13-14, Elias Hindérk, Henry Johnson.

Far West, Sept. 13-14, J. T. Ford, A. R. Daniels. Cameron, Sept. 27-28, Coleman Snider, John Piepergerder.

Delano, September 27-28. S. H. Simmons; I. McCord. Stewartsville, June 28-29, B. J. Scott, Jerome Middleton.

German Stewartville, Sept. 27-28. B. R. Constance, C. E. Wood.

DeKalb, Sept. 13-14, A. A. Richardson, Wm. Clay. Boxford Mission, June 28-29. D. E. Powell, S. J. Hias.

Wyatt Park, St. Joseph, Sept. 27-28, B. J. Dice, Charles Householder.

Pleasant Grove, July 12-13, J. L. Bear, A. W. Head.

Brethren who cannot attend these meetings will furnish substitutes.

Resolution Passed at the Conference, June 7-8.

T. T. Hinderks B. J. Dice D. E. Powell, Chas. P. Faul.

PASTORALS.

To the saints in North Dakota: This will advise you that Bro. Jas. S. Wagener has been appointed to labor in North Dakota for the ensuing year. We ask that you give him your hearty support. Frederick M. Smith of presidency and E. L. Kelley of Bishopric concurring in the appointment.

Yours in bonds, Jas. A. Gillen.

Fargo, North Dakota, June 17.

CORRECTION.

Bro. F. M. Slover calls attention to an error in his pastoral of last week in the first paragraph where the word Virginia should read Georgia.

CONFERENCE MINUTES.

SOUTHERN WISCONSIN.—Conference convened with the Wheatville Branch at Soldier's Grove, Wisconsin, June 14th and 15th. W. A. McDowell, Pres. B. C. Flint, Sec. Branches reporting, Janesville, East Delevan, Flora Fountain, Buckwheat Ridge, Madge, Madison, Wheatville, and Beloit, thus making a full report of the district. Bishop's agents report showed a balance on hand last report, \$27.18. Receipts from all sources since \$524.00 Total receipts \$551.18. Disbursements \$551.00, Balance on hand 18 cents. Treasurer's report showed a balance on hand of \$7.65; receipts since \$15.45, total receipts, \$23.10, disbursements \$13.00, Balance on hand \$10.10. Branching during conference by W. O. McDowell, B. C. Flint, E. J. Goodenough and Lester Wildermuth. Adjourned to meet at call of presidency. B. C. Flint, Sec.

KENTUCKY AND TENNESSEE.—District conference convened at Bethel near Cottage Grove, Tenn., June 7th, 1913 at 10 a. m., Pres. J. R. McClain and H. E. Moler were chosen to preside. Reports were read from Elder J. R. McClain, W. S. Shupe, W. L. McClain, and S. E. Dickson; Priest, H. R. Shupe; Teachers J. K. Powers and J. R. Cook. Bishop's agent: Received since last report \$267.25; paid out \$259.02. Balance due church, \$8.23. Conference adjourned to meet at Swindles' near Mansfield, Tenn., Oct. 4, 1913. S. E. Dickson, Sec.

SOUTHERN NEBRASKA.—Conference convened with the Nebraska City Branch, January 18th 1913, 1913. Elders J. R. Sutton and W. M. Self, presiding. H. A. Higgins, secretary. Bishop's agent's report:—Receipts including balance

at last report \$1022.05, Expenditures \$463.25, balance due church, \$558.80. It was referred to auditors. Statistical reports from Blue River, Eustia, Fairfield, Franklin, Lincoln and Nebraska City.

A committee of three of which Elder C. H. Porter was chairman, with power to choose his assistants was appointed to draft measures relative to raising funds to defray expenses of the district conferences and to report at the next conference.

A recommendation from the Franklin Branch, recommending Earl Robertson for ordination to the office of elder was referred to Elder J. R. Sutton with power to act. A recommendation from the Lincoln Branch recommending Chas. Edwards for ordination to the office of elder was deferred for six months.

Elder W. M. Self, President; H. A. Higgins, Secretary; C. H. Porter Bishop's agent, and District Historian were sustained.

Adjourned to meet with the Lincoln Branch at the call of the president and missionary in charge.

H. A. Higgins, Sec.

WESTERN NEW YORK.—Conference was held at Niagara Falls, N. Y.—June 7th to 8th A. E. Stone presiding associated with Elders Ebeling and Mesle. Sr. Weegar, Sec. pro tem. Ministerial reports read: Elders A. E. Stone, S. W. Tomlinson, F. C. Mesle, D. F. Joy, Wm. Brothers, priests: Geo. Lander, Fred Harper, J. G. Davis; teachers, Charles Koehler; Deacons: F. W. Mesle, J. C. Montgomery, G. L. Rathbun. A motion that secretary write to bishop's agent for itemized yearly report, from time of last report to conference, prevailed. A motion that president Stone write the bishop's agent relative to reporting to conference, prevailed. Branch reports: Niagara Falls, Buffalo, and East Phalanx. Treasurer's report read, audited and found correct. D. E. Joy and Frank Mesle were appointed to solicit funds to purchase tent for tent workers, as suggested by president's report. The present officers were sustained. A committee was appointed to consider the advisability of holding reunions in this district, and report to the fall conference. The committee on tent reported sufficient subscribed to purchase tent. Adjourned to call of president.

ADDRESSES.

Elder F. G. Pitt, 34 West Marion St., Chicago, Ill. James E. Kelley, 1621 Trinity St., Los Angeles, Cali.

DIED.

DEMPSTER.—Amy Dempster was born July 16, 1840, at Comstock, Michigan. Baptized into the Reorganized church in 1880, at Plano by Joseph Smith. With her husband, William Dempster, made Plano their home for a number of years and it was at Plano that William Dempster died, March 25, 1908.

Sr. Dempster was stricken with paralysis in March 1911 and was a helpless sufferer until she found release in death June 6, 1913, at Sandwich, Ill.

Funeral in charge of Elder J. O. Dutton, address by Elder Chas. H. Burr. Interment at Plano.

CLARK.—Sr. Anna Clark was born at Cambridge, England August 15, 1826, and in 1846 was married to Joseph O. Clark. They came to America in 1853 going later to the west. Sr. Clark came to Independence in 1858 and made a faithful record among the saints, dying June 10, 1913, aged 86 years; 9 months and 25 days. She left 108 descendants living—3 daughters, 2 sons; 38 grandchildren, 63 great-grandchildren, and 2 great-great-grandchildren. Services at the church, sermon by Joseph Luff.

HASSELL.—Ellen Ann Hassell, wife of Dr. John Hassell, was born January 18, 1834 in Indiana. Died June 3, 1913, She was baptized February 25, 1882 at Elkhart, Texas, by Elder H. C. Smith and lived a worthy saint and died in the faith. Funeral conducted at Price chapel, Johnson Co., Tex., by Elder J. M. Nunley.

MOSIER.—Floyd Mosier born February 1st, 1898 died May 24, 1913, aged 5 years, 3 months and 24 days, leaving father, mother, two brothers and two sisters. Sermon by Geo. Jenkins at the stone church.

YOUNG.—Miss Charlota Parker; born July 14, 1842 near Mobile, Ala., was married to John W. Young 1861, of which union 9 children were born, 4 with husband preceded her in She was baptized into the Latter Day Saint's church by Heman C. Smith in his early life, and was faithful till June 4, 1913, when death overtook her. She leaves to mourn 3 sons, 2 daughters, 25 grand-children, 14 great grand-children. Funeral by A. G. Miller, at Saints church.

WELLS.—Jane Reese was born in Wales, May 15, 1818 and came to America when eight years old residing some years in Pennsylvania, and a short time in Utah and in 1864 to Montana. Married in 1866 to J. Harvey Wells. In 1895 they moved to Bozeman where they have since resided. She died June 2, 1913, leaving husband three sons, and two daughters, one son being Elder Gomer R. Wells who has labored many years in the ministry of the church. Funeral service conducted by L. E. Hills.

BOYD.—James Almont infant son of V. Lester and Grace Boyd died at Independence, May 11th, aged 21 months. Funeral services conducted by J. A. Dowker.

NIGH.—Albert Winn Nigh, was born December 30th, 1882, at Stotan, Wis. and died following an operation, June the 5th 1913. He married Sr. Nigh, Dec. 11, 1909, at Minneapolis, Kan. whom he leaves with one little child, also father mother, two brothers and seven sisters. Funeral service conducted by Geo. E. Harrington.

WEBSTER.—Sister Mary E. Webster died in Chicago, June 15th 1913, aged sixty years four months and 1 day. She was baptized by F. C. Pitt about the year 1885. She leaves three sons to mourn the loss of a mother. Mr. W. A. Mr. R. B. and Mr. C. M. Webster. Her husband and daughter having preceded her to the spirit land. She died in the hope of eternal life. Funeral sermon by Elder F. G. Pitt.

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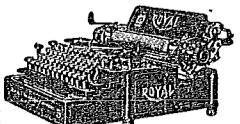
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EDITORIAL

THE AARONIC PRIESTHOOD.

Recently the editor received a question which with its answer appeared in the Round Table department as follows: "What is the authority for priests in your church? The immediate authority is the same as for the existence of the church itself, viz.: the command of God," etc., Dr. Smith's Bible Dictionary was quoted to show "that the old classification of the high-priests, priests, and Levites, was reproduced in the bishops, priests and deacons of the Christian Church." This item seems to have prompted the following letter of inquiry which is offered to our readers, with further comment upon the subject.

Having read your paper with profit, I would like to have you answer the following questions in your next issue, giving Bible proofs and references:

1st. Why do you have priests of the Aaronic order in your church, and where do you get your authority for them, for I had understood your ministers to say that your church was exactly like the New Testament Church? The early writers of that church in different places in their writings tell of different officers but no Aaronic priests. Paul says, Heb. 7:11, 12, there is no perfection by the Levitical priesthood, as the priesthood was changed and the law also. Heb. 7:22, says, "Jesus was made a surety of a better testament," and in verse 24 he continueth ever, and hath an unchangeable priesthood. (Melchisedec). See also chapters 8, 9, 10. Nothing about Aaronic priests being in the church there.

2d. What office was held by Philip who is spoken of in Acts 8:5, and 8:26, and why did he not lay on hands for the gift of the Holy Ghost? Is he the same Philip as in Acts 6:5? We read he baptized and did many miracles, but it seems that the apostles had to come down from Jerusalem to lay on hands for the Holy Ghost.

In order to answer properly the question relating to the Aaronic order and priests, it will be necessary to notice several points relative to priesthood in general.

Two Priesthoods.

The New Testament speaks of two priesthoods, one after the order of Melchisedec and one after the order of Aaron. See Hebrews 7:11. Each of these priesthoods being an order includes more than one office as may be seen by the number of offices named, both in the New and in the Old Testaments. The Melchisedec priesthood is superior to the other as will appear from a reading of the seventh chapter of Hebrews, Christ himself being the great High-priest. It is this priesthood which administers the gospel in its entirety, the law which maketh perfect. Melchisedec Priesthood Before Christ.

Paul says that Melchisedec, king of Salem, was a "priest of the most high God," and that he was "made like unto the Son of God; abideth a priest continually." Heb. 7:1-3. He lived in the days of Abraham who was blessed by him. This priesthood of the Son of God being held by him, and he being such a great high-priest, it seems that it was named after him, though it undoubtedly was held by others before him, since the patriarchs from Adam down had officiated in the service of God and were acknowledged in such service the same as Melchisedec. Jacob also offered sacrifices and blessed others as Melchisedec had done, showing that he held the same authority and priesthood. Paul argues in Galatians 3:1-4 that Abraham was under the covenant of faith which was superior to the covenant given through Moses, showing again that Abraham also held the higher priesthood.

Jethro, a holy man, was priest of Midian and father in law of Moses, offered burnt offering and

sacrifices to God, and Aaron with all the elders of Israel came to eat bread with him, an official procedure similar to the bread and wine of which Abraham partook at the hands of Melchisedec. Jethro also gave valuable counsel to Moses in the responsible work of judging Israel, all of which show his high calling in the priesthood.

That Moses held the Melchisedec priesthood is evident from his prophetic statement that "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me," which having reference to Christ shows that they would be alike, having similar work and similar power and holding the same priesthood. Christ would be like unto Moses. Duet. 18:15; Acts 3:22.

That Moses' priesthood was superior to that of the sons of Levi is shown when Korah, Dathan, and Abiram, with two hundred and fifty others whom God had "separated from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them," rebelled against Moses, charging that he had assumed authority superior to theirs and which they also demanded. See Numbers 16. Moses asked them "And seek ye the priesthood also?" or as the Inspired Version has it: "Seek ye the high priesthood also" which seems to be the true rendering as they were already priests. Other evidences might be given to show that the Melchisedec priesthood was operative among men in the Old Testament times, but these are sufficient for present purposes.

The Two Priesthoods Co-operative.

Moses had already by divine direction selected the tribe of Levi and had separated them for priests and they were acknowledged as such (Exodus 19:22, 24.) when Aaron and his sons received the call to the priesthood, or which must be understood as a higher office in the priesthood. Exodus 28:1. For nearly forty years after their setting apart to this new office Aaron and his sons officiated under the Aaronic priesthood, while Moses as a high priest of the Melchisedec order continued to officiate in his office, thus showing that the two priesthoods were in operation contemporaneously. These two priesthoods working together at that time shows the possibility and necessity of the two working together at other times.

The Aaronic Priesthood Perpetual.

That the priesthood which was held by Christ and Melchisedec was an everlasting priesthood, will perhaps be conceded by all, but it is generally held that the Aaronic priesthood had an ending at the coming of Christ to be dispensed with forever. That this opinion is erroneous is evident from the following:

And thou shalt put upon Aaron the holy garments, and anoint him and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats; and thou shalt anoint them, as thou didst anoint thy father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generation. Exodus 40:13-15.

Through the faithfulness of Phinehas the son of Eleazer, the son of Aaron, in maintaining the dignity of his office and the integrity of the nation, the Lord confirmed the above promise to him in the following:

Wherefore say, Behold I give unto him my covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God and made an atonement for the children of Israel. Numbers 25:12, 13.

What further evidence could be required to show that God designed the Aaronic priesthood to be everlasting, extending throughout all the generations of Aaron and his posterity?

Aaronic Priesthood in New Testament Times.

Paul says that "unto us was the gospel preached, as well as unto them, [the Israelites under Moses,] but the word preached did not profit them, not being mixed with faith in them that heard it." Hebrew 4:2. It was for this reason that the "law" was given which was inferior to the gospel which had been first offered, of which they proved themselves unworthy: "It was added because of transgressions, till the seed should come to whom the promises were made" * * * wherefore the law was our schoolmaster to bring us unto Christ." Galatians 3:19, 24.

The gospel law, or the perfect law, no longer be-

ing operative in Israel, the Melchisedec priesthood by which that law was administered was no longer needed, hence this priesthood ceased with Moses, no other Melchisedec high priest being appointed until Christ came; but the Aaronic priesthood continued and by it the imperfect law which was given in the place of the gospel, was administered.

John the Baptist, the son of Zacharias, who as an Aaronic priest officiated in the temple service, also officiated under the same priesthood of Aaron in preaching the gospel of the kingdom in preparation for the coming of Christ. That he held the inferior Aaronic priesthood, is shown by his statement:

I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Matthew 3:11.

John could baptize with water, but his priesthood did not permit him to officiate in the higher ordinance by which the Holy Ghost was given. But he preached that part of the gospel included in faith, repentance, and baptism, and administered the initiatory rite, which shows conclusively that under the gospel there is work for men holding the Aaronic priesthood.

From Moses to Christ the Aaronic priesthood was the administrative authority among men, administering the inferior law only, but when Christ came the Melchisedec priesthood which had been taken away with Moses, was restored, and with it was restored the higher law of the gospel, hence the statement of Paul: "For the priesthood being changed, there is made of necessity a change also of the law." This change of the law did not dispense with all that Moses gave, for every principle in that law which was essential to the salvation of men is incorporated in the higher law of the gospel; and so with the priesthood which was not dispensed with in the change, but was made secondary to the higher priesthood, co-operating with it as had been the case under Moses.

All Officers not Named in New Testament.

In first Corinthians 12:28, Paul gives a list of officers which Christ placed in the church, viz. apostles, prophets, teachers. But he did not here name them all, for in Ephesians 4:11, he gives another list in which are added evangelists and pastors. But even here he did not name them all, for in various other places there is incidental mention of bishops, deacons, elders, and possibly others. Since the New Testament does not attempt to give any complete list of the various officers in the church, and those that are named are mentioned only incidentally, it readily appears that its silence as to the existence of priests in the church is no evidence that they did not exist.

In Acts 6:1-6, is recorded the selection and ordination of seven men whose duty was to look after the gathering and distribution of the finances of the church, but the office which these men held is not named. From Numbers 3:48-51 and Hebrews 7:5, it is shown that this work of handling the finances belonged to the Aaronic priesthood, though the Melchisedec priests having the right to officiate in the lesser priesthood, could do this work whenever necessary, as did Melchisedec himself and the apostles. Since these seven men were chosen and set apart for this especial work, it is more than probable that their authority was under the Aaronic rather than the higher priesthood.

This thought is strengthened by the account in Acts 8:5-17, where Philip, one of the seven, went down to Samaria and preached Christ, and baptized a number, but did not lay on hands for the gift of the Holy Ghost, but waited until Peter and John came who performed that ordinance. This would seem to place Philip under the same priesthood as John the Baptist. Thus it is seen that there is some evidence, though not direct, which shows the existence of the Aaronic priesthood under the gospel law in New Testament times.

Aaronic Priesthood to be Acknowledged by Christ at His Second Coming.

If there remains any doubt in the mind of the reader that the Aaronic priesthood is to be perpetuated under the gospel, and that it was an everlasting priesthood, we have but to refer to Malachi 3:1-6.

where in describing the Lord's coming in glory he says:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

This includes the sons of Aaron, and accords with God's covenant with Aaron and his sons that their priesthood should extend throughout all their generations.

The Final Restoration.

In consequence of the great apostasy from the gospel after the days of the apostles, as outlined in Revelation 12, both the Melchisedec and Aaronic priesthoods were lost to men, but Peter speaks of the times to come when there would be a restitution of all things, Acts 3:21, and Paul refers to the same times when God will "gather together in one all things in Christ, both which are in heaven, and which are on earth." Ephesians 1:10. This time of restitution will be the time when these priesthoods will be restored, for the work of the gospel cannot be done without them, and one of the things which is to be restored from heaven is the everlasting gospel. See Revelations 14:6.

That John the Baptist was to have part in that work of restoration, may be seen from Matthew 11:7-14; 17:10-13. Speaking of John, Christ said: "For this is he of whom it is written, Behold I send my messenger before thy face." "And if ye will receive it, this is the Elias which was for to come." (11:10, 14.) The Emphatic Diaglott gives this last verse: "And if you are disposed to receive it, he is that Elijah who is to come." John had already been beheaded, but here Jesus declares that he is the Elias who was yet to come. Coming down from the mount of transfiguration the disciples asked him regarding this Elias whom they had seen in the vision and he said: "Elias truly shall first come and restore all things. * * * Then the disciples understood that he spake unto them of John the Baptist." Matt. 17:11, 13.

The prophecy of this coming in Malachi 3:1 and 4:5, shows that it will be in preparation for the coming of Christ in glory, rather than at his first coming, though the prophecy had a partial fulfillment at that time. John having held the Aaronic priesthood, would evidently restore it first of all in the time of restitution.

The gospel as held by the Reorganized Church was brought by angel hands, and simultaneously therewith the priesthood of Aaron was conferred upon two young men by an angel who announced himself as John the Baptist in these words: "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." Church History, Vol. 1, p. 35.

Later the priesthood of Melchisedec was restored, and the two have operated together in the gospel work until the present time, those of the Aaronic order laboring to prepare the way in preaching the preparatory principles of faith, repentance, and baptism, and officiating in the temporal interests of the work, while those of the Melchisedec order officiate so far as necessary in these same duties and also in ministering in the higher spiritual ordinances and work of the church; all this being in full accord with the Old and New Testaments record.

If there be any truth in the claim of this church to revelation—and this claim has stood every test for over eighty years—then the existence of the church itself and each office found therein are ordained of God, hence our former statement that the reason for having priests in our church was that it had been commanded of God. We believe the position taken is fully warranted by the Scriptures.

Historical references might be given showing the existence of Aaronic priests in the New Testament church, but we have restricted ourselves to the Bible as requested.

Bro. J. M. Baker writes from Des Moines, Ia., that he is now located at 813 East 12th St., instead of 816 as recently published. Bro. F. G. Pitt also writes that his address is 545 West Marion St., Joliet, Ill.

INDEPENDENCE ITEMS.

Sunday being Children's Day was devoted to the children. A total of 296 attended Sunday school, including 30 officers and 98 teachers, and the record showed 21 perfect classes and a collection of \$16.80.

The primary department occupied the morning hour and one of the interesting features was the advancement of over fifty children from the cradle-roll department to the primary department. In the evening the junior and intermediate departments rendered an excellent program, in which the children's chorus in charge of Sr. Cora Tonnehill, and the orchestra under the leadership of Bro. Arthur Mills took leading parts. The children took keen delight in performing their parts and both programs were of a character to give assurance of Zion's growth and ultimate establishment. Bro. D. J. Krahl, the superintendent was in charge. The success of the day was due to the co-operation of many of the Sunday school workers.

In the afternoon 28 of the children and one young lady, were baptized by Bro. Krahl and were confirmed at a special service immediately after by Bro. Krahl, Garrett, A. Mills, and F. G. Christie. The usual prayer service was also held in the afternoon.

An appropriate tribute of appreciation of the helpful services of Bro. Arthur H. Mills along the musical lines for many years in the branch, was tendered him by Bro. George E. Harrington of the branch presidency, followed by a response by Bro. Mills who was to leave on Monday to take up his mission work at Denver, Col.

On Monday evening a concert was rendered at the church for the benefit of the Children's Home at Lamoni, Iowa. Those participating were Mrs. Pearl Crick, Miss. Grace Turnour, Bro. R. G. Smith, and Sr. Betton. The evening being stormy the attendance was not all that it might otherwise have been.

An unusually good meeting is reported at Market Square, Kansas City, on Sunday afternoon by Bro. Hatley and Guinand. These brethren with Bro. Lightfoot and Ketchum have been maintaining street work with good interest.

INDEPENDENCE, SECOND BRANCH.

The intense heat of Sunday, reduced the attendance, but the Sunday school had the best of any of the different gatherings, number present, 264, collections, \$4.26.

The 11 o'clock a. m. hour was occupied by Bro. G. W. Eastwood. He spoke of the difficulties with which a deacon is confronted in attempting to discharge the duties of his office.

A vote was taken at the conclusion of the service to ascertain the feeling of the saints concerning the opening of the Sunday picture shows. A unanimous "no" was the response which made Bro. Goodf feel happy.

In the evening Bro. F. M. Gowell spoke along the lines of differences between the Reorganized Church, and the Utah church, showing that the latter was not willing to have their doctrines exposed to view, nor tried by the laws of the original church, the standard of evidence by which the two churches must be tried, are Bible, Book of Mormon, and Doctrine and Covenants, and upon investigation of these works, one finds are all on one side against the Utah people, for when tried by this evidence they are so exposed to view of the world that it causes a stampede of their defenders.

Bro. Earl Cortell the stake superintendent was present at the Sunday school hour, and gave a good talk to the little ones, and about all his questions were promptly and correctly answered.

LOS ANGELES.

June 8th, children's day and instead of the regular preaching service the hour was given for the children's exercises. The church was very beautifully decorated with sweet peas. Four children were baptized. Two babes blessed, one confirmation. On the evening of June 12, a reception was given for Bro. Goodrich at the church. Bro. Goodrich has been chosen as president of the branch.

On Sunday the 22d, Bro. James Kelley was the speaker in the morning, Bro. Goodrich in the evening, Albert Knowlton at Long Beach.

Bro. Paul Hanson has gone to his missionary field and now Sr. Hanson is preparing to leave with her mother, Sr. Leeka. Needless to say, Sr. Sadie will be greatly missed, as she is an accomplished musician. Independence will be the gainer.

We are expecting Bro. Sheehy, and we hear that Bro. F. M. Smith and wife are coming. We sincerely hope that Sr. Smith may regain her health here.

Madge P. Knowlton, Cor.

SAINT LOUIS, MO.

The morning of June 22d, the Sunday school was favored with a reading on "music," by Sr. H. C. Burgess and Sr. Anna DeJoong with her class of girls rendered a very pretty song.

Bro. T. J. Elliott our pastor delivered the morning discourse which was on the subject of "Religion." He also occupied in the evening.

Bro. John Davis occupied in Cheltenham the evening of the 29th, and the Cheltenham saints were favored with a solo the evening of the 22d, by Sr. H. C. Burgess. Bro. Elliott we believe spoke to them the same evening, he being a very busy man, having charge of both the Cheltenham and St. Louis work.

Bro. S. A. Burgess who is away most of the time, delivered two splendid discourses on June 29th. It being children's day his morning subject was appropriate to the occasion. His evening subject was, "Prophecy both false and true."

The children's program was nicely rendered. Four little ones were added to the fold after the Sunday school session, Bro. Reeves officiating, the confirmation taking place at the 6 o'clock prayer service.

The little babe of Bro. and Sr. Chas. Tanner was blessed by Bro. S. A. Burgess and T. J. Elliott and named Merno Florine; also the babe of Mr. and Mrs. Woodward by Bro. T. J. Elliott and S. A. Burgess, and named Celeste Louise.

The first Sunday of the month at our regular sacrament service, special fasting and prayer is requested in behalf of our Sr. Billinsky that she might be restored to health and strength once again.

The regular priesthood meeting will be held at 6 p. m., July 6th.

The Sunday school will hold its annual picnic July 4th. We welcome Sr. Tanner and daughter Elizabeth of Kansas City at our services of late.

Elizabeth Patterson.

2739 Greer Ave.

HOLDEN, MO.

June 2d branch business meeting was held resulting in the election of Bro. I. W. Layton, president, F. M. McWithy, priest, Anton Anderson, teacher, and C. Hayer, deacon. All are new officers except the president, we are looking for him to have good assistance. Chorister, Kate Doty, organist, Maud Moler.

Sacrament service not so well attended but good nevertheless. Hot weather is having its effect on the meetings, and especially the midweek prayer meeting.

Bro. H. N. Hansen, wife, and little granddaughter Ruth spent Sunday the 8th with us, Bro. Hansen giving us two spiritual sermons.

A number attended the stake Religio convention at Perle Springs, and enjoyed the convention and outing.

Bishop R. Bullard in the interest of the financial arm of the church was with us on the 15th, preaching in the morning and several times through the week at Bro. F. Smith's home, at the edge of town. One young man was baptized by Bro. Bullard.

Bro. Paul Hanson enroute for his eastern mission, visited a few days with his parents, and spoke once for us.

Miss Lycam from Virginia was baptized in the font on the 15th by Bro. Henry Thompson, Miss Lycam is here on a visit, will return to Virginia some time in July, may the Father's blessing go with her.

Sunday the 22nd was children's day. The evening program was given before a large audience, and was much enjoyed.

R. O. Self spent Sunday at home, returning Monday to Independence where he is engaged in tent work with Bro. Geo. Jenkins.

A. A. S.

SAN FRANCISCO AND OAKLAND.

Bishop C. A. Parkin baptized Bro. Chas. R. Likins and his son in the city on the 19th and they were confirmed the same evening Bro. J. A. Saxe and C. A. Parkin. Bro. Likins and wife—formerly Sr. Annie Raney—left after a visit here to their home in Leaderville Col. where he occupies as station agent.

Elder E. J. Clark baptized Bro. F. Wilson on Saturday in Oakland who was confirmed at the morning service Sunday by Bro. G. J. Waller and the writer.

The city Sunday school was visited Sunday by Sr. Hattie Burgess and Hazel, superintendent and secretary, of the San Jose Sunday school. Their visit was appreciated and did good. Bro. Emery Parks preached the morning sermon followed in the evening by Bro. J. A. Saxe.

After the series of meetings in the city Bro. J. A. Saxe received a post card addressed to "The Reorganized Church of Joseph Smith," in which the writer states "all Mormons go to that awful place and be tormented with fire and brimstone day and night forever." Bro. Saxe doesn't believe it.

The San Jose Saints are enjoying their new church very much. The attendance from without is increasing. The speakers last Sunday were Bro. L. Dagner and C. W. Hawkins the pastor. Sunday school and Religio are prosperous.

The Sisters of the Aid Society of Oakland gathered at the home of Grandma Peterson in memory of her 86th birthday. A happy time was spent. The Elder dropped in a little late but in time for some cake which had not been eaten. Near half this long life has been spent in the latter day faith.

Bro. G. J. Waller delivered a good spiritual sermon in Oakland Sunday morning to a good audience. The Sunday school and religio were up to the usual attendance. The evening sermon was by the pastor on "Who shall stand when He appeareth."

J. M. Terry.

1202 14th St. Oakland Cal. June 26.

ST. JOSEPH, THIRD BRANCH.

At our late business meeting, the following officers were elected: President Bro. Taddiken, Priest Bro. Clay, Teacher, Bro. Vaughn, Deacon, Bro. Hale, the other priests, teachers and deacon, of the branch were sustained as assistants. Bro. Oman, chorister, Sr. Etta Mason, organist, and Bro. Trumbull librarian.

The business meeting of the conference of the 7th and 8th of June was about as usual with a good sermon the night of the 7th by Bro. Henson. The Sunday school was good with good attendance. A splendid sermon was delivered by Apostle J. W. Rushton which was highly appreciated. A quiet peaceful spirit prevailed at our prayer meeting at 2:30 p. m. with some splendid testimonies of the power, love and goodness of the Savior made manifest in behalf of the weak, erring creatures of his kingdom. At the tent the same quiet, peaceful spirit prevailed also. At the evening services another good sermon was enjoyed, the speaker being Bro. T. C. Kelley.

A few precious souls have been added to our number lately some being led to investigate, believe and obey by seeing this statement fulfilled where it says—"They shall lay hands on the sick and they shall recover," for one among them was healed of Bright's disease under the hands of Bro. Taddiken, and Bro. Scott [I think it was] after being given up by the doctors. Bro. W. P. Pickering and Bro. Pierce are doing tent work in Elwood, Kan., just across the river from us, the little place where this blessing of healing was so lately received.

The debt of the 3rd branch is slowly but surely decreasing with the assistance of our worthy priest, Bro. Clay, the ladies aid with Sr. Woodside at the helm, and the Y. L. C.'s with Sr. Knowles at the head pointing to the ways of truth,

virtue and industry for the young ladies of our branch. The sleeping soldiers of the Religio missed a treat last Friday evening for instead of the programme, a treat of cake and ice cold lemonade was served after the lesson study. A vote of thanks was rendered Sr. Jones, president, Mrs. Liggett and Trumbull committee, for the dainty feast.

Mrs. Rosa Francis.

CORRESPONDENCE

SEILING, Okla., June 27, 1913.

Editor Ensign—Please say to your readers, that there will be no cooperative boarding tent at the Woodward reunion, July 5th to 14th. The Calumet reunion will be from July 18th to 28th; there will be a co-operative boarding tent there and the pasture will be free. Saints have decided to donate vegetables, and fruit to make the board as cheap as possible.

We just closed a good meeting at Eagle City where we baptized nine fine people and organized a Sunday school. Bro. Aylor and Christensen were there, and took part, also Bro. Aylor and the writer went to the Indian camp and held a good meeting one day.

Your brother
Hubert Case.

PERVEAR, Tenn., June 14.

Dear Ensign—Our conference just closed was the best held in the district for some time. Peace and unity prevailed throughout the session which proves the benefits to be had when we will try to be of one mind. Had excellent preaching, Elders H. E. Moler, J. R. McClain, W. S. Shupe, J. A. Roberts, S. E. Dickson, and W. L. McClain were present.

Elder J. R. McClain leaves shortly for Southern Indiana. The saints here regret very much to lose such an efficient worker, but we commend him to the saints of his new field and pray that our heavenly Father will sustain and bless him as he has done in the past.

Elder J. A. Roberts will shortly go to the eastern section of the state to carry the words of life and salvation, to some Tennessee cities that have not heard it as yet. Brethren Moler, Dickson and Shupe will probably remain with us until after the reunion.

The prayer and testimony meetings were very spiritual indeed—many seemed to be alive and rejoicing in the great work of latter days. We will not soon forget the prayer meeting of Sunday morning when the Spirit was present in much power—not many cheeks were dry when our former district president arose to tell of the blessings of the gospel to him—the scene is deeply stamped on memory's pages.

The outlook is encouraging for a splendid year's work. There is plenty of work to do; but the question arises. Are we going to do it? The harvest depends upon the amount of sheaves we gather—it will be just that large—no larger.

We do not lack a place to labor, because there are broad spreading fields for usefulness on every hand—what we mostly have need of is courage and a faith that will not shrink.

Let us not shrink because others faint beneath the noon-tide sun. To the faithful in the army of the Lord there is coming a glorious day when we shall hear the life giving words "Well done!"

Hopefully,
Louise A. Wall.

June 12.

On the 10th inst. Bro. T. W. Chaburn visited the writer coming in well loaded with a lot of good things to eat with a boy following carrying a sack of flour all of which was turned over to Sr. Beck. While the writer was rejoicing Bro. Chaburn he told about gathering them up among the saints at Joplin. After he left, Sr. Beck said this looks like the work of real Latter Day Saints.

I am thankful to the friends and to God for the timely donation and pray God to bless the dispensers of the gift.

M. T. Beck.

LONG—ROBERTS DEBATE.

Dear Editor—The heated and interesting discussion between Brother E. E. Long of the L. D. S. Church and W. G. Roberts of the "Church of Christ," closed Sunday afternoon, June 15th. This discussion was held in the city of Burlington, Iowa, in a building owned by the brethren and co-workers of W. G. Roberts. It began on the evening of June 3rd, with Brother Long affirming our church in the usual way. On this proposition, Roberts twisted, turned and cried: "Joseph Smith, miserable old sheep thief—Long, heal my finger, he can't cure a pin scratch—Strike me down, elder—Which time did you lie? I came here prepared to skin everything from a skunk to an elephant—I'd go home if I couldn't do any better than that—Don't you know anything about the Bible at all—He won't answer my argument—He didn't even give a hint or a squint at it—Why don't you grunt, shake your head or do something—The Inspired Translation is inspired of the devil, if inspired at all—Don't you know your a. b. c's—Now ain't you sorry you said anything—I'll follow my opponent whithersoever he goeth and spank him every jump—Joe was a devil, etc., etc."

Such silly statements as the above were washed and rehashed, over and over, again and again, night after night through the whole debate. It was real funny, especially to the Camp's likes for a few evenings, but soon got stale. Some of Roberts' beloved disciples quit coming and declared they would never again pay a cent to support such a man. Brother Long's arguments were convincing to the "ear" thinker. Near the close of the first proposition, Roberts read some extravagant statements from Bancroft's History of Utah, and gave Bancroft credit for it. As soon as he sat down, Brother Long took the history

and showed the audience that Roberts had tried to play an underhanded game by giving Bancroft credit for the statement which he, (Bancroft), was quoting from our enemies. Then Brother Long turned to Roberts and with power and eloquence he said: "Mr. Roberts, why do you resort to such tricks? An Ingersoll or a Paine would not have stooped to such underhanded trickery in denouncing the Bible." A complete silence reigned and the expression on the face of Mr. Roberts spelled—s-h-a-m-e.

Roberts read from our Church History and tried to make it appear that Joseph Smith had sworn vengeance, to be executed by his posterity, on the Missourians, and then he, (Roberts), went off into a spasm, crying: "All who have dear friends or relatives in Missouri, warn them at once for the Mormons will destroy every one," and thus he tried to impress the audience with such lies. During his spasm I happened to be looking at two Campbellites who were seated near the front. Their mouths were open to catch every word and drink it down like pure water from a crystal fountain (!) They were nodding assent with all their might. They, evidently, believed every word that Roberts spoke.

In due time the second proposition was taken up and Roberts was supposed to be in the affirmative, but he did nothing but keep the road hot from Pentecost to Pentecost, and slander Joseph Smith and the Book of Mormon. When Brother Long saw that he was not going to give the origin of the "church which I, W. G. Roberts am a member," he gave it for him. I am sure they heard something they had never heard before and they were the sickest looking humans I have seen for sometime. They had predicted that our church would be so wrecked by Roberts that the Burlington Saints would need neither pastor or building, but ere this their faith in such wonderful accomplishments had vanished.

While they were looking the bluest over their historical record, Brother Long said with emphasis: "I know its a bitter dose, but you are going to get it every thirty minutes." Roberts called it "old musty history." Brother Long replied: "It is your history, if it is musty and dirty you had better get busy and clean it up!"

Then came the Book of Mormon proposition and Bro. Long was at his best. He brought forth an abundance of archaeological proof in an interesting manner. The message came with power that was felt by all, especially the first evening. Roberts began to fidget until some of his followers were heard to say: "We have 'hired' the wrong man." His criticism on the Book of Mormon was bombast and ridicule. At the close of the first session on the Book of Mormon, the chairman, who is an agnostic, in the presence of Mr. Roberts, said to Brother Long: "Elder, I'm enjoying your speeches, for they are educational." I may remark here that the chairman is one of the best surgeons in the city, a bright man and a scholar.

One evening Roberts read from Bancroft something, of course, that was not favorable to the Saints—then, Brother Long took the book and showed the audience that Roberts had read just what suited him—even stopping at a comma! He then commenced to read where Roberts quit and behold Bancroft had declared: "Notwithstanding some evil among the Mormons he was convinced that when taking them as a whole, they were a more industrious and better class than their neighbors."

Mr. Roberts then informed us that the marvelous work and a wonder, the eyes seeing out of obscurity and the deaf hearing the words of the book spoken of in Isa. 29— was fulfilled when Jesus returned the messengers sent to John the Baptist with the message—"Go tell John the deaf hear, the blind see, and the lame walk, etc."

The chairman was absent two evenings and then was the time Roberts spread himself. He declared we were all a set of infidels! And if Bishop Kelley said that Oliver Cowdery did not unite with the Methodist and deny the Book of Mormon—he lied.

Dr. Magee, the chairman, said that Roberts had broken a number of rules, and one he had broken twenty times or more. When he would turn to Brother Long and charge him with being ignorant, telling him he did not know a Greek letter from a bird-track in the ashes and telling him to "come on old boy" and answer my argument if you know your a. b. c's, etc, then is when the chairman was anxious to rule against him but the brethren thought it best to give him plenty of rope and let him hang himself, which he did, with intelligent people. The chairman said he felt satisfied when ridicule was taken from Roberts he would fall flat for that was about all he had.

One Mr. Golden (Hebrew and Greek scholar ???) moderated for Mr. Roberts and Brother Charles Willey for Brother Long.

Mr. Roberts made an attack on some of my efforts through the Burlington Daily Gazette last winter in which he threw out a challenge which resulted in this debate. Some of the Saints, here, had heard of Roberts' unfair methods and at first opposed the debate. However, one of the five who voted against it came to me and said she was sorry she had done so for the debate had done her much good, and I judge from the interest shown by others who opposed it, that they also feel differently about it, now.

The first week of the discussion was hindered by the State Sunday School Convention being held here and the second week by the Elk's Convention, therefore, we did not have a very good attendance outside of the two churches. The Campbellites dropped off and the Saints increased and became more interested as the debate drew to a close. We are all happy in a work that has and is standing the test and coming through the furnace, of criticism, as bright and pure as gold. Brother E. E. Long is an able debater. He advances with the Scriptures, history and argument. His shoulder blows quite frequently punctured Roberts' ego-sack, and let him fall flat. We need not fear to meet Babylon.

I am your brother and co-laborer,
1101 S. 10th, Burlington, Iowa. O. R. Miller.

Burlington, Iowa, June 16th.

We had not expected to report again quite so promptly, but thought it might be well to do so while our items were fresh.

One of our chief topics of conversation during the past twelve days has been the discussion just closed (Sunday, the 15th.) with W. G. Roberts, Bro. E. E. Long representing us. This will be reported in detail by our pastor, Bro. O. K. Miller, and we simply mention it in passing. The representation of our people was good throughout.

On Sunday, June 1st, we had the pleasure of a visit from Bro. G. K. Wells of Lamoni, who was in Burlington to attend the state convention of the International Sunday School A-ssociation, held June 3rd, 4th and 5th. June 1st had been set apart as Children's Day, and the morning service time was devoted to a program by the children, who did very creditably. At the close of the program, Bro. Wells gave us a short talk, after which the ordinance of baptism was observed, initiating into the kingdom three of our Sunday school workers, Rachel Englehorn from the intermediate, Landis Duke from the junior, and Harold Duke from the primary. In the evening two young men, Elmer Bierman and Henry Broman, also active auxiliary workers, were baptized. The branch as a whole rejoiced to welcome them as brothers.

Friday morning, June 6th, Bro. Wells, accompanied the Burlington representatives to the district convention at Ottumwa, where he helped at every session in putting the time to profitable use. The joint social service from 9:15 to 10:00 was good, and we think, enjoyed by all. The Sunday school and Religio conventions each voted an appropriation of five dollars to our tri-district reunion committee, to be accompanied by a request that if at all possible, a field worker be secured for the reunion commencing August 21st. A discussion on points of mutual interest to Sunday school and Religio workers was provided for. We are glad to find a new interest aroused in the library work, and hope it will result in good. The conventions and conference were good throughout. Especially appreciated was a large attendance from Hiteman, and the music rendered by their male chorus and orchestra.

Here at Burlington, Bro. C. E. Willey spoke both morning and evening, Sunday, the 15th. He has acted as moderator for Bro. Long in the discussion just closed.

GLEANINGS FROM OUR CORRESPONDENTS.

Sr. MARY GRIFFITHS, East St. Louis, Ill., I have moved here in order to be close to the Lansdowne Church. I enjoy being with the saints. Being afflicted from the stroke I had eight or nine years ago I am not able to get around to do very much, and would ask the prayers of the saints that if it be the will of the Lord I may be healed. God is ever true to his word, and he has promised not to leave us alone if we keep his commandments.

RICHARD GRASSHOFF, Evansville, Wis., I am herewith sending you an Advent Christian paper which I thought might interest you. I would like to know more about the origin of the Advent Church. I like to read the ENSIGN and other church papers. I think if I had some ENSIGNS and tracts that they would do much good to spread the latter day gospel.

J. D. STEAD, San Jose, Cal.—I would like to write a long letter and give you a true report of big things we were doing out here, but I can't do it—I think the fullness of the Gentiles surely must be about in—the religious indifference is worse here than any place I have ever been—this people out here are going pleasure and money mad. Success to the ENSIGN and all of its force.

F. L. SAWLEY, INDEPENDENCE, Mo.—I am no longer in the Sanitarium, but am home and being cared for by my family, and am slowly improving. That I appreciate the kindness, sympathy, and prayers of the saints, as I am sure relief from suffering has come to me, and I hope the prayers may continue in my behalf so I may recover speedily and be in the active ministry very soon again where I long to be.

Bro. Frank Hackett, Devil's Lake, Wis.—I expect to do considerable missionary work during the summer, and if any of the saints are passing through here I would like to have them stop over a little while.

Miss T. O. Gore, Peru, Ind.—I received the tracts and Ensign I ordered. I am alone in Peru as there is not another Latter Day Saint here that I know of. I am trying to tell my relatives about this latter day work, for I believe it is the true work of God.

H. J. Davison, Stockton, Cal., June 3d.—Last Sunday was a fine day for Stockton Branch—biggest Sunday school for a long time, splendid sacrament meeting, a lot of business pleasantly done at S. S. Teachers' meeting. Arranged for normal class, a large blackboard and S. S. picnic. Elder Stead expects to pitch the district tent among us this week and Elder Reiste will come soon. California is all right.

V. M. Goodrich, Los Angeles, Cal.—I landed O. K. in company with Bro. R. F. Slye on the 30th ult. Both well. Was royally and loyally received by the Saints; last evening was elected president of the branch; a splendid feeling prevailed, and we enter upon our new charge with optimism. My address is 1714 New England Ave.

Sr. Alice Cole, St. Paul, Minn.—I am now in my 84th year and have belonged to the Latter Day Saints church 35 years, and have never lived where there were church services. I belonged to the Methodist church, but found that the Saints had the true gospel. I live with my son and wife. My health is poor and I ask the Saints to pray for me.

SERMONS AND ARTICLES

A REASONABLE FAITH.

BY A. R. CORSON.

It is the idea of some religionists that religion faith lies entirely outside the realm of reason; that mankind must take everything taught as religion on trust; that man's little mind cannot comprehend God's law or his will; that we must not try to bring our reason to bear on any religious question, but just blindly accept what we are taught, believe, and be saved. And so we find religionists who can give no better answer to the question "What is your faith?" on certain lines of doctrine, than the young lady gave, who was asked some questions as to what she believed. She replied "I don't know what I believe. Just ask Bro. Noble, I believe just as he does." She could give no reason for the hope that was in her, other than, "Bro. Noble said so and so."

This accounts for the ease with which false teachers find so many ready to follow them. They teach a pleasant and smooth doctrine, and the pleased listener, without using any reason at all, swallows the sugared bait, and is lead away from the truth as it is in Jesus.

When we see the many different and conflicting doctrines, people are told to believe in order to be saved; to the thinker the question arises: "Believe what?"

I am glad to have found a system of religion that not only answers that query, but at the same time will bear the scrutiny of reason,—yes, even invites it.

The system of religious belief taught by the church known as the Reorganized Church of Jesus Christ, I found to be the same in points of doctrine, in blessing flowing from obedience, and in its hope for eternity, as the system of faith given to the world by our Lord, and afterwards preached by his first apostles; in fact the same faith restored to the world after being hidden under dogmas and traditions of men, through long centuries of false teaching, of blind leaders and blind followers. It is a faith that is reasonable, and for its very reasonableness, it first appealed to me.

That we have a right to reason on things of God, and things that pertain to our eternal welfare, is clearly taught in Scripture. "Come now, let us reason together," saith the Lord." Then the cleansing of our souls from sin even though like scarlet, is contingent on our own willing obedience, a reasonable condition surely. Is. 1:18.

Unless we can find a "reason for the hope that is in us," other than Bro. So and So, or Father So and So teaches it, our hope would rest on a weak foundation. A foundation of sand, ever shifting and changing.

Peter tells us to "be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear." 1 Peter, 3:15. And Paul tells us to walk in wisdom toward them that are without, redeeming the time;" and adds "Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:5,6.

Redeem the time by preaching the Scriptures, as Christ taught us to do; thus storing our minds with truth, that by the promptings of the Spirit we may "bring forth from the treasury" of our memory "things new and old" as are needed.

The faith that comes as the result of reasoning is not soon overthrown. It was by reasoning out of the Scriptures that Apollus that eloquent man who was "mighty in the Scriptures" convinced the Jews that Jesus was the Christ." Acts 19:24,28. Paul's converts were won by his reasonings. Acts 17:2,3. 18:4. It was because the reason of Felix responded to Paul's reasoning concerning "righteousness, temperance, and judgment to come," that he trembled, and had he listened to the voice of his reason, he would not have said "Go thy way for this time." Acts 24:25.

Opposition to the claims of the gospel always come from unreasonable men, from those who refuse to listen, to bring their reason to bear, while the gospel claims are being presented; who "answer the matter before they hear it," and Paul classes such with wicked men, and says we are to pray that we may be delivered from such. 2 Thess. 3:1,2.

When God endowed man with reason he meant him to use it, not only as regards things of the temporal life. Christ the great teacher by his parables appealed to man's reason, using object lessons to show the reasonableness of his teachings.

A religion that cannot be substantiated and defended by reason, is but superstition, a faith without foundation, but the foundation of the gospel of Christ, standeth sure, and can never be undermined by the false reasoning of false teachers. Every one of God's requirements of his children are reasonable, hence it is our reasonable service to "present our bodies a living sacrifice, to be made holy and acceptable unto God."

The doctrines held by this church that are not held by other churches, let us see if they cannot all be shown to be reasonable.

Some deny the doctrine of a priesthood. "Pastor Russell" says, "the ordination of ministers of man and by man, is injurious, in that it has perpetuated the misconception that the church is divided into two classes, the clergy and the laity"—that by this doctrine "the laity have been hindered from entering upon the very service which God intended should be their chief aim and object," and claims that all believers are appointed to preach, yet when we bring our reason to bear here, we see that Christ out of the many believers, chose twelve and ordained them, and afterward chose the seventy. It was to his ordained apostles he spoke the words "Go ye into all the world, and preach the gospel," etc. not to the laity. "Ye have not chosen me but I have chosen you," says Christ to his apostles, "and ordained you," etc. John 15:16; and they,—thee chosen and ordained ones,—were to go forth and bring forth fruit.

Russell charges the bishops of the second century with making a mistake in teaching apostolic succession by ordination of those already in authority, which, he says "was given exclusively to the twelve apostles." "On the strength of this claim they appointed and ordained the inferior clergy."

Very well. Let us examine this by the light of reason shining on our guide book. Paul was not one of the twelve, yet he ordained what this man would call, "an inferior clergy." Paul was an apostle, by the will of God, and was taught the gospel by the revelation of Jesus Christ. Gal. 1:1,12. 1 Cor. 1:1. Rom. 1:1.

Now since he was taught by Christ himself, is it reasonable to suppose that he would go and ordain to a lesser ministry unless it was according to his instructions? He "preached the kingdom of God and taught those things which concern the Lord Jesus." Did it not concern the Lord Jesus that others should be endowed with the authority to represent him after the apostles who were then living, had left the stage of action? He said that "he kept back nothing that was profitable," and that he "had not shunned to declare all the counsel of God." Acts 20:27. Is it reasonable then to suppose that he added something that was not according to the counsel of God when he ordained elders in every church, and left Titus in Crete to do the same thing? Was he acting outside of the counsel of God when he laid hands on Timothy?

Every king has the right to appoint his own officers and ambassadors; and these ambassadors must speak the message the king sends them to deliver. If an ambassador brings any other message, or promises any other thing than he is commanded by the king, would the king be bound to fulfill the promise? No, he would only confirm the words of his true servants, and "a man truly sent of God will speak forth the things of God."

The doctrine of the kingdom and the way to become a citizen of the kingdom of God meet, with much criticism from certain classes. "Too much stress on water baptism," say some. "It makes no difference how we are baptized or who baptizes us" say others. And "all that is necessary is just faith and repentance," "and trusting to the blood," say still others. Now is it not reasonable that the Great King should have his own laws for those who wish to become citizens of his kingdom, or to use another figure, that he would have his own method of adopting into his household those who are to be his heirs, and joint heirs with his Son?

Is it reasonable to believe that man can just devise ways of their own for entrance into the kingdom? "He that climbeth up any other way, is a thief and a robber," says Christ. A usurper of the title, of son, who has not conformed to the law of adoption.

"Except a man be born of water and of the Spirit he cannot enter the kingdom of God," says our King himself. Now is it reasonable to believe that he can if he just believes hard enough? And is it not reasonable to lay stress on water baptism since our King himself says without it he cannot enter into the kingdom?"

Then the question of authority; Is it not un-

reasonable to think that ministers who preach opposite and conflicting doctrines can all have been sent of God? Does God ever authorize a man to misrepresent him?

Yet we find people who claim one minister is just as much authorized to preach as another, that all get their authority from the command "Go ye into all the world" etc, of Mark 16:15. But is it reasonable to suppose that God will recognize as his servants those who teach falsely concerning him and his will? Will it not be with such as it was with the friends of Job. For God said to Eliphaz concerning them, "My wrath is kindled against thee and against thy two friends, for ye have not spoken of me the thing that is right as my servant Job hath." And although Job had merited rebuke on other lines, and God had rebuked him, yet because he spoke of the Lord "the things that were right!" God honored him, and had the other false teachers go to Job and be prayed for, "for" says God, "him will I accept."

He rejected the others there because they had not spoken of him "the things that were right," and would not own them as his representatives. Neither will God own today those men who although claiming to be sent of God speak falsely concerning him' his love, his mercy, or his justice.

Concerning the gifts of the Spirit in the church today. Is it not reasonable to suppose that the same cause will produce the same effect in all ages? "These signs shall follow them that believe," says Christ, for if truly believing they will be obedient. And the gift of the Holy Ghost was the promise to the obedient. Acts 2:38. Jesus Christ the same yesterday, today, and forever. Therefore his laws, his promises and his gifts are the same today as yesterday.

Orthodoxy says we do not need the signs now, they are all done away. If Christ is "no respecter of persons," and is the same "yesterday, today and forever," is it reasonable to believe that he will only keep his word to the believers of the first century?

As to the different officers in the church. If God set officers in the church because they were needed for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," is it reasonable to suppose he will remove them before the work is accomplished?

Especially as they were given for a certain time and reason, "until we all come to the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ,"—which we have not all done yet—"that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." etc. Eph. 4:11 to 14 inclusive.

Since there are about 500 times as many "winds of doctrine" blowing now as when these officers were set in the church, and since they were given to keep the saints from being blown about, is it reasonable to suppose that God would take them out and leave his children to drift at the mercy of wind and wave?

Present day revelation comes in too, for criticism by our opposers. Christ promised his Spirit should guide into all truth. Is it unreasonable to believe that he kept his word, and that he heard and answered the prayer of the humble, untutored lad—Joseph Smith, when he asked to be shown the way? And is it not reasonable to believe as God is about to usher in the millenium, and perform the promised work of restoring Israel to his own land, that he will have a prophet through whom to proclaim the great message? "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Since God is doing wonderful things with the nations, it follows then that he must have prophets, since all his works with nations are performed by men whom he has chosen who are instruments in his hands, to do his will.

I might take up other points of the church that are objected to by the so-called orthodox churches, and find that all stand the test of reason, as well as the test of Scripture. "To the law and to the testimony." Bring your reason to bear and see if the church does not speak according to these. Use the same reason in comparing other systems of faith by the law and the testimony, by the measuring line of God's word.

When you find a faith that does not conform to this line, it is because there is no light in it, no light from God, but is only lighted by the fire and the sparks they have kindled for themselves. Isaiah 50:11.

So more and more I thank God for a system of religion that will bear the test of reason. One

that will not fall under the storms of opposition, but which is founded on the rock of Truth, where it will stand the storms.

So let us study the Scriptures bring one reason to bear on every question, and to submit our reason to the guidance of the Holy Spirit. For God hath not given us the Spirit of fear, but of power, and of love, and of a sound mind," that we may use our reason, and rightly divide the word of truth," and "ever be able to answer every man that asks us, a reason for the hope that is in us."

There are many ways, but only one way "Thus saith the Lord, stand in the ways," don't go on any father, stop, stand, consider, use your reason,—and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls. Jer. 6:16. Be not among those who will say "We will not walk therein." 902, 35th St. Richmond, Va., June 13th.

"DOES BAPTISM MEAN TO BE IMMERSSED ONCE, TWICE, THRICE?"

BY D. A. KEMP.

While there are some who hold the idea that we must be immersed three times in order to be baptized, we believe God's word reveals the fact that one immersion, is sufficient. Let us see what the word says on the subject.

Jesus says his word is truth, and his commandments are life everlasting. He himself was baptized to fulfill all righteousness, (Matt. 3:15.) When he was baptized he went up straightway out of the water, but it doesn't say he was baptized or immersed more than once.

Peter in speaking of baptism, as recorded in (Acts 2:38) on that notable day when an additional degree of the power and Spirit attended them, says: "Repent and be baptized in the name of Jesus Christ." But he doesn't say they must be immersed three times.

Jesus says there are three that bear record in heaven, The Father, the Word (Son) and the Holy Ghost, and these three are one. (1 John 5:7) These three being one in purpose working for the salvation of all mankind, we believe we should be immersed once in the name of these three, who are termed one.

Baptism constitutes a birth, as declared by Jesus to Nicodemus in (John 3:3). Jesus says we must be born of water, and when we go down into the water, we are completely covered—buried from the world, therefore when we come up out of the water, we are born again, born into Christ's kingdom. There is nothing said about being born more than once.

Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism, into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life, for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Roman 6:3,5.)

This Scripture alone should settle the question, in the mind of every intelligent person, as no one would believe Jesus was buried more than once, as Jesus was buried in the water, and arise to walk in newness of life. After we have been planted in the watery grave, we should arise, not to be buried again but to walk in newness of life, and be in the likeness of his resurrection. The same statement is recorded in Col. 2:12. "Buried with him"—born of the water.

The Apostle Paul tells us in (Eph. 4:5) that there is one Lord, one faith and one baptism, which is the baptism in his death.

If we go to the Book of Mormon, which we hold to be the word of God also, we will see how beautifully it harmonizes with the Bible. Alma, one of God's chosen servants upon the American continent in teaching the people along these same lines says: "Now I say unto you if this be the desire of your hearts what have you against being baptized in the name of the Lord as a witness before him that you have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you? . . . And Alma took Helam, he being one of the first, and went and stood forth in the water . . . and he said, Helam I baptize thee, having authority from Almighty God, as a testimony that ye have entered into a covenant to serve him . . . and after Alma had said these words, both Alma and Helam were buried in the water, and they arose and came forth out of the water rejoicing . . . and again Alma took another and went forth a

second time into the water and baptized him according to the first, only he did not bury himself again in the water (Mosiah 9:41-46.)

Nothing here said of three dippings, but being in harmony with the Bible they were buried and arose, came out of the water rejoicing. Alma also states in the same chapter and 54 verse, that there is one faith and one baptism.

If we go to the Doctrine and Covenant page 43, section 17, paragraph 21, we find how the Lord has told his people in our own day to perform this rite, "The person who is called of God and has authority from Jesus Christ, to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name, "Having been commissioned of Jesus Christ I baptize you in the name of the Father, and of the Son, and of the Holy Ghost [for these three are one] amen. Then shall he immerse him or her in the water, and come forth out of the water."

This harmonizes with the Bible and Book of Mormon and makes God unchangeable, and by observing this ordinance in its spirit and form we continue in Christ's words, and are his disciples indeed. (John 8:31.) Conifer, Col.

NATIONAL PROHIBITION.

For years past the editor of *The Citizen* has favored national Prohibition. It has seemed clear to him that in the last analysis this was the logical solution of the great drink evil. It has been his contention that this and this alone would bring final and complete victory. It is true he has championed with his pen and on the stump local option and state-wide prohibition, and shall continue when occasion requires, to champion them, welcoming any legitimate plan to destroy or partially destroy the saloon.

At last we are entering the great struggle for National Prohibition. It will be the most stupendous moral battle in the history of the Republic, in some respects, in the annals of time. God grant that it may be bloodless. The passage of the Webb Bill was the opening gun. It is admitted by all close observers now that the general engagement is on.

It is believed that a full conservative consideration of the premises will convince any fair mind that in this conflict the temperance forces are bound to win. Let us go briefly and deeply into the matter. Of course the plan is to have Congress submit to the Legislatures of the States an amendment to the Constitution of the United States prohibiting the manufacture or sale of intoxicating liquors as a beverage. It would be necessary for thirty-six States to ratify the amendment.

The first task would be to place men in Congress who would vote to submit the amendment. As to the Lower House, of course the big cities would send representatives dominated by the brewers. But in voters, the big cities are vastly in the minority. A large majority of the Congressional districts lie in the country, and throughout the Union the country people, as a rule, are now against the brewery and the saloon. It will only be necessary for temperance voters in the country districts to stand by their colors and compel candidates for Congress to declare themselves in favor of the amendment, and so far as the Lower House is concerned, the battle will be won. New York, Pennsylvania and possibly two or three others are the only States in the Union where a majority of "wet" Congressmen could be obtained. Any one at all acquainted with the present sentiment in Missouri can easily see that the temperance forces could compel the election of twelve out of our sixteen Congressmen, probably thirteen. Throughout the entire South the "drys" would have practically a clean sweep. Beyond question, by proper unity of action on the part of the temperance forces the amendment would pass the House of Representatives.

As is usual, the great fight would come in the United States Senate. Here is where the millionaire brewers and whiskey barons would concentrate their forces. They would spend millions to elect men who would do their bidding. They would resort to every scheme known to trickery, perfidy and cunning. They would often support men for the Senate of "fine character"—"fair conservative men," being always careful that such men had always straddled the issue and had never fought them openly in local option or state-wide prohibition fights. It will be a time when the friends of temperance throughout the Union must unite on

men already "tried in the fire." At such an hour, the men who have played the mute or the trimmer when a temperance fight was on, would be worthless in the United States Senate.

But the brewers can be whipped in the United States Senate. Each of the smaller States, like South Dakota or Oklahoma or Arkansas or West Virginia has as many votes in the Senate as New York or Pennsylvania. It will not be like a vote for president, where a large State have three or four times as many votes in the electoral college as a small one. Under the present state of temperance sentiment U. S. Senators favorable to the amendment could, by a proper union of temperance forces, be elected in such States as Tennessee, Kentucky, Missouri, Iowa and Nebraska, for all these are controlled by the rural vote. We believe that if temperance advocates will stand by their colors—and the evidence is everywhere accumulating that they intend to do so—the U. S. Senate can be as easily carried for a National Prohibition amendment as it was for the Webb Bill.

When once submitted, there will be no question as to the ratification of the amendment by at least forty out of the forty-eight states. Here again we get away largely from the money and bribery and ballot box stuffing of the big cities. Counties vote in the Legislatures as a unit and entirely separated from the big cities and in practically every Legislature in the union the rural vote controls. A Legislature can be elected in Missouri which will ratify a national amendment for Prohibition as easily as the last legislature passed the County Unit Bill, and there are few states in the union where the brewers have as much power as in Missouri.

It is cause for felicitation and rejoicing that the people are turning to National Prohibition while they still fight by the wayside for local option or state-wide Prohibition. It is many a day since the home had such occasion for gladness. National Prohibition is one of the brightest stars that has crossed our horizon in half a century.—William H. Wallace, in *The Citizen*.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 7.

SPIRITUAL GIFTS AND MANIFESTATIONS.

In regard to its belief and practice relative to the gifts and manifestations of the Spirit of God, the Reorganized Church differs from every other church in the world. It accepts literally the statement of Christ that "these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." It accepts fully the teaching of Paul that

The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues." 1 Cor. 12:7-10.

These promises are reaffirmed in the Book of Mormon, Moroni 10:9-12, and again in the revelations to the church as found in the doctrine and Covenants 46:4-7, and 83:10-11. Under the operation of the Spirit which has been given, each and all of these gifts and blessings have been received. They are not given for vain display, nor are they placed in the absolute control of individual members to use as they see fit, but are divided to every man "severally as the Lord will."

As stated by Christ, they follow the believers and their purpose is not to convince unbelievers that the doctrine is true, nor to be put on exhibition to substantiate our claims, their real purpose being now as anciently to deliver the distressed from their distresses, to provide the necessary assistance in the obedient believer's spiritual development, and so confirm them in the faith that they will be fortified against the dangers of deception and temptation.

These gifts all have their place in the church and neither one is held as being superior to the others. All are equally essential to the accomplishment of the purposes designed in them, so that in their use one can not consistently be magnified and another minimized, but each one meets some need, and if any gift be discarded the need for which it was designed is not supplied and the believers suffer in consequence.

HEALING.

The question of supernatural healing has been a live one among Christian people for a number of years, and there are many churches which have come to believe in it and have proceeded in various ways to seek its realization. But the ways differ so that the question is raised, "Are there many ways in which God heals the sick, or does he have a declared policy which he follows in that work? If the latter what is God's way?"

The Reorganized Church holds that God's manner of healing has been outlined in the Scriptures and that the operations of his Spirit are always in harmony with that plan. The procedure may not be exactly the same, in every case because there are conditions which differ but such procedure follows certain prescribed rules.

One of the requisites is faith. "These signs shall follow them that believe." This faith is not merely to believe that God can or will heal them; but to have faith in God to the extent of believing his word, his doctrine. The usual procedure is by the laying on of hands of the ministers of Christ. "They shall lay hands on the sick." Jesus laid his hands on the sick, Mark 6:5; but the lepers whom the law did not permit to come in close contact with other men were healed without the laying on of hands.

As to the administrators of this ordinance of the laying on of hands upon the sick, and other provision for their healing, James says: "Is any sick among you let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." 5:14, 15. Here it is shown that this ministrations belongs to the elders, and is to be attended with prayer as well as faith, and also the anointing of oil.

Mention is made of these things as found in the Bible to show that the position of the church is not new or inconsistent, but these things are all affirmed in the later Scriptures which have been accepted in support of the Bible. The Doctrine and Covenants says of the sick, "And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name." 42:12. "Pray over the sick, anoint them with oil as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom."

The power to heal belongs to God rather than to man, and the elders are but the administrators of the law and when their part is performed the sick are subject to the operation of the Spirit of healing as may be proper in the wisdom of God: in the same manner that the elder is the administrator of the law in baptism for the remission of sins, he fulfills the law but God extends the forgiveness. In contagious diseases or other unusual conditions, necessity as well as the civil law, may require a different procedure, but such procedure can not be inconsistent with the foregoing, it must be according to faith.

THE CHRISTIAN SCIENCE VIEW.

Science and Health, the Christian Science text book presents prophecy as coming in the following way:

"When sufficiently advanced in Science to be in harmony with the Truth of Being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit." p 249.

This one Spirit is defined as "Divine substance; Mind; Principle; all that is good; God: that only which is perfect, everlasting; omnipotence." p 585.

Acquaintance with the Science of Being enables us to commune more largely with the one Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired. p 250.

It will be seen that prophecy in Christian Science differs very much from that in the Reorganized Church which is a gift of the Spirit which is not withheld until the believer becomes advanced in the doctrine, but is given to help him make that advancement.

HEALING.

As has been observed under the subject of Ordinances, Christian Science has no outward ordinances, and hence the laying on of hands, and the anointing of oil, are not used in the healing of the sick. Neither do we find that prayer is used but that it is a non-essential in Christian Science healing. Faith also is unnecessary. What then is this power of healing?

The efficient remedy is to destroy the patient's unfortunate belief, by both silently and audibly arguing the opposite facts in regard to harmonious Being,—representing man as healthful instead of diseased, and showing that it is

impossible for matter to suffer, to feel pain or heat; to be thirsty or sick, p 375.

"By lifting the mind above error, or disease, and contending persistently against it, you destroy it. p 399

The greater or less ability of the Christian Scientist to discern thought depends on his genuine spirituality. This kind of mind-reading is not clairvoyance; but it is important to our success in healing, and is one of the special characteristics of that success.

Thus the method is seen to be the removal from the patient's mind of all belief in the existence of sickness and sin, and this is dependent upon the ability to discern thoughts—a form of mind-reading without which success cannot be attained. This form of mind-reading with its resultant healing is called "Scientific Mind-healing," p 288, and on page 264 the author says: "The divine demonstration of Mind-healing stands as a revealed and practical reality."

In contrast with the teachings of the Reorganized Church that the power of healing is resident in God though that power may operate through the instrumentality of men who officiate in accordance with the laws governing, Christian Science seems to place the power entirely in men independently of God as a personal Being. The following will make it clear:

One who understands Christian Science can heal the sick on its Principle. p 291.

The power of healing was not a supernatural gift to these learners, Christ's disciples, but the result of their cultivated spiritual understanding of the Divine Science which their Master displayed by healing the sick and sinful. p 167. I cured her in a few minutes. p 388.

As to faith in its relation to Christian Science healing the following quotation will show:

I have healed infidels whose only objection to this method was, that I as a Christian Scientist, believed in the Holy Spirit, while the patients did not. p 304.

While Christian Science emphasizes so much the principle of healing, making it one of the leading features of its work, it discards, as we have already seen, other of the gifts and blessings which are held by the Reorganized Church as coming from God through the immediate operation of the Holy Spirit in accordance with the gospel law. There is one other point of contrast, viz., that while the Reorganized Church holds these gifts as following the believers, and as being incidental to the gospel work, Christian Science puts the one principle of healing forward as a prominent feature, and seems to offer it as an inducement for new converts and as a means of convincing people of its system of faith.

By the Editor.

(TO BE CONTINUED.)

CONTRABAND OF WAR.

At the Mohonk Conference on international arbitration, the following striking resolution was introduced by the Delegates of Business Organizations, and was adopted by the full meeting of the conference:

"Whereas, wars are now largely maintained by financial loans negotiated by belligerents in neutral countries, and by arms and ammunition purchased by belligerents in neutral countries, therefore be it

Resolved, That we call upon the United States Government to use its utmost endeavors to secure an international agreement prohibiting the making of loans or the furnishing of arms by the nationals of any country to a Government or party that is actually engaged in war or in making active preparations for an anticipated war, as being in violation of neutrality."

This is a suggestion of far-reaching consequence. It is not altogether altruistic, and the source from which it comes is significant. Between this time and the third Hague conference in 1915 the subject should be debated fully. There are difficulties in the way; but the powerful influence which finance can exercise in checking war, as in the relations between Austria and the Balkan states, and the more remote Agadir incident, where, to so sane an authority as Sir Edward Grey, war was at one time a matter of twenty-four hours, was so great that the possibility of organizing this influence in the interests of international arbitration and good will demands the earnest consideration of all thinking men.—*Wall Street Journal*.

LIFE IN ABRHAM'S OLD HOME.

Among these wild deserts Arab life is as primitive as in Abraham's time. Sheep are still slain to seal a vow. The salt or bread covenant is observed, and when a man dies his tent is torn down and destroyed. Old names like Joseph, Moses, Alexander, etc., are still in common use among Arabs, though pronounced "Yusuf," "Musa," and "Skandar." To divorce his wife a man may repeat the formula "Ent telek" three times; usually saying it

once makes the woman behave, and its final repetition is not necessary. The "evil eye" superstition is common, and the first injunction given a visiting foreigner by experienced Arabian travelers is that he must not point at animals of persons in Arab settlements. Arabs say a man gifted with this malign power can look at a bird flying in the air and that it will drop dead; that if he chooses to cast his wicked spell on a camel, it may go lame, or a child so selected will be struck blind. None of the lower class can read or write, but the Arab is noted for his ready wit and his habit of speaking in allegory.—*Christian Herald*.

DEPARTMENT OF Woman's Auxiliary for Social Service

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

INDEPENDENCE, MO.

Listen! Dear daughters, to a mother in Israel.—I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. Get up in the morning and get breakfast, and when your mother comes and begins to express her surprise, go right up and kiss her. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your lather-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows. She was always ready to cure, by the magic of a mother's kiss, the little dirty, chubby hands, whenever they were injured in those skirmishes with the rough old world. And the midnight kiss with which she routed so many bad dreams, as she leaned above your restless head upon the pillow, have all been on interest these long, long years. Of course, she is not so pretty and kissable as you are; but if you had done your share of work during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours; and yet, if you were sick, that face would appear more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort. Every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. Those burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many things for you, will be crossed upon her lifeless breast. Those neglected lips, that gave you your first baby kiss, will be closed, and those sad, tired eyes will be opened in eternity and then it will be too late to appreciate your mother's love.

Mary A. Atwell.

HOME AND MOTHER.

"Mother is the greatest title a woman can achieve, political honors notwithstanding. That is the positive, though old-fashioned idea of David L. Walsh, lieutenant-governor of Massachusetts.

Wife and mother—those are the titles and conditions of honor and dignity, declares Mr. Walsh. Not all attain them; situations arise that change the currents of life and the mode of living; but these remain the ideals.

The rearing of children, their teaching and training, are the noblest functions and the highest duties of the species.

I want to explain here—that I think the woman who believes devoutly and devotedly that her best and highest work lies in following the commands of her Maker, will find no difficulty in doing her legitimate share in the other work of the world. She must never lose her sense of proportion and try to dethrone her supreme duties and place upon a pedestal the things that may lure her from the highest calls of womanhood and motherhood.

A WOMAN'S LEGITIMATE INTERESTS.

If the home is made the center of reverence, peace and right living, the community in which she lives is sweeter. The safety and integrity of the state is assured, for the unit of the state is not the individual, but the home.

Women ought to take more interest than they do in things which concern them as a class. They ought to read the newspapers and find out how they are being governed.

Letters to statesmen and city councilmen and to newspapers would do much to improve many things which are not ideal in any sense of the word. Though I do not think that motherhood should be subordinated for any interest whatsoever.

There is a dangerous loosening in the bands that keep the home sweet and sacred in this age; an attempt to minimize the sanctity of the marriage rite. There is a constant seeking to place emphasis on the wrong phases of woman's activities; the belittling of the home and its influences. All of the old heroes that have poisoned the purposes of life are here again, posing as new truths. All these dangers must be met by woman.

In a word, after all has been said and done, the future of the Republic is in the hand of woman—the wife and mother. She has the chance to mold the Nation.

There is no royal road to perfection, no broad highway to human happiness; the world begins in the cradle and ends in the coffin, and woman's functions center in the home.—Sel.

The purification of society, the integrity and morality of the citizen is conceded to belong to the home life, and it is with this we need mostly to concern ourselves, for with the righting of the mistake that woman's highest work is in broader (?) fields, other mistakes incident thereto will likewise be corrected and the duty of guiding our young in proper ways will not then be left to aliens.

Mrs. H. B. Curtis.

MISCELLANEOUS

CONFERENCE NOTICES.

CENTRAL NEBRASKA.—Conferences will convene with the saints at Bonesteel, S. D. August 16th and 17th. And will hold a week's meeting following the conference. Branch presidents please take notice and send your statistical reports to the secretary, F. S. Gateby, Orchard, Neb., not later than August 10th. Saints make a special effort to attend. W. E. Kester, Pres.

PORTLAND DISTRICT.—Conference will convene with the Vancouver Branch at Vancouver, Washington, August 16th at 10 a. m. Come bring along your tents and stay for the reunion. Look for the reunion notice. N. T. Chapman, Pres.

CONVENTION NOTICES.

SOUTHERN NEBRASKA.—Sunday school convention will meet at Lincoln, Nebraska, Friday, July 18th, at 9:00 a. m. All are cordially invited to attend. Mrs. Blanche I. Andrews, Sec.

SASKATCHEWAN DISTRICT.—Sunday school convention will convene at Ribstone, Alberta, Thursday, July 17, preceding district conference. The division of the district will be one of the principal features. All are invited to attend. Suitable accommodations will be provided and trains met. Minnie Smith, Sec.

FLORIDA DISTRICT.—Sunday-school will meet at Santa Rosa church near Berrydale, Fla., July 11th at 2:30 p. m. An excellent program has been arranged for the occasion, consisting of debates, talks and papers on the different departments of the Sunday school work. Also extemporaneous talks and music. Supper will be served on the ground at 6:30 p. m. after which an interesting program will be rendered by the district. Mrs. Bessie Clark, Supt. J. S. McCall, Sec.

REUNION NOTICES.

EASTERN REUNION.—Meets July 26th and it is necessary to have orders for tents and cots immediately in order to avoid unnecessary delays the last moment. 10x12 tents \$4.00; 10x15 \$4.50, and cots 40 cents. Kindly notify M. C. Fisher, 2307 Washington street, Roxbury, Massachusetts immediately letting the cash accompany the order if possible. Jno. Heap, for the Com.

SOUTHERN INDIANA AND LOUISVILLE, Ky.—District reunion will be held with the Hope Branch, near Derby, Indiana, July 26th, to August 3rd. 10x12 tents \$3.00; cots 50cts; chairs 25 cts each. Meal tickets \$2.50, children under 10 years half price. Please send all orders for tents, etc., as soon as possible to Bro. W. E. Warne, 220 East St. Claire St., Indianapolis, Elders, R. C. Russell, H. E. Moler, J. W. Metcalf, A. C. Barmore, Jacob Halb, Chas. Fish, Chas. Nolan, and others, are expected to be present to tell the old, old story. Ross Davis, Com. Sec.

LAMONI STAKE.—Reunion will be held at Lamoni, Iowa, July 25th to August 3d. Tents 12x12, \$2.25; 12x12 high wall two room \$3.75; 14x14 high wall three room \$4.75. Orders must be in by July 15th, to Joseph Roberts, chairman tent committee. Single meals 25 cents, ten meals \$2.00; 21 meals \$3.50. Further information may be had of secretary Otis White, Lamoni, Iowa.

KIRTLAND, PITTSBURGH AND OHIO.—Reunion will be held at New Philadelphia, O., at Tuscora Park, August 7th 17th. This park is the best situation we have yet had for our reunions, with plenty of the purest water on the grounds. The B. & O. and P. R. enter the city, the grounds are four blocks from car line and the P. R. depot. Rates for meals, breakfast 15 cts., dinner 25 cents, supper 15cents. Write the secretary for information regarding tents and cots. The authorities of the park will not permit cooking by the campers, but all meals must be prepared at the dining hall. Swimming pool, ball grounds etc., are part of the park equipment. The committee will not undertake to engage rooms for any

wishing such accommodations. It is doubtful if any can be obtained near the grounds.

Myron Thomas, Secretary R. D. No. 2, Willoughby, O.

ELDERS' QUORUM.

SOUTHEASTERN MISSION.—The first quorum of elders of the Southeastern mission will meet at the Santa Rosa church at Berrydale, Florida, at 9:30 a. m. Friday, July 11th. All members are requested to forward the reports to the secretary; and all are urged to be present if possible. W. A. West, President. C. J. Clark, Secy. Botts Fla.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT in and for Fremont District, State of Iowa.

The Saints and friends of the Fremont District of Iowa: Please take notice that upon the removal from said district, of Miss Loreno Leeka, who has so well and faithfully performed the work of bishop's agent for the past number of years, and also now tendered her resignation of the office of agent in and for said district, that Bro. C. W. Forney, post-office address Sidney, Fremont County, Iowa, has been duly appointed bishop's agent in and for said territory in the interest of the work of the Reorganized Church of Jesus Christ of Latter Day Saints.

We take pleasure in commending Bro. Forney to the saints and friends of the Fremont District and trust that he may receive the hearty support and help of each and every one in the work that he has undertaken.

Sr. Leeka, as bishop's agent, has performed her work well and the Bishopric extend special thanks to her for the correctness and faithfulness with which she has kept the accounts and trust that she may be blessed and directed of the Lord in her future work.

One of the chief duties of the bishops and agents in all parts of the world is to assist members and friends, who are interested in the Lord's work, to "fulfill his law" relating to temporal things, so that they may be acceptable stewards of Him by and by, and we especially urge upon each and every one the great importance of the work which brings peace and good-will to those who fulfill the law and help in the benevolent work, which the Lord has especially commended, and directed in his instruction to all of his children in this life.

Fully trusting that the Lord may bless the doers of the work, I am

Hopefully in bonds,
E. L. Kelley, Presiding Bishop.

Independence, Mo., June 28, 1913.

CONFERENCE MINUTES.

DES MOINES DISTRICT.—Conference met Des Moines, June 7, and 8. Ministerial reports were read from one seventy, eight elders, eleven priests, three teachers and two deacons, reporting 84 sr. mons, 7 baptisms and various other labors. One new branch was organized in the district, at Perry, on March 4th, by Apostle Gomer T. Griffiths. Branch statistical reports were read from Des Moines, 413, loss 20; Des Moines Valley, 117, loss 1; Boone, 110, loss 4; Frazer, 40, no change; Rhodes, 69, no change, Okaloosa, 59, no change; Clear Creek, 37, loss 1; Perry, 40. Just organized. First report. Old officers sustained. Orman Salisbury, president. E. O. Clark and C. Malcor associates to the president, E. O. Clark secretary, and Sr. Pearl Shannon chorister, the office of district chorister just being created at this conference. E. O. Clark, Secy.

2500 Logan Ave. Des Moines, Iowa.

NORTHEASTERN NEBRASKA.—Conference convened at 10 a. m., May 31st at Decatur, Nebraska, with President J. M. Baker, and Associate President M. A. Peterson, in the chair. A motion was sustained that the district purchase a tent for use in the district, by the missionaries, C. W. Prettyman was elected as district president for the balance of the year, to succeed J. M. Baker who resigned on account of having been appointed to a new field. The speakers of the conference were J. M. Stubbart, C. W. Prettyman and W. E. Shakespeare. Adjourned to meet at the call of the district officers, at Blair, Nebraska. (Miss) Anna Hicks, Sec.

2914 No. 25th St., Omaha Neb.

SPOKANE DISTRICT.—Conference convened in saints chapel Spokane, June 14th 10 a. m. Elders T. C. Kelly and E. A. Davis presiding. The following reported, Fred Williams, Alma Upton, D. H. Cruce, L. W. Silver, V. L. Gunter, W. Fordham, W. F. Yates, J. E. Turnbow, W. P. Wright, J. H. Van Eaton, H. P. Hausen, T. C. Kelly and A. A. Davis. Statistical reports: Spokane 333, gain 24, Sagle 52, gain 1, Ellensburg 15. The Secretary was authorized to purchase a loose leaf system for district use. The tent committee was released. Financial report of W. W. Fordham, bishop's agent for the past six months, receipts with amount on hand \$970.03. Paid out \$899.85 balance on hand \$70.18. Treasurer's report: Dues treas last report \$5.76, expense \$1.45; total \$7.21. Received \$5.00 balance due treasurer, \$2.21. An offering was taken up amounting to \$12.75 for district. The auditing committee reported accounts correct. The matter concerning Gerry Puckett was referred to the branch to which he belongs. On motion an elders license was given L. L. Potter. A motion prevailed to return license to J. M. Puckett and G. S. Wightman. Officers elected: E. A. Davis, Pres. T. C. Kelly, vice president, W. W. Fordham, secretary and treasurer; V. L. Gunter on auditing committee 3 years. Spokane was chosen place for next conference. The secretary was authorized to collect all papers and evidence belonging to the district. A resolution requesting the reorganization of the Columbia River Branch was referred to the missionary in charge.

There were two baptisms in the church font and one baby blessed, and a marriage Sunday the 15th. The sacrament meeting was well attended, followed by a priesthood meeting was well attended, followed by a priesthood meeting, there being 14 present and much valuable information

was given. All services were well attended. The sermons by T. C. Kelly and E. A. Davis were well received.

W. W. Fordham, Sec.

June 19.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—Conference, convened at Lansing, Michigan, Saturday, June 7th at 10 a. m. District presidency with Bishop E. A. Blakeslee, president. All the branches of the district except one made report showing a small net gain over the preceding 6 months. Elders reporting C. F. Ellis, S. W. L. Scott, J. W. McKnight, Sam'l. Strohl, Starr-Corless, F. F. Field, F. Earl, N. Hill Hill, W. P. Buckley and Dist. President Smith. Provisions were made for the ordinations of Bro. C. Goodrun and C. Allen as priest and deacon of Sparta Branch also Bro. S. A. Bass and R. A. Smith as elder and teacher of Capital City Branch. A token of love, respect and confidence was presented to our district president, from the saints of the district by Bishop Blakeslee, and a feeling response was made by Bro. Smith. Speakers for the conference were Elders R. D. Davis, G. A. Smith, C. F. Ellis and S. W. L. Scott and their sermons were of a high order and enjoyed by all. Eight souls received the ordinance of baptism at the hands of Elders C. F. Ellis and W. P. Buckley. Conference adjourned to meet with the Clear Lake Branch at call of president in October. W. P. Buckley, Sec.

NORTHEAST ILLINOIS.—Conference met at Mission Branch, June 14th and 15th, at 10 a. m. J. O. Dutton and J. A. Bronson presiding Wm. Williamson and James F. Keir, secretaries. Ministry reporting, J. A. Bronson, F. A. Smith, S. D. Heaveuer, C. H. Burr. Jos. F. Keir and D. E. Dowker. Bro. J. O. Dutton made a verbal report. The following Branch presidents reports were read:—H. Williams, Thos. Hougas, J. M. Blakely, H. P. W. Keir, Earl D. Rogers and R. N. Burwell. Branches reporting were Plano, Sandwich, Belvidere, Wilmington, Mission, West Pullman, Central Chicago, Piper City, and First Chicago. Bishop's agent reported as follows: Balance on hand last report \$1020.30. Total collected \$1846.34. Total expenditures \$1812.35. Balance on hand \$33.99. Treasurer's report: Balance on hand last report \$8.44. Receipts \$16.87. Paid out \$2.23. Balance \$3.08. The name of Bro. J. A. Daer was recommended to his branch for ordination to the office of elder he being called by the voice of God through Bro. C. H. Burr. Notice of change of name by the Wilmington Branch to Desulin Branch read. It was approved. Election of officers: Jasper O. Dutton, president, J. H. Bronson, asst. president, F. E. Bone, secretary. The office of treasurer was dispensed with and all district funds be cared for by bishop's agent. C. B. Hartshorn was elected librarian, O. O. Randall, chorister, \$10.00 were appropriated towards the district library.

F. E. Bone, F. F. Wipper and C. B. Hartshorn were appointed a committee to compile district conference resolutions and report to next conference. Speakers were F. A. Smith, F. G. Pitt, D. E. Dowker and J. O. Dutton. We rejoice in the return of Bro. and Sr. Pitt and were edited by the story of the Holy Land as told by an eye witness. Adjourned to meet at First Chicago Branch.

Frederick E. Bone, Sec.

4339 Jackson Blvd. Chicago, Ill.

ADDRESSES.

Fred B. Farr, 336 South 4th East street, Salt Lake City Utah.

F. L. Sawley, 1102 West Maple Ave. Independence, Mo,

J. F. Sheehy Sargentville, Maine.

J. C. Christensen, Malad City, Idaho. Lock Box 12.

MARRIAGES.

STAFFORD-STUBBART.—At the home of the bride's father, Bro. I. M. Stubbart, Lamoni, Iowa, Sunday, June 22d. Bro. Caleb N. Stafford and Sr. Pearl May Stubbart, Bro. H. A. Stebbins officiating. They will make their home in Omaha, Neb.

DIED.

RICHARDSON.—Mary Frances Beam, was born February 22d, 1872 near Jackson, Amador, Co., Cal. was married November 25th, 1891, in Kansas City, Kansas to Wm. J. Richardson. Was baptized in 1893 by Elder Roderick May, died June 13, 1913, at Kansas City, Kansas. She was beloved for her benevolent and charitable work among the poor and the afflicted in hospitals and elsewhere. Of near relatives—only her husband and one brother survive her. Funeral services conducted by M. H. Bond at her home and at Woodlawn cemetery, where remains were placed in a vault.

FISHER.—Elezzer Fisher, was born September 26, 1810, at Northfield Vermont, and died at the residence of his daughter, Sr. Lidia Aldrich in Sandwich, June 16, 1913, being in his one hundred and third year of his life. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Plano by Elder Vickery on the 29th day of August 1885 and his life has been that of a faithful witness for the truth of the work and shortly before his demise he said to some of his family:—"My faith is firm, my hope is bright, my anchor solid." Services conducted by Elder Chas. H. Burr.

ARMSTRONG.—Ida May Armstrong formerly Smart, born December 11, 1877 at Tilbury East Kent Co., Ontario, baptized 1892 by Elder George Green (deceased) and confirmed by Samuel Brown, was married at Chatham Co., Ontario, to Bro. Edward Armstrong, July 3, 1897. To their union were born one boy and four girls. Died at Glenwood, Ontario, May 29, 1913, after an illness of about two weeks leaving a husband, children, father, mother, three brothers, and three sisters. Funeral services at Stevenson, sermon by Elder Samuel Brown.

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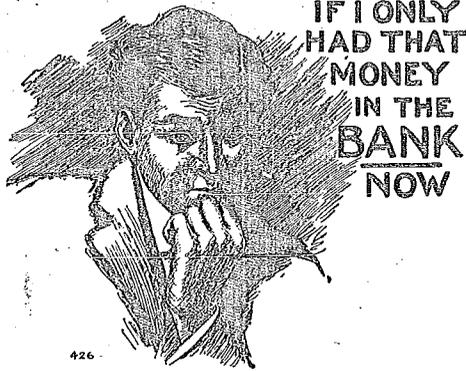
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EDITORIAL

SPECIAL WORK FOR EVERY ONE. Financial Work of the Church.

All who are anxiously waiting and praying for the progress and development of the work of Christ in the world are glad in heart when opportunity comes to them to enlist their powers in helping the same to success. This goodly desire too is in harmony with His divine instruction to the people wherein he says:

"Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added to you."

The work of the church has been hindered for a number of years by reason of the lack of ready means to carry on its business, and provide for and sustain its missionary and benevolent work, in home and foreign fields. To perform this work and secure and hold the necessary lands and buildings for its work in many places the Bishopric have been compelled to borrow means both from banks and individuals and occasionally to pay out heavy interest which could under proper conditions have been saved to the good of the body. But not to have moved in this way would have been many times more reactionary to the work of the body and in some instances the losses would have been to a degree irreparable.

During the time of the late General Conference the question was taken up and considered by the First Presidency, the Twelve and the Presiding Bishopric in joint council, and by other quorums, including the council of Bishops, with the result and general agreement that the Bishopric should take measures at the earliest time practicable to raise a special sum of money of at least Seventy-five thousand dollars to be used for the cancellation of this indebtedness and to place the church in circumstances to perform its work without being compelled to borrow means at high interest and loss. The work when accomplished will be to the general and great good of the body and every one should be interested in the same, and no one fail to perform his or her part, and all should, with the Lord's help, do this at once.

Under special and separate statement the administration of this work has been submitted to the bishops and bishop's agents throughout the church, in every stake and district, and due and just apportionment made of the amount each division should raise to fulfill its work under the call; and we ask for them the ready co-operation and help of every member and friend of the work of the Lord within the respective districts. This work must be in addition to the usual amount raised for carrying on the work in these stakes and districts, and the sending of the gospel into all the world; but if each one will perform his full duty and contribute of his tithes and offerings, his consecrations and surplus, as provided in the law, there will be "plenty and to spare," and all will be stronger and better for having fulfilled their parts in carrying out the special work.

The College Help.

The bishops and bishop's agents, in addition to the church indebtedness to be looked after, are also instructed to call attention to the help needed by the college, and to take special offerings in the interest of the college work, giving due credit for the same.

To perform all of this work will not require a sum to exceed one dollar and fifty cents if apportioned among all the members of the church. But many will help in this work who are not members, and many of the membership may and will help liberally in this great work, and we await the action of all trusting fully that the Lord in his work will by, and through his holy and divine spirit enrich all. The bishops and agents presenting this work in their respective fields have been instructed to make early returns of the same so that the benefits may accrue to the body the present year as well as the following, and due notice will be given as the returns are received.

Commending all to the blessed Lord who is ever ready to bless and strengthen his children "in every good work," we are hopefully in the truth, yours,

E. L. KELLEY,

E. A. BLAKESLEE,

Presiding Bishopric.

Independence, Missouri, June 30, 1913.

DEATH OF EDMUND C. BRIGGS.

Edmund C. Briggs, who for over fifty years was a leading figure in the Reorganized Church, passed away at the private sanitarium of Mrs. Jennie Tournour, Independence, Mo., at noon on July 4th, being in his seventy-ninth year. He came here some three months ago for care and treatment and two weeks before his death underwent an operation for cancer.

Brother Briggs had a long life full of great experiences, and as a young man was one of the leading figures in bringing about the reorganization of the church, and for many years thereafter was a pillar in the church.

He was born February 20th, 1835, at Wheeler, Steuben County, New York, and with his parents moved to Milwaukee, Wisconsin, in 1838, shortly after removing to Jefferson County, Wisconsin. In 1842 the family first heard of the Latter Day Saints, and an elder brother, Jason, united with them and was ordained an elder, followed in time by the rest of the family. At the death of Joseph Smith, Jr., and his brother Hyrum, and the disruption of the church in 1844, and when various false leaders sprung up, the family scarcely knew whom to follow.

From the evidence of the Holy Spirit which they had received, they looked for "Young Joseph" to be the leader of the church and were surprised and disappointed when they found that others were leading the church astray. Having investigated and ultimately rejected the claims of each of the leaders, and being led by the manifestations of the Spirit they united their efforts with others in building up the gospel work upon the original principles, and under the direction of that Spirit, the work of reorganizing was carried on, and grew under the approval of God as shown by the outpouring of his Spirit, until in 1860 when, in fulfillment of prophecy Joseph Smith, son of Joseph Smith, Jr., came by command of God to the conference at Amboy, Ill., and was chosen and ordained president of the church.

At this same conference Brother Briggs was ordained a president of seventy, and at the October conference of the same year he was ordained an apostle, in which office he labored for forty-two years being released by ordination to the office of patriarch in accordance with the "vision" adopted in 1902, which office he held at the time of his death.

His mission work extended to all parts of the United States, and he with Alexander McCord were the first representatives of the Reorganized Church to visit Utah, to call that erring people back into the right way. They made the trip overland in 1863, and met with many thrilling experiences in that dangerous mission during the several years of work there.

The history of Brother Briggs is in large measure the history of the Reorganized Church, though of late years his services have not been so great or extended in consequence of physical infirmity due to old age. He held firm to the faith through all the trials of life, and stood firm to the last in his hope of eternal life through the gospel which he had es-

poused and for which he had given his life's services. Though not free from possible mistakes, he had respect and esteem of the church, and he leaves an honored record. Much of his work was done in association with President Joseph Smith, who though his senior, survives him.

His home has been for many years at Lamoni, where his widow still resides. He leaves also one daughter, Miss Mabel G. Briggs, and two sons, J. D. Briggs of Independence, and E. D. Briggs of Lamoni, Iowa. The remains were sent on Friday to Lamoni, where the funeral was held on Sunday, the sermon being preached by Pres. Elbert A. Smith.

MODERN EVANGELISM.

That the present methods of Protestant evangelism are unsatisfactory is the conclusion reached from the reading of a number of letters appearing in the *Christian Herald*, in which various evangelists answer the question: "Is Evangelism Dying Out?" While all these writers agree that evangelism is not dying out, yet a majority hold that there are features of the work that should be dispensed with.

Dr. Torrey says that much of our modern evangelism is open to just criticism, and that some of the evangelists have been snared by the love of applause. "But I think the greatest source of evil in modern evangelism is that we have allowed ourselves to be led astray from dependence upon God in prayer and upon the power of his word preached in the energy of the Holy Spirit, into putting our dependence upon men, machinery, self-exaltation and advertising. . . . What we need as individuals, is to repent and get down on our faces before God and make up our minds that whatever others may do we shall endeavor to please God and will not truckle to the spirit of the times, and will not be led away by the love of money, or the love of applause; that we will not try to see if we cannot excel all other evangelists and be 'the leading evangelist of the day.'"

It has long been apparent that many of the methods of modern evangelists have been quite out of harmony with the spirit of the true gospel work, and it is not strange that so few of the so-called converts endure the test of time. One evangelist was asked upon visiting a former field of action: "Where are the seven hundred converts of five years ago?" and he says "it was true that scarcely one could be found."

Our elders neither make nor lose converts by the hundreds but such as are made usually remain as faithful members of the church. The tendency of the times to sensationalism may be guarded against that it does not enter into our work.

Bro. S. S. Smith has kindly furnished us with a copy of a "Public Sale" poster used by the "Holy Rollers" in a revival at Orchardville, Ill. Among the numerous things offered for sale are one golden calf, 500 wolves in sheep's clothing, a generation of vipers, three houses built upon the sand, one lot of blind guides, 50 Pharisees, 400 hypocrites, and 36 D. D's. Special attractions are offered in the nature of a horse race by which to pay up some old church debts, and a charity ball for the benefit of the church. Reason for the sale is "our God having forsaken us, we are compelled to do these things or beg," and it is signed by "The Modern Church."

We never thought the "Modern Church" was as good as it ought to be but never supposed it had all the foregoing to get rid of. Will there be anything left of the church after the sale?

The editor expresses appreciation of the interest taken by the brethren and sisters in our recent call for short articles on various gospel themes and related topics. A number of replies have been received and we would be pleased to hear from other saints in the same way. Daniel Webster once apologized for making a long speech on the ground that he did not have time to prepare a short one, so if our writers do not have time to write us short articles we will cheerfully excuse them if they write us long ones, and make use of them just the same if practicable.

A scheme so gigantic, and so far reaching in its results if carried out, as to seem incredulous, has been proposed in a bill introduced in the United States House of Representatives by the Hon. William M. Calder of New York, which provides for the appointment of a commission to be known as the Labrador Current and Gulf Stream Commission, to investigate its feasibility. The project is to build a jetty from Newfoundland across the Grand Banks a distance of two or three hundred miles and thus stop the cold Labrador Current from meeting and largely disintegrating the Gulf Stream, leaving the latter to continue its course uninterrupted across the northern Atlantic to Greenland, Iceland, Spitzbergen, and Norway. It is said the effect of such a change would be to radically change the temperature of the polar sea sufficiently to clear it of ice in summer and moderate it in winter, and to give a warm climate to the northern lands. Is it possible that some such scheme as this will be the means of melting down the "icy mountains?" It is considered feasible by many leading engineers including Col. Geo. W. Goethals, the builder of the Panama Canal.

Bishop Kelley gives us information of the death on June 17th, of Bro. Thomas Bradshaw of London, England, who was for forty years a leading helper in the work. Also of the death of Bro. Charles Walton, president of the Birmingham Branch, about June 15th.

INDEPENDENCE ITEMS.

The summer vacation Bible school opened at the stone church on Monday morning under conditions which more than filled all expectations. Bro. W. E. LaRue being in general charge. 250 children were in attendance the first day and much enthusiasm was shown by both teachers and children. The work consists of giving entertaining instruction in embroidery and crocheting, basketry, netting, sewing, and all kinds of raffa work, associated with interesting talks or stories which teach some useful lessons. Embroidery is being taught by Mrs. W. B. Kelley, crocheting by Mrs. M. M. Short, basketry by Mrs. A. L. Yingling, hammock netting by G. E. Harrington, sewing by Mrs. E. L. Kelley. The general industrial department is in charge of Miss Emma Criley, kindergarten department Mrs. Tessie Smith, singing Mrs. Belle R. James, Miss Ruth McMullin is pianist, and Miss Fern Donaldson registrar. The work gives prospect of doing much good, besides saving the children from many idle hours during the summer vacation.

Sunday was the usual busy day with its early morning prayer service, Sunday school, preaching services and afternoon sacrament services, all of which added their quota of helpfulness to the saints who participated. Elder J. F. Curtis preached in the morning and Elder W. E. Peak at night, Elder Peak and family having recently removed to Independence.

The monthly business meeting was held on Monday evening and considerable routine business was done. A movement was started looking toward the installation of a steam heating plant for the church and auxiliary buildings, a committee being appointed to investigate and report to the August meeting.

Bro. Israel A. Smith, who with his family recently removed here from Lamoni, was on Tuesday the 8th admitted to the bar in Judge Stone's court at Independence, thus entitling him to practice law in Missouri. Bro. Smith had already been admitted to the bar in Iowa and served one term in the Iowa legislature.

On last Saturday James Hedrick the present head of the Church of Christ, Hedrickite, and trustee of the temple lot, appealed to the circuit court of Independence for an order to restrain the church over which he presides from deposing him from his office. Some time ago Elder Geo. P. Frisby was deposed from the presidency to be succeeded by Elder Hedrick, but contending factions brought another change, and since the court decided it had no control over the leadership of a church, Elder Frisby was again put in to supplant Elder Hedrick, the latter however retaining his trusteeship. Many troubles have seemingly followed these people of late.

INDEPENDENCE, SECOND BRANCH.

Pres. H. W. Goold was the speaker at the 11 o'clock meeting, admonishing the saints to keep clear of the worldly things that are calculated to lead them from the church of Christ. He suggested dress reform, and advised the young not to follow after the fashions of the world.

At 8 p. m. Bro. J. W. Rushton occupied, and we were told that self, and self alone, is the salvation of the church, that is, the church will never save the individual! It is the individual who saves the church, claiming that he, not they, who undertake to say he is a representative of the true church, should by his life, and life work show to the world that indeed he is in Christ, and Christ in him. Also, that it does not depend so much on the whole, as it does on the individual, and if each represents the church correctly, then to aggregate the church will be represented correctly.

At the 2:30 p. m. prayer and sacrament meeting the basement of the church was well filled, and all present seemed to be blessed with the Spirit's presence, the Spirit of prophecy being present in power, and all were partakers of the same to a degree.

Sunday school convened at the regular hour, 9:30 a. m., with Bro. Dilley present and superintendent in charge, and a goodly number were there; attendance 234, collection \$5.43.

LAMONI, IOWA.

On Sunday, June 29th, Children's Day exercises were held in three branches near Lamoni, namely, at Bloomington, Andover, and Oland. Their chapels were decorated with flowers and banners. It was specially notable at Andover. Bro. D. C. White, branch president, made an address to the Sunday school. The children sang and recited in a pleasing manner. Also four were baptized by Bro. Edward Harp and confirmed by Bro. White, H. N. Sively and W. P. Robinson. Bro. John Smith, branch president, had charge at Bloomington and spoke briefly at the opening.

In Lamoni pulpit the sermons were by Bro. H. C. Smith and R. M. Elvin. The evening service was in the grove by the church, the hillsides having been fitted up with a platform and seats, also electric lights. It makes a comfortable change from within walls on warm evenings.

At the Saints' Homes Bro. J. D. Schofield and Charles Chase occupied at 7 p. m. Bro. W. P. Robinson preached at Andover at 2:30 p. m., and Bro. H. N. Sively at 7:45. Bro. John Smith spoke at Bloomington, Bro. A. L. Keen at Evergreen, Bro. Amos Berve at Greenville and Bro. H. A. Stebbins at Thompson school house.

The death of Bro. E. C. Briggs was expected day after day, but when the news came that his pilgrimage on earth was over it caused sadness to many. The funeral was held yesterday afternoon, the service in charge of Bro. John Smith, prayer by Bro. H. C. Smith and sermon by Bro. E. A. Smith. A large congregation in attendance. The body was borne to its resting place in Rose Hill Cemetery by Bro. Elvin, Cochran, Sively, Stebbins, Spurling and Currie.

Although Bro. Briggs has not preached much in recent years yet he often cheered and enlightened the aged ones at the Saints' Home and elsewhere by his reminiscences of the early days of the Reorganized Church, and thus did good. The writer of this first knew him in Newark, Rock County, Wisconsin, sixty years ago, in 1853, and from 1866 and onward he knew him in church work. He saw some of the labors and sacrifices that Bro. and Sr. Briggs made in those years, therefore has felt much regard for him because of those good works in Christ's cause.

The yesterday morning and evening sermons were by Bro. J. F. Garver and W. P. Robinson. At the old peoples' homes, Bro. L. G. Holloway and H. A. Stebbins were the speakers. In nearby branches there were sacrament meetings, at 11 a. m., and the evening sermons were by Bro. H. C. Smith, Amos Berve, Edward Harp and I. A. Muuroe. Alfred.

ST. JOSEPH, FIRST BRANCH.

A delightful cooling and refreshing rain, after a period of excessive heat and drought, has cheered and invigorated all nature, including suffering humanity, in this locality, and we are filled with thankfulness to God who sends the sunshine, the clouds, and the rain.

Since our last writing a number of interesting things have occurred, which we will try to notice briefly. Three more souls have been added to the kingdom by baptism as the further result of tent work at the little village of Elwood across the river, under the direction of Bro. Pickering and Pierce.

Bro. B. J. Scott has had the privilege of launching the barque of two couples upon the matrimonial sea, some of the parties residing in the city.

Bro. Samuel Simmons of Cameron visited our Sunday school recently and gave us an animated and interesting talk. "Sammy" is district superintendent of schools.

Our pulpit for the last three Sunday mornings has been occupied by Bro. B. J. Scott, R. Winton and W. S. Hodon, and in the evening by the first named and Bro. Roy V. Hopkins of Graceland College, who with his companion, have been spending a week with Bro. and Sr. Roy Fifer.

Bro. Roy Fifer and David Wilke occupied one Sunday at Wyat Park mission, morning and evening.

On account of Friday being "Independence day," the Religio held its regular meeting on Thursday evening, at which time the semi-annual election of officers took place resulting as follows; President, Roy R. Fifer, Vice President, Paul Pugsley; Secretary, James Graham; Treasurer, Belle Burlington; Librarian, Mark Brooks. Bro. Fifer now enters upon his fifth term as President, having completed two years of faithful service, during which time he has not been absent from his post of duty more than once or twice.

The Sunday school held its annual Fourth of July picnic in a grove at the east end of the city. The picnic was a success in all respects, and the managing committee deserves great credit for their untiring zeal and enthusiasm in working for the excellent results achieved.

Regarding devotion to study here is an example, that is worthy of mention and also of emulation. Recently our Superintendent, Bro. Harry Tilden had a vacation of ten days which he with his companion and little son decided to spend in Kansas, "on the farm." On the first Saturday evening of his play time he announced his intention of coming to St. Joseph to attend Sunday School, and withstanding all persuasion, he in company with his cousin, Roy Tilden, arose at four o'clock Sunday morning, drove three and a half miles through rain and mud, caught a train at six o'clock, and met us with a happy smile as we entered the Sunday school room at the usual hour. And we are glad to know that this was not alone from a sense of duty but was a real pleasure to our brother.

Bro. Roy Tilden our secretary, has resigned, because of removal from the city. We are sorry indeed to lose him as he was "par excellence" in his work.

Sunday the 6th, the usual monthly sacrament meeting took place. Quite a number were in attendance including some of the "shut-ins," who by the kind offices of some of the saints were enabled to be present. The good Spirit was present and we believe all enjoyed the meeting. It was followed by a fine sermon by our pastor, to a fairly good sized audience. Sister Goodrich and family departed last Friday evening to join Bro. V. M. in California, their home for a time at least. We shall miss them all very much.

Reporter.

SAN FRANCISCO AND OAKLAND.

The reunion committee are busy preparing for the coming reunion at Irvington, August 15-24. Prospects are bright for a good attendance. What a happy gathering it each comes with the Spirit of the Master—the Spirit of peace.

A pair of the reliable wheelwheers in the work were the speakers in the city Sunday, Elder G. S. Lincoln and Bishop C. A. Parkin. The services were good as were also the Sunday school and Religio. The Oakland services were good and well attended, the pastor occupied morning and evening. The auxiliaries were interesting. The superintendent gave a blackboard lesson which proved interesting to the children and edifying.

We thought we had captured Bro. and Sr. E. C. Aylor but they passed on and located at Stockton, where they will find an inviting field for church work.

J. M. Terry.

1202 14th St. Oakland Cal. July 3.

EAST SAINT LOUIS.

On June 14th and 15th the St. Louis District met in conference at our branch, known as Lausdowne in East St. Louis, Ill.

Saturday afternoon was given to the Sunday school and Religio Associations. Several interesting talks were given by some of our district workers, one by Apostle John W. Rushton, Missionary in charge. At 6:00 business session convened, Bro. R. Archibald being in the chair, associated with J. W. Rushton.

Sunday at 9:30 Sunday school convened in charge of Bro. H. W. Brunckorst. At 11:00 a very interesting discourse was rendered by Apostle John W. Rushton, assisted by A. Carmichael. Basket dinner was served by the Ladies at 12:30.

2:30 a social service was held, same being in charge of Henry Spurling, Louis L. Joerndt, J. A. Dowker, and James Wiles. A number of saints testified of God's goodness to them. At 5:09 the Priesthood convened, in charge of J. W. Rushton.

At 7:30 Bro. A. Carmichael spoke, assisted by Bro. T. J. Elliott. Several anthems were rendered by the choir in charge of E. C. Bell which was much appreciated by all.

Bro. Carmichael was here in the interests of the Herald Publishing House of which he is manager, having brought a good stock of books which was largely disposed of. Between 500 add 600 people were present, and the district is gradually increasing in number and in spirituality.

Nena Young, reporter.



CORRESPONDENCE

INDEPENDENCE SANITARIUM.

1102 West Maple Ave.,

INDEPENDENCE, Mo., July 1.

Editor Ensign:—There are some minor, though very important wants of our Sanitarium, which we, as one of its patients, wish to relate.

Having been a missionary for twenty years and feeling to know the disposition of our people and all good people, often have I thought if our good friends knew of the many little things needed here they would gladly and willingly help. So I take the privilege of telling of them.

First, always keep in mind that our Father in heaven, as we fondly believe, has spoken and brought this institution into existence, and furthermore that already many of our people have been and are the happy recipients of its benefits and God-given blessings, including some of our missionaries, your humble servant being one.

Stakes, districts, branches, aid and willing workers' societies, last but not least, any isolated saint can help, clubbing together, making up a box of articles to send by express, or Post Office package, prepaid, addressing all to the Independence Sanitarium, Independence, Jackson County, Mo.

All the balls need new rugs, and if enough money could be donated, rubber rugs could be bought, which though more costly, are better.

When we and others have fought the flies on the large porches, we have asked, "Why are not these porches screened in?" The answer has been, "Because of;" the lack of funds." Flies bring and carry disease, as well as being very annoying to the weak, convalescent patients. A good many dimes, quarters, fifty cent pieces, sent from as many good saints, all thrown in together could supply these; no one would be any the poorer, and many at the present and in the future would greatly appreciate it.

Again, bath towels, wash cloths, napkins, table linen, and bed linen, is at times much needed. Last but not least, clean old white sheets, pillow cases or cloths to use for packs and other purposes would be highly acceptable, especially to use in the operating room. Ever since coming here, six months ago, I have seen these things were needed.

In rendering such help you will be helping a worthy institution, though it may be in a small way in carrying out the purposes of God in caring for the afflicted. In James 1:27, we read: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world," or the ways of the world, or in other words it means that we are to not only talk, think or profess religion, but by acts of real sacrificing, loving service for and to others, show our religion.

We have also learned that common bath and hand towels would be very acceptable, and also sheets for single beds, those now in use becoming worn out.

Very respectfully in gospel bonds,

Elder F. L. Sawley.

LEOTI, Kan., June 23.

Dear Ensign:—The writer took departure from home for his field, Northwestern Kansas, on the 2nd of May last, since which time he has preached at McCracken, Bazino, Modoc and Leoti. This mission will add one new and elegant link to my chain of experiences and travel.

Western Kansas is noted for its winds and droughts. This year it is noted for its grasshoppers, which are playing havoc with the cultivated vegetation, literally wiping out the first appearance from some seedings. Some sow the second and third times. But some of the domestic fowls, turkeys for instance, do well on grasshoppers. So I tell them that if they could depend on grasshoppers every year it would be more profitable than anything else, because they could raise a small crop to keep the grasshoppers going and help to keep them around, and then raise lots of turkeys to fatten on the grasshoppers.

There is a perpetual scene of wind-wheels in every direction, which makes the wind pay for its meanness. Some have tried the pumping system for irrigation, but so far its success has been very local and anything but general. The possibilities of irrigation by some pumping system is now the problem of a large share of this country. All the land lacks is water. Give it its drink in regular and proper succession and it will do miracles and bread a nation.

The people are mostly poor, lacking the average dwellings that you will find in rolling Iowa, but all that are not buried are very much alive, and they must live some way. Their only success is in raising stock, hundreds of them, and let them ungrass and skin the plains; then raise simply enough to pull them through the winter. Good money can be made that way with few brains.

Land can be bought around here for from five to ten dollars per acre and furnish your own rain. They will guarantee you wind, grasshoppers and bugs. I have seen people who would be better here on a quarter section with a herd of stock than where they were. But don't believe the yarns of men if they have land to sell here. I don't care who they are, saints or sinners. I may make enemies of the avaricious once and a while, but I have a beautiful little folding typewriter and I will protect the Saints when I can.

This is a county town. I have been preaching in the court house, one of the three attorneys of the town and his wife who teaches the high school have been attending near all my meetings. Yesterday I baptized a teacher, an estimable young man, who is attending Normal here at present.

Out in the country seven miles lives Jay Hoffman who is well known around here, having been candidate for the state legislature. He formerly lived in Kansas City, Kansas and was president, I believe, of the Chelsea Branch. He has a lovely family, has done much good and is capable of remarkable results were he to give his time exclusively to the itineracy.

Modoc is fourteen miles, is a hamlet with three good stores and no bad preachers. It is on the railroad. It is one of the places in the world where the people will not fool away their money for clerical hirelings. Three of the merchants took care of me most of the time, there being but one family of saints, and they are several miles out, the son of ex-convict W. H. Kelley. I was treated princely and have them thinking and reading, whatever the result. This is about thirty miles from the west state-line.

Kansas is a suffrage state. They suffer the women to vote. I noticed the other day a notice by a suffragette that she would not be responsible for debts contracted by her husband!

Western Kansas is all-around dry—whiskeyless and rainless—of course they have a little whiskey and a little rain you know.

There is but one or two branches in the district, one of them at Alexander where the writer is invited to dedicate a new modern church presently. Several saints live at McCracken on the Missouri Pacific, nine miles across from Alexander which is on the Santa Fe. The fence posts for miles around in that part of the country are rock, taken from the quarry. They break them even so that they are the desired length and about eight or ten inches square.

Two daughters of one family of old settlers about seven miles in the country there, are saints. And how do you think it ever came about? One of them went to Atchison to teach, or study, or visit relatives, or something, and while there she fell in with our people. Her folks sent her sister down to stop the performance when they heard what was trump, and the result was that both the sisters were baptized. The rescuing sister caught the infection and they both fell victims in a few days to its joyful ravages. The children are a family of teachers, of talent, of a high standard of morality. I called on them in the absence of the two saints, one of whom was taking care of a school, or in its locality, while the other was taking care of a husband; and I was used good, but not yielded to in matters of religion.

My address is Independence. Sometime I may write again. I can not write for the ENSIGN if I dare not write books. Alvin is not all bad, is he?

Yours,
Alvin Knisley.

WEBB CITY, Mo., June 30.

Dear Ensign:—We sincerely desire the prayers of the saints everywhere in behalf of our sister, Mrs. S. C. Ripper of Mansfield, Mo., who is sorely afflicted with lung trouble; and ask as many as are willing to observe Sunday, July 13th, in fasting and prayer, that if it is the Lord's will she may be restored to health. She became a member of the church some two years ago. We truly hope the Lord will be pleased to answer our prayers.

Bro. and Sr. A. N. Deaver.

STOCKHOLM, Sweden, June 11.

Dear Ensign:—A few lines to our much appreciated missionary paper, from this part of the Lord's vineyard may not be amiss. Can say that the Lord has been good in remembering us in this far away land. As it pleased the conference to restrain me in this field, I hope and pray that I may be in such condition before God that I can be of service for the Master, to bring the children of men to the knowledge of his truth.

We have met many discouraging features in our work since we came here this time, but am glad to say, that after the rainy and cloudy day, the Lord will let the sun shine. The Lord has been good in fulfilling his promise, and of

late I have felt his Spirit in delivering his word, more than before, and have also seen some result from the work of the good Shepherd, in calling some honest souls out of darkness, into his light. I had the privilege to baptize two souls into the body of Christ, about four weeks ago, and last Saturday Bro. Johnson baptized a man that had attended our meetings over a year, but finally gave heed to the counsel to obey and the Lord was with us, in the confirmation, bearing witness of his acceptance with God. Another man has given his name to be baptized next Sunday, so we hope the good work may continue, and the honest in heart be gathered out everywhere.

Dear saints in America and elsewhere, and especially the Swedish saints, we come to you with an appeal for assistance in the work here. It has been for some time, that we have been compelled to use song books in our meetings; that we have felt ashamed to use, and by agreement with the missionary in charge, and the rest of the missionaries in this country, we have a new edition with the printer, which will be ready the first part of July, and we have used all legitimate means to collect money to pay for it, but lack quite a sum yet, and so we come to you, asking for help, not for our personal help, but for the work in general in this country. If you want to help us, you can send it to the bishop's agent, Hannah Lawrence, Bjornsborg, Vermland or the undersigned, and state for what purpose you want it used, we expect to sell the books, that we don't need in our meetings, and by that way get them to pay for themselves in time. The few saints that we have here willing to help all they can, although they are poor, but if there is a will there is a way.

Please remember us in your prayer, and remember that we are not in the land of plenty, and far from home and are dependent on the plan that God has provided for the promulgating of his gospel among the children of men, that we should all work together for the accomplishment of his purpose.

I will close for this time, wishing the ENSIGN Godspeed on its good mission, to win souls for Christ.

Oscar Okertind.

St. Paulsgatan, 17 1/2.

GREENVILLE, Mich., July 1.

Dear Ensign:—I call you so because you are a priceless treasure to me, it was through your precious columns my husband and myself found the blessed gospel, and our dear Savior also, not only my husband and myself, but our dear mothers also who have passed through the valley and shadow of death but feared no evil. Tongue can never describe the beauties of the glorious gospel to me. Tears fill my eyes as I write these lines, and I long to meet with the dear brothers and sisters oftener, but I am not alone for God is with me.

My heart is filled to overflowing at a beautiful lesson taught to me this morning by a flower—a sweet lily. One never looked so beautiful to me before. My husband was away from home for a few days, only two little girls with me and I seemingly felt all alone. I thought so much about the gospel and it seemed for a time as if all was darkness around me. Dear brothers and sisters you all know what it is to be left all to your selves and then how happy we feel when God lets the beautiful sunlight of his blessed Spirit shine upon us. I knelt down in prayer thanking God for the many rich blessings he had bestowed upon us and for the beautiful day just at hand. As I sat down to work, I saw that a beautiful lily had opened through the night. I saw God's unfulfilling promises shown forth in that little flower and how under certain conditions all things are made for God's pleasure and for us to enjoy. The beautiful sunlight, air and water caused the lily to come to perfection. And our blessed Savior has said Solomon in all his glory was not arrayed like one of these, and yet Jesus said we are of so much more value than the flowers or sparrows, and how much the Father cares for them, and how much more he will do for his children if they will only put their trust in him.

I feel so thankful for the blessed promises our dear Savior has given to us, one who loved us and gave his life for us, it inspires me with new courage to struggle on knowing that our heavenly Father will never forsake us if we only put our trust in him. How we ought to appreciate the many blessings and promises which God has in store for his children, but sometimes they seem obscure until brought into the beautiful sunlight of the Holy Spirit assuring us that they are not forgotten. God knows best and doeth all things well.

I see my letter is getting too long and hoping the dear saints will remember us in their prayers, we remain your brother and sister in Christ in the hope of eternal life,
Mr. and Mrs. W. C. Omans.

BIRDSEYE Ind., June 22.

ZION'S ENSIGN:—Am renewing my subscription to the silent preacher, but am persuaded a very successful one, for all who once read do not want to be without it, and that is good evidence of it's keeping all converts made. I am like all other saints, it is impossible to get along without the ENSIGN as with it. There are only a few of us back in the country, but we have our Sunday school, and it is such a pleasure to meet together and learn more of his will and feel his holy presence among us, as many times we do. Although we are few in number, we intend to fight the good fight of faith, and never allow anything to come among us to disturb our unity, for where there is unity there is strength.

Dear saints let us all live for that great blessing offered to the faithful, and we can only obtain it through obedience. We are threatened with a debate in the near future, and we are trusting that the Father will through his servants make all things plain. We are well pleased with our missionaries for this year, none of them have been here yet, but we hope to see much good done here when they do come. It is our great desire to do all the good we can to help build up Zion.

Helping and trusting that all may be faithful, we humbly ask an interest in your prayers.

Your sister in the gospel work,
Mattie Bradshaw.

Niagara Falls, N. Y., June 13.

Editor Ensign:—Thinking perhaps there might be some who are interested in the progress of God's work in this part of the Lord's vineyard, I venture to write as one of the many who was privileged to attend our last general conference, and enjoy the blessings of heaven there. I returned home to Kirtland for a short time to prepare for home-leaving. Elder F. J. Ebling and myself going as far as Niagara, N. Y., together, but, however, upon the eve of our departure we were very happily surprised by being called to the hotel to find about forty of the Saints gathered to bid us adieu and God-speed. A very pleasant evening was enjoyed, and ye missionaries made to feel that the Saints certainly had an interest in them. The Saints not only endeavored to make the evening a pleasant one, but contributed to make it possible for us to reach our fields of labor by supplying the substantial that helps to turn the wheels of Nahum's chariots. The presentation speech was by Branch president, L. Curry, replied to briefly by the writer, and at length by Elder Ebling with feeling. Truly our hearts were touched as we realized the great importance of the work before us as we sat there surrounded by loving friends, how soon the scene was to change.

At 8:40 the next morning we were winding our way to the field of operation for the year before us, its labors, its trials, its disappointments; its joys, its pleasures, all presented themselves to us in rotation having skaken the hands of home folks and friends, leaving them to the care of a loving father, we went on until we reached the city of wonders, where the mighty river of Niagara makes its leap of 190 feet over the great wall of rock into the depths below. Here on Saturday a. m. at 9:30 we met with the Religians in convention, where a good time was enjoyed. At 11 a. m. Sunday school convention went into session, where, also, was the good spirit enjoyed. There were and are signs of progress.

The conference business commencing at 2:30 p. m., was dispatched with promptness, and excellent spirit presented. No hardness of speech, every one seemingly desirous of learning the truth and esteem, his brother as himself, and careful of each others feelings.

On Monday we were privileged to view the mighty works of nature (or God), as we see it, beginning on the Canadian side, thence down the river to the awful whirlpool, thence down to Queenstown, ascended the heights overlooking the low and placid waters of the Niagara river as they wind their way to Lake Ontario. Climbed the 236 steps in Brock's monument, where from the height of 185 feet above the heights and perhaps 450 feet above Lewiston, we viewed the old battle ground where General Brock fell in battle during the war of 1812, while in command of the British forces.

From there along the river on the American side up the rapids beholding the mighty and turbulent waters as they thundered their way over the rocks.

For further service in educating others in the theme of the gospel, we wended our way to the little church on St. Lawrence Avenue, Niagara Falls, Ontario. Bro. Ebling discoursing to the Saints and friends in a pleasing and profitable manner. On Tuesday 9th, there came the handshake of the ministry after the preaching service held at Buffalo, in which Bro. Ebling again was the speaker. He took his departure for his field in the east making his first stop at Boston, Mass., thence on to Maine. Left to ourselves again we settled down to our work trusting that the pleasant and educational experience of the past few days will prove an index to the work of the entire conference year, that souls shall be saved, the work strengthened and light and the blessings of God crown our every effort.

Your brother in gospel bonds,
A. E. Stone.

Dalby Springs, Texas, June 6th.

Editor Ensign:—If you will allow me a little space in the ENSIGN, I will use this method of extending an invitation to the people and especially the ministry to attend the reunion to be held at Dalby Springs, beginning Aug. 8th, at 10 a. m., 1913. I have written to some of the elders but there are others that I don't know their address, some who are assigned to Texas and Eastern Oklahoma. Elders John Harp, J. M. Simmons, S. W. Simmons, J. M. Nunly. There will be conveyance out from Avery, Texas, for those who come on the train.

Your brother in Christ and in hope of a grand reunion,
J. N. Cox.

North Platte, Nebr., June 9.

Dear Ensign:—I feel I would like to say a few words to the dear Saints everywhere the Ensign is read, and to tell how the good work is going on here. I was baptized last June, and my father, brother and sister, also was baptized and confirmed at that time.

We have had several sermons here at our home and two or three times brought some outsiders to hear. My mother does not belong to the faith, but is very much interested and I have two brothers and two sisters which are not in the faith, of which just my youngest sister is the only one who believes. May they be remembered in your prayers. I was ill from last December till in March, when I was administered to by Bro. C. W. Prettyman and am now enjoying the blessing of health.

As we live several miles from any Saints' S. S., we have our S. S. at our home, and we often have outsiders visit us. May God bless you is my prayer, and I ask the prayers of all the Saints.

Your sister in the truth,
Miss Ethel Bellen.

SERMONS AND ARTICLES

SYNOPSIS OF A SERMON BY ELDER O. R. MILLER, OF THE LATTER DAY SAINTS CHURCH.

Text, Matt. 7:15-16—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

We daily meet people who say that the doctrine we teach is logical and Biblical, but if we recognize Joseph Smith as an instrument in bringing it forth, in this age, then down with it all! Some are honest enough to listen to us in our own defense. Others only listen to our enemies. Some think we are, or have been, associated with Utahism, Brighamism; the doctrine of blood atonement; the Adam-god theory, and that heart-breaking, peace-destroying, devil-manufactured, Brigham-Young-revived-doctrine—Polygamy! They are mistaken. And I want to say further that Joseph Smith the Martyr never countenanced those abominations but denounced them as doctrines of devils. "By their fruits ye shall know them."

According to his writings and sayings—his fruits—he held the ethical standard high. The impure, when refusing to repent, were severed from the church. I proudly confess that I believe "the primitive gospel was restored to earth through the instrumentality of Joseph Smith, the boy-prophet." You shall know them by their fruits. Not by what Mother Grundy told John Gossip that Jim Tattler said. An evil rumor never loses anything in its travels.

I wish to state right here that Joseph Smith was arraigned before the courts of our land some thirty-eight times and against him were false witnesses and paid ignorance. He was accused of committing almost every crime that was catalogued, but was never found guilty—not once! Men may search the records for evidences of his guilt, but in vain. One Mr. Smucker wrote a book against the church and Mr. Smith and yet he quoted this much, at least, in his favor. He quotes Governor Thomas L. Ford of Illinois as saying: "The charges preferred against Joseph Smith at the time of, or prior to his death, were unfounded in fact, and there was no evidence by which they could be proven. . . . And it is said that when the rumor went out that the Smiths were to be liberated, the mob came together and exclaimed, 'If the laws of our country can not kill them, powder and shot can.'" (Smucker, pp. 176-206.) Oh, how much like the Christ's experience that sounds. Before the Sanhedrin, before Pilate, then Herod, then to Pilate again. The verdict was: "I find no fault in Him." But the mob was determined to have their way and they raised the cry of "Crucify Him! Crucify Him!" Not only Jesus and Paul were treated thus, but the apostles, prophets and saints of God drenched this sin-cursed earth with their blood. Then comes ringing into our ears the words of St. Paul—2 Tim. 3:2, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Would to God that I did not have to take time to remove this rubbish but instead would use it in declaring the gospel fruits as delivered from the courts of heaven to Mr. Smith. But I pause an evening or two in my series of sermons to meet a necessity. I have had it thrown in my face, recently, that Joseph Smith was a very bad man. I deny the charge. Those who will select rumors and writings of our enemies and point to it as history, I ask them to read the following: "Jesus was born of a poor woman, who subsisted by the labor of her own hands; condemned of adultery, cast off by her husband, wandering about in a shameful manner, and giving birth to Jesus in an obscure place, and he (the child) being in want, served in Egypt for a livelihood, becoming familiar with some Egyptian charmers, he returned and set himself up for a god; then taking to himself eleven vile publicans and sailors, he went about getting his living in a bad and shameful manner." (Lardner, Vol. 8, pp. 19-23.) Yes, dear friends, the pure and spotless Son of God was slandered thus. Earthly tribunals have condemned to death God's chosen people by the thousands. It causes us to cry from an agony-moved soul, When, oh when, will men cease their hasty judgments and learn to weigh evidences for and against. I have before me writings of many on the life of Joseph Smith, and they all differ. One says he was a polygamist; another declares he was not. One says he was honest,

but deceived. Another says he was one of the most corrupt of the earth. Where is there a judge who would accept such garbled, contradictory twaddle as that? We say, "Let Mr. Smith by his writings and teachings, answer for himself." I do not fear results.—*Burlington Ia. Gazette.*

STEWARDSHIP.

"I have appointed unto you to be stewards over mine house, even stewards indeed." D. and C. Sec. 101:10. We are stewards indeed, most assuredly. I have often thought, we forget that we are stewards and that we shall answer to God for our faithfulness or unfaithfulness. It is just as important to continue right as to begin right.

You do not require to be told "ye must be born again." Well, it is a fact you have been appointed a steward over earthly blessings." What are you going to do about it? Are you going to ignore it? "It is wisdom in me; . . . that the Lord, make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures," D. and C. Sec. 101:2. That is just as important, just as true, just as much in force now as the one you yielded to, to come into the church.—"ye must be born again." Would you be in the church if you had not obeyed? Surely not. Can you abide in Christ if you fail to act wisely as a steward? "God will render to every man according to his deeds." Romans 2:6.

And again: "So then every one of us shall give an account of himself to God. (Ibid., 14:12) Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7:24. In our spiritual, as well as material life we need to build securely, safely. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke 16:11, Ver. 12, "And if you have not been faithful in that which is another man's, who shall give you that which is your own?"

Now listen to what the Lord says: Sec. 101:10. "And again, a commandment I give unto you concerning your stewardship which I have appointed unto you: [note this], behold, all these properties are mine." Therefore we are stewards, in charge of these "earthly blessings." We are to so use these blessings that God can approve of our actions as in harmony with his will.

We are to be so consecrated to his cause, that we will "love our neighbor as ourselves," loose our selfishness, and live to bless others. "The Lord requireth the heart and a willing mind; certainly he is not going to compel you in the performance of your duties as steward any more than he did to be born into the kingdom) and the willing and obedient, shall eat of the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion and shall be sent away, and shall not inherit the land." Why not? because they were unfaithful stewards and did not impart of their substance as becometh saints (faithful stewards over the manifold blessings of God.)

Were it not for the transgressions of my people, . . . they might have been redeemed even now, but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil and do not impart of their substance (as stewards) as becometh saints to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom, and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself, and my people must needs be chastened until they learn obedience if it must needs be by the things which they suffer." D. and C. 102:2.

This was the mind of God in 1834, and we are positively assured he does not change, so that is his mind now. When I was a boy at school I was told: "what ever you do, do with your might, for things done by halves are never done right." That is a good rule in our stewardship. If we do not do it right God will not accept of our services and we will be like the unjust steward in Luke 16, will be deposed from our stewardship. Do you want that? "Let every one be persuaded in his own mind."

Chas. A. Parkin, Bp.
235 3rd Ave., San Francisco, Cal.

A DAY WITH THE OTTOE TRIBE.

We are pleased to report another good meeting with the Indians here. Brn. W. M. Aylor and Earl D. Baily were with us at the meeting.

In enjoying the association and assistance of these men I am reminded that their help yesterday is the only assistance we have had from any of the brethren, in this Ottoe Indian mission since the work here was first opened except on two occasions. So we know how to appreciate this help. Two Indians were baptized, and three ordained; an elder, priest and teacher.

A word picture of the experiences of the day may interest some.

Our interest in Book of Mormon prophecy, and its fulfillment, makes the Lamanite activities a common cause with us all.

Behold a commodious country home, built in modern design, neatly finished and painted. It is the home of Indian Watson, and his wife, their daughter and her husband, Mr. Badger Whitehorn. They are not members of the church yet, but for the old folks this is to be the day of their baptism. Some twenty or more Lamanite saints arrive for the services. Also, others of the tribe drive in until the company numbers near a hundred,—perhaps more.

They come in carriages—some young men in saddles. People, outfittings and general equipage give an air of comfort and plenty for the ordinary need of common folk.

Brilliant color is a prominent feature of most of their attire, and a feather—be it large or small—in a man's hat-band seems to add as much self-satisfaction to the wearer as the wearing of a plume does to the minds of white women.

Indian women do not wear feathers. Contrary to the traits of the white race, the Indian men take more pains to decorate the person than do the women.

It may be that white women contrasting their own natural beauty with that of the men, feel that they need more "tinkling ornaments, and cauls and round tires like the moon, and chains and bracelets and muffers, head bands, tablets, rings, ear rings, mantles, wimples and crisspin pins" than the men, in order to compare favorably with them at all.

If such is the case the woman with three rings on one finger, and a bracelet on each wrist may have some claim on mercy after all; especially so if she has not indulged in the use of the "nose jewels" which Isaiah includes in the list—see chapter 3.

The Indian man feels that he needs the nose ring also sometimes, in order to equalize appearances between himself and his lady; but knowing as we do, that his extra embellishments are superfluous, there may be some consolation to our overly-decorated women, in the thought that perhaps Satan will get enough of such Indians to nearly make up his number, without having to claim many of those poor women whose urgent need prompted them to go so far in the matter of personal ornamentation.

But lest we forget the picture in mind let us return to view the house described above. Around it are the various neatly kept farm buildings, then the surrounding valley trimmed in Woodland green when at its best. Now let us step into this Indian home. Nice rugs and mats are on the floors, and everything throughout, is neat clean and tidy. Pictures of the crucifixion and of the Lord's last supper adorn the walls. In the largest room the meeting is in progress. The people are sitting upon the carpeted floor, a few having chairs, and some on the sofa. The missionary stands speaking, with the Indian interpreter by his side. One or two condensed sentences are spoken and then interpreted, and so on through the discourse.

A fast from the morning meal had been announced, and is observed quite readily by the Lamanite saints; and in consequence the Spirit moves upon the receptive intelligences present, like a rushing mighty wind in its unmistakableness, yet as soft as a shaft of sunlight in all its splendor of illuminating power. Heart chords of a people descended from savages are touched in the symphony of contrition, and men weep.

After the meeting a spread is served in the same room. After the dinner an assembly for baptism where the water holds its mirrors to the trees and kisses the soil which sustains them. Where waters are, there is life, without them a desert.

How beautifully significant to be born of water, the liquid life of so vast a creation, as a preparation for the Spirit birth which is to enliven and feed the most choice garden of the soul.

After the baptism, a confirmation service was called at the house. Ordinations of some who had been called, follow.

Counselings, charges, exhortations, and war-

ings, against every trick of the wily evil one are given. The people disperse in the happy fellowship of the gospel of our Lord, the welcome evening shades appear, and the day is done.

The word of truth spoken—the real deeds of goodness wrought in this day, as in all others can never be lost.

Sweet then sleep abandon, come welcome Morpheus.
James E. Yates.

Red Rock, Okla.

THE POWER OF WORDS.

BY MRS. H. C. PITTSBERGER.

The Scriptures teach us that by the word of God the heavens were of old and the earth. Christ was called the Word, and without Him there was not anything made.

Paul says, "Christ the power of God and the wisdom of God." (1 Cor. 1:24.)

And Solomon says of wisdom, "the Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills I was brought forth:

While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountain of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him and I was daily his delight, rejoicing always before him." (Prov. 8:22-31.)

Christ is in the sun, moon, and stars, and is the light of them and the power by which they were made; also the earth and the power by which it was made. It is through that light of Christ that now shines forth from the presence of God and fills all space, that the eye is enlightened.

And yet the Psalmist David said "in thy light shall we see light." In thy light we shall see more light; and a little farther on he says "the entrance of thy words giveth light."

And when Christ came in the likeness of sinful flesh he said to his disciples "the words that I speak unto you they are Spirit and they are life."

And by the power of his word water was converted into wine; the dead were brought back to life; the sick were healed; evil spirits were cast out; the lame walked; the deaf heard; the blind saw; the hungry were fed; the net filled with fishes; the waves of the sea calmed; and the fig-tree withered.

He was the life and light of men," and discovereth deep things out of darkness and brought out to light the shadow of death."

SOUND WORDS.

Paul writing to Timothy said "now is made manifest by the appearing of our Savior, Jesus Christ who hath abolished death and hath brought life and immortality to light through the gospel." And he further commands him to hold fast, "the form of sound words," which he had heard of him.

This "form of sound words" is the gospel, and Paul says it is the power of God unto salvation. Peter rehearsed unto Cornelius and his household, "words" whereby they might be saved. Aquila and Priscilla expounded the way of God—more perfectly unto Apollos an eloquent Jew. Do we show out of a good conversation that which becometh the gospel of Christ? Is our conversation in heaven?

IDLE WORDS.

There's another form of words that are not "sound" words, but "idle" words; and the Lord has said for these we shall give an account. He has said, "Cease from your light speeches—your idle thoughts and your excess of laughter—for this is sin."

Only a careless speech,
The power away it took
From the truth we would teach.

Council Grove, Kan.

REFORM MOVEMENTS IN HARMONY WITH THE REORGANIZED CHURCH.

With the good changes being effected in morals and religion, and the policies pursued for the accomplishment of the same, there is much that looks like the outgrowth of the church established by God

through the instrumentality of Joseph Smith and his compeers.

In Kansas, women not only have the right of franchise, but of holding office as well, and in the city of Topeka there are two policewomen. These two women neither carry clubs of guns, nor are they uniformed, but simply wear a star to show their authority. Of the work of these two women, for less than two months since they were given police authority, the Kansas City Star of July 6, says: "More than a hundred cases have come under the women's department of the Topeka police since Miss Eva Corning and Miss Elizabeth N. Barr have been appointed. Not more than two or three cases ever reached the court. * * * There is no carting of prisoners to jail in their methods. They are simply acting as friends to both sides, and are finding that it isn't difficult to settle disputes after the anger of the persons involved has cooled."

How much like the work of a good teacher in our church is the work of these women. A good teacher should be a friend to both sides, and strive to have the trouble amicably settled. They should strive to have both sides give and take a little.

The Star further says: "Miss Barr has reclaimed the scarlet woman of Topeka. This woman had been a trouble to the town for twenty years. * * * She was taken ill recently and she was helpless. Miss Barr stayed with her nights for two weeks, talked to her and encouraged her. When the woman was well Miss Barr got her work and a room with a respectable family. Now the woman is living a decent life and says she has reformed forever. That's the sort of work the women police are trying to do."

Again we notice the similarity of a good teacher in the church to that of these women—the adjusting of troubles and the reformation of the erring. Once I had occasion to visit Judge Slover to be excused from jury service, and in our conversation I explained to him the duties of the various local officers of the church, and especially those pertaining to priest and teacher. He remarked that it was the finest thing he ever heard of and that he wished all churches had some such a system, that it would save lots of trouble and work for lawyers and courts. He said difficulties settled that way were both effective and satisfactory; but when difficulties were settled in court they were not always amicably settled or satisfactory to both sides.

There is a growing disposition in courts towards kindness, and in penitentiaries towards reforming criminals by kind methods instead of severe punishment. I have often heard of the kind demeanor of Judge Porterfield of the criminal court in Kansas City, but I never met the judge until recently, when I was summoned as a juror in the criminal court before him. Two hours had not elapsed before my admiration was aroused towards that man of kind words and gentle demeanor. With the words kindly spoken and most respectful deference shown to all there was a simple dignity that commands admiration. A disposition to show pomp or lordly action is entirely absent—he is a man among men exercising in an admirable way the functions of his office. May we have more such judges and more people occupying in the role of the police-women of Topeka, Kansas.

W. H. Deam.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 8.

Prayer.

Prayer is one of the steps by which men approach God. It is the definite expression of inmost desire manifested either in thought known only by the suppliant and God, or in vocal words in order that others may unite their desires in the expressed petition as it ascends to God. Any mental or vocal utterance which does not express the real desires of the soul is not true prayer and does not appeal to God who discerns the "thoughts and intents of the heart."

The Bible holds prayer to God as a necessary part of man's life work, but in setting forth the position of the Reorganized Church, the Book of Mormon and the book of Doctrine and Covenants are used, which fully support the teachings of the Bible upon this subject. Men are commanded to pray, and when that command is obeyed in proper manner, God will take cognizance of the effort and answer in his own time and way. Should he do otherwise, he would be untrue to his promise made

through Christ: "Ask and ye shall receive." We briefly refer to the following statements:

Ye must watch and pray always, lest ye enter into temptation. B. M. 3 Nephi 8:60.

Therefore ye must always pray unto the Father in my name. Verse 51.

Pray always that you may not faint. Doctrine and Covenants 85:38.

Pray always lest that wicked one have power in you. D. C. 90:8.

Pray always and I will pour out my Spirit upon you. D. C. 18:5.

Pray over the sick. D. C. 125:15.

Do all things with prayer. D. C. 46:3.

Thou shalt pray vocally as well as in thy heart, ye

before the world as well as in secret; in public as well as in private. D. C. 18:4.

If ye would hearken unto the Spirit which teacheth a man to pray, ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray. But behold I say unto you that ye must pray always and not faint. B. M. 2 Nephi 14:11, 12.

These brief quotations from the many found in the standard books of the church convey a fair idea of the belief and practice of the Latter Day Saints. Vocal prayer is urged and practiced in the homes and is observed in all the public services of the church. A part of the teaching of the officers is that members should seek God in secret prayer, pouring out their souls in thanksgiving and praise as also in supplication. The evidence of the effectiveness of the prayers of the Saints abound.

One of the strongest texts showing the attitude of the Reorganized Church toward prayer is the one last quoted above, which sets forth the thought that "the Spirit of God teaches man to pray, while the spirit of the adversary teaches them to the contrary. The true Spirit leads men toward God, and since prayer is one of the steps by which men approach God, that Spirit will lead them to pray, so that any spirit that does not lead men to pray or that teaches men not to pray, is not of God.

It may be noted as a historical fact that the latter day work began with prayer when the young man in obedience to the Biblical command: "If any of you lack wisdom let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him," sought the Lord in earnest prayer, and God hearing that prayer revealed himself and proceeded to re-establish his work and his gospel in its primitive purity and power. From that first beginning it has been the practice of the church and its officers to call upon God in prayer previous to every official act or important work.

Christian Science on Prayer.

A careful reading of Science and Health leaves one to infer that the author commenced and completed the work without prayer, at least of the kind usually recognized as such by Christian people and especially by Latter Day Saints. Not holding a belief in a personal God, it is but natural that there should be no effort made toward personal communication, but it is held that God is "Principle." "Goodness," etc., and that "He" is all around men, so readily within reach that men have but to reach out and take hold of his power and nature and thus appropriate God to themselves.

Christian Science emphasizes the necessity of striving for higher things, but disdains the use of prayer in such effort. The following statements are noted from Science and Health:

Audible prayer cannot change the unalterable Truth, or give us an understanding of it; but a fervent habitual desire to know and do the will of God will bring us into all Truth. Such a desire has little need of any expression from the lips. Its very best expression is in thought and life. p. 317.

Who would stand before a blackboard, and pray the principle of mathematics to work out the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do his own work? That work was finished long ago; and we have only to avail ourselves of God's rule, in order to receive the blessing." p. 309.

God is not influenced by man. The "divine ear" is not an auditorial nerve. It is the all-hearing and all-knowing Mind, to whom each want of man is always known, and by whom it will be supplied. p. 313.

We admit theoretically that God is good, omnipotent, and omniscient; and then we try to give information to this infinite Mind. p. 309.

To suppose that God forgives or punishes sin, accordingly as his mercy is sought or unsought, is to misunderstand Love, and make prayer the safety-valve for wrongdoing. p. 312.

Audible prayer is impressive, it gives momentary solemnity and elevation to thought but does it produce any lasting benefit? p. 318.

The danger from audible prayer is that it may lead us into temptation. p. 313.

Petitions only bring mortals the results of their own beliefs. p. 317.

These passages express the general sentiment of the chapter on prayer, and clearly show that any direct appeal to the personal God is to the mind of

the author ineffectual and unnecessary.

It has been seen that the Reorganized Church teaches the necessity of praying for the sick in connection with the ordinance of laying on of hands and the anointing with oil, and that through the prayer of faith the Lord will extend mercy and help. As to prayer for the sick Science and Health says:

"The prayer of faith shall save the sick," says the Scripture. What is this healing prayer? A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The only beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body, through a blind faith in God. p. 317.

Prayer to a corporeal [personal] God affects the sick like a drug, having no efficacy of its own, but borrowing its power from human faith and belief. p. 317.

This common custom of praying for the recovery of the sick finds help in blind belief; whereas help should come from the enlightened understanding. p. 318.

But prayer is taught in Christian Science the nature of which appears in the following:

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. p. 320. (The closet typifies the sanctuary of Spirit, whose doors shuts out sinful sense * * * * To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle which destroys all error. p. 320.)

This kind of prayer requires a denial of all sin, sickness, and material existence, in harmony with the further teachings that all is Spirit. Audible prayer is not only unnecessary, but dangerous in that it "may lead us into temptation." There is no claim that communication has been had with God or with Christ, nor is it claimed that any specified revelation has been given by the Holy Spirit, but all that has been developed in Christian Science has been by human effort and research, it has been gained through discovery of "Principle" and not through prayer to a personal God, and by revelation having its source in him. Here is a vital point of difference between the Reorganized Church and the Christian Science movement.

(To be continued.)

THE CHARACTER AND PURPOSE OF PATRIARCHAL BLESSINGS.

BY CHARLES DERRY.

Read before the Order of Evangelists, at Lamoni, Iowa, April, 1913.

A patriarchal blessing must be divine in its character or it is a fable. A truly Patriarchal blessing must be the gift of God, his Holy Spirit must inspire the Patriarch; the recipient or seeker for such blessing should be taught to look beyond the creature to the Creator, and here comes the duty of Patriarch to so live that he may be a worthy medium of such divine blessing.

A patriarchal blessing may partake of the nature or character of a warning against evils or obstacles in the path of the recipient, of which he may not be aware, or of the magnitude of which he may be ignorant.

It may partake of the nature of a reproof for evils indulged in. It may be an approving message for virtues practiced and duties performed.

It may be a word of encouragement to continue in the path of rectitude, and an assurance of the Father's acceptance or efforts to do good, and that help will be given in every hour of trial, when such divine aid is sought; or it may declare punishment for unfaithfulness, if continued in.

"A Patriarchal blessing may partake of a prophetic nature, opening up the future life of the recipient to such an extent as divine wisdom deems proper, and declaring blessings to be received, on conditions of faithfulness; or it may declare punishment for unfaithfulness.

If the recipient is of the House of Israel, it may point out the tribe to which he belongs.

The purpose of patriarchal blessings is to be a source, or rather, a means of comfort and strength and encouragement to the faithful children of God, and in a sense a guide, being in harmony with every word of God.

In fine, the grand purpose of God in ordaining patriarchal blessings as a means of grace, is to strengthen the weak, encourage the down-cast, comfort the mourner, and cause the strong to rejoice in the God of their salvation.

Patriarchal blessings are not to gratify unholly ambition, satisfy morbid curiosity, or to lull the recipient into a state of carnal security, that the blessings are his to enjoy irrespective of the life he shall lead, whether of righteousness or unholiness. The blessings of God are all on condition of our faithfulness to God and his Christ.

MAKE INDEPENDENCE MORE BEAUTIFUL.

The Civic Club was very much pleased with the results of clean up day. On every side we hear such remarks as "Independence is so much cleaner." This is due to individual effort of our citizens. We feel certain of the hearty cooperation in our next effort. We now expect to wage unceasing war upon all weeds, flies, and mosquitoes. The Civic Club wishes to interest every housewife in the city in the work of keeping the city clean. Will you do this in your block and the one adjoining you? Your city is you.

Remember that keeping the city clean rests primarily, not upon the mayor, nor upon the police, but upon the individual property owners, and that your example is powerful in your block. A demand that the property owner be compelled to cut the weeds about his premises, and that his parkway be kept as well as his neighbor's must come from every part of the city. Report nuisances of all kinds to the police.

It is the weeds and parkways that we are after now. Just a willingness to help and a little effort on your part, Mr. Man, with the lawnmower will do wonders.

Kansas City is so much bigger than we are but not nearly so pretty. She has responded to the call for a weed clean up. She is proud to say that she has greatly improved over last year in cutting the weeds. How did she do it? Complaints were registered against property owners, and the Board of Health department gave them notice that conditions must be remedied. In every case the warning was enough, and the weeds were cut. Our board of health and the Street Commissioner are ready to help us. We append the ordinance relating to such matters and ask you to report conditions in your neighborhood and insist that the ordinance be enforced, regardless of where the chips may fall.

Art. 2, Sec. 521. "Duties of the Street Commissioner; to see that the streets, avenues, highways, alleys of this city are kept clean and free from filth, obstructions and nuisances. He shall see that all sidewalks in the city are kept in good condition and repair. He shall see that all ordinances of the city relating to sidewalks, street crossings, and streets are kept free from weeds, over hanging limbs or bushes so as to prevent the same from interfering with travel."

Civic Club.

C. F. Stoll.

ROUND TABLE.

What is the attitude of the church in regard to life insurance, sickness and accident benefit associations, etc?

We are not aware that the church has ever taken any position whatever relative to insurance, etc. The gospel plan is designed to meet every need of man, but so long as men fail in putting into operation the divine law, they will have substitutes which will in some degree meet those needs. That substitutes are ever necessary indicates a general lack of faith and obedience upon the part of the people of God as a whole. As man's whole service to God is voluntary, the church does not attempt to arbitrarily enforce its precepts, but after teaching the law leaves each man free to act for himself, and no reproof is given the man who seeks protection through insurance.

How often should our inventories be filed with the bishop? Once, upon coming into the church, or once every year, tithing being paid every month or at other stated intervals?

We understand that inventories should be filed as soon as practicable after coming into the church, and a revised statement annually or at the end of other periods as may be arranged. Tithing may be paid at any stated periods, weekly, monthly, or annually.

Harmonize the revelation of Dec. 16, 1832, where it says: "And behold there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my Saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion," with the appointing of stakes at Lamoni and Independence in 1901.

The first statement refers to the appointment of places "for the work of the gathering of my Saints," the last reference simply provides for two stake organizations, with nothing said about gathering. The "stake" organization is the proper form for the division of church work next larger than branches, "districts" having been organized merely as a matter of expediency in consequence of the membership in the various localities being so scant as to forbid the proper organization of stakes, such district organization having the divine approval. (See D. C. Sec. 120:1.) Stake organization may be extended

anywhere where the increase of membership will justify, and as the Lord may indicate, but the fact of such organizations being provided does not imply that their territorial precincts are thereby appointed as places of gathering. In providing for the organization of stakes at Lamoni and Independence, the Lord did not thereby appoint these places as places of gathering. There is no conflict in the two passages.

Do the feet of iron and clay of Daniel 2:41-43 represent papal Rome,—the iron continuing to represent civil governments, and the miry clay making them appear like stone, representing ecclesiasticism as it is now mixed with the civic governments of Europe which represent the ten toes as some claim?

It is usually understood that the iron and the clay represent the civil and ecclesiastical elements in the governments of Europe, some of which are the remnants of the ten kingdoms, but whether the clay specifically represents papal Rome, we do not know.

What is meant by "hot drinks" in the Word of Wisdom? D. C. 86:1.

Various interpretations have been given but the most natural and consistent one is that hot drinks refers to that class of drinks that are usually drunk hot or warm, such as tea, coffee, and many others. In giving the reason for the instruction the Lord says: It is "in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days. It is so often said, "If the Lord meant tea and coffee why did he not say tea and coffee? There is no argument in this one way or other, but the term "hot drinks" is used to cover a class of injurious drinks, some of which were in use at the time the instruction was given, and some of which would come into use at a later time in consequence of the evils and designs of conspiring men. Had the Lord said "tea and coffee" it would have left the Saints unwarned of numerous other manufactured products perhaps still more injurious, which have since been put upon the market. Refusing tea and coffee while drinking various other concoctions of uncertain ingredients is not keeping the word of wisdom.

Please explain: "And I, the Lord, give unto them a promise that the destroying angel shall pass by them." D. C. 86:3.

The promise is to "all Saints who remember to keep and do these sayings, [the Word of Wisdom,] walking in obedience to the commandments." It must be observed that by keeping the commandments of God, man receives spiritual blessing and protection as stated by David: "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7), and when in addition the laws of health as outlined in the word of wisdom are observed, the individual is doubly fortified against sickness and disease, and in case of plague is entitled to the special protection and deliverance of the Lord. The destroying angel at such times will pass them by.

DEPARTMENT OF Woman's Auxiliary for Social Service

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1417 W. Walnut St., Independence, Mo.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary. Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

WHAT DOES THIS GENERATION OWE TO THE NEXT?

MRS. S. R. BURGESS.

Read before the Woman's Auxiliary, Lamoni, Iowa, April 10, 1913.

Before answering this question, I ask permission of the chairman to relate a little incident.

An emigrant ship landed in New York harbor, having on board a number of Greeks, who could not meet the government requirements and were not permitted to land. They were to be sent back to their own country. In their extremity they appealed to a prosperous New York business man who was from their country, a Greek. He told my husband about them.

"These people work and save and almost starve themselves for years to get together enough money to send out

member of a family to America, where they can earn so much more and send home for others to come here. Oh, Mr. Burgess!" he said, extending his hands in that impulsive manner of the far East. "You have no idea of the degradation of poverty these people come from! You can't know what it means to them to be sent back. I must help them."

Now, we do not know why our heavenly Father sends spirits, or permits spirits to come, to this world of ours, for a longer or shorter period of probation. We do not know why, in the myriad plans of his creation, he has ordained only one way by which they may enter our world.

We do know that He instituted the most happy and beautiful sacrament of marriage, in order that homes may be preserved where they may develop and grow after they arrive here.

No doubt you will all agree with me when I say, "We owe to the next generation sound bodies, free from the taint of tobacco and alcohol; we owe them clean minds, free from the blight or sin." Probably all here will also agree that we owe them, by our own righteous lives, an abiding faith in a loving and all-wise God. But tonight I want to plead before this large audience, and would that I could plead before the world, in behalf of the thousands who every year are being sent back, that this generation owes to the next—the right to live.

WHAT WOULD WOMAN LOSE BY THE RIGHT OF SUFFRAGE?

BY SR. R. S. SALYARDS.

Read at the Woman's Auxiliary Meeting, Lamoni, Iowa, April 10, 1913.

Sometimes when I have had a large problem in such large figures that I couldn't think it, I have made a little one just like it, and substituted small numbers that I could think, and so when I began to think about this large question, which is so very large, whether woman should vote or not, I made a little one just like it in this way:

Instead of thinking of the whole great world, I thought of our little church world and I thought of what the Lord has given as the law to the church under which we act in the church. In the church women are permitted to vote upon all questions; we vote equally with the men, but there is one thing the Lord has not given us to do. He has not given to women to be of the ministry in his church; he has not given it to us to leave our homes and travel and preach; he has not called upon us to be of the standing ministry here; he has not called upon us to go out and visit in the homes and take our time; he doesn't call upon us in his law to do that, but he gave to us all the right to think upon the questions of the church in our branches. We are sent as delegates to general conference and we may cast our vote equally with the men who are delegates, but we are not called upon to take our time away from our homes and give it to the work of the ministry; this is the work of the men.

I have read a little bit, not very much, about this subject because I have not had much time, but I have observed that some of the leading people on both sides, both those who advocate the subject and those who would deny it, say that it is not a question of equality but a question of function, and I think this is just what I have illustrated and what I have pointed out; that it is recognized by the Lord that there is a certain work—woman's work, in the home, and there is a certain work that is man's work, which takes in the outside of the home. There may be exceptions to this, but it is designed that woman's work is principally in the home with children, in the Sunday school with the children, in the Religio, perhaps, with the young people, where we may do those things and not be taking our time from our legitimate duties, but as to traveling, being called out of homes, we are not called upon to do that.

I think women might vote upon public questions, but as to acting upon the jury, as to acting as a state senator or representative, a governor or president, I think it entirely out of the question. Women should vote, women are equal with men; it is not a question of equality but a question of function, and the question "What will women lose," I may say that women will lose by leaving their homes. Women will lose if they do the wrong thing; they need not lose, but they will lose if they attempt to hold public offices in high places.

We quote the following from the *Literary Digest*:

"Elizabeth Barrett Browning's passionate attack on child-labor has become a part of the literature of social progress. But the evil against which it was directed still flourishes, and still inspires poets to angry protest. The brief and vivid stanzas which are printed below appeared in the *New York Independent*."

THE SLAUGHTER OF THE INNOCENTS.

BY ROSE TRUMBULL.

"O mother see the mill light in the darkness glow!"

"I see but candles for my dead
At foot and head."

"Nay, see how wrought by childish hands, world-fabrica grow!"

"I see my babes, decrepit, bowed—
They weave a shroud."

"Yet see their golden wage: the purse of wealth is deep."

"The tide of barter at its flood
Gives bread for blood!"

"O mother, with thy visions dark, dost thou not weep?"

"For slaughtered babes upon such biers
There are no tears."

MISCELLANEOUS

CONFERENCE NOTICES.

NORTHEAST MISSOURI.—Conference will be held Aug. 16 and 17 on reunion grounds at Oak Ridge school house 8 miles southeast of Macon. Please send your reports to me by the 15th of August so I can examine them with the district records. Address all reports to Wm. C. Chapman, Sec., Higbee, Mo., R. 3.

NORTHERN CALIFORNIA.—Conference will convene on the reunion grounds on Monday Aug. 18, at 10 a. m. All reports—branch and ministerial—should be sent to Elder J. A. Lawn, Hollister Cal. a week before. Special blanks have been prepared for ministerial reporting, get them from your branch president or send to the writer. Be sure and take a certificate on purchasing your ticket to reunion giving you return for one third fare. Order tents and beds, or rooms as early as possible. We have reasons to expect a happy spiritual time at this reunion. Aug. 15-24 inclusive. J. M. Terry.

1802 14th St. Oakland, Cal. July 4.

CONVENTION NOTICES.

FAR WEST DISTRICT.—Sunday School and Religio will meet in joint convention at Cameron, Mo. July 19-20. An interesting program has been arranged, Sr. M. A. Etzenhouser, general secretary of the Religio Society and Brn. B. J. Scott, and E. L. Henson as well as other interesting speakers will address the convention. Secretaries please take notice. If you desire that your Sunday school or Religio receive proper recognition before the convention, please send in your reports, not only those that are due but those that are past due.

REUNION NOTICES.

SOUTH MISSOURI DISTRICT.—Conference and reunion will be held with the Ava Branch, 5 miles east of Ava, August 22d, to 31st. The district tent will also be there to accommodate the crowds. Those coming to this our first reunion, will do well to come prepared with necessary bedding etc., to camp with. There will be plenty of sleeping quarters, pasture for horses free. We expect the leading quorums of the church will be represented, also the Board of Publication have intimated that they would have a representative present, to take subscriptions etc.. Let all those that possibly can, make it a point to attend all or part of the time. Those contemplating coming will do well to write to one of the following brethren: John A. Miller; Ira Laley or Glen Laley of Ava Mo., telling how they are coming and when they expect to arrive. The train to Ava, meets the Frisco trains at Mansfield in the morning, arriving in Ava about noon; from there the trip is made by wagon road. Plenty of good spring water for man and beast. To make this reunion a success, let everyone stand ready to lend a helping hand, and do their duty in the service of the Lord. Ministry and branch reports sent by mail must be in the hands of the undersigned by August 20th or they may not reach the conference at all, don't wait until the last day, have your branch meetings about two weeks before conference. Benj. Pearson, Dist. Sec.

Tigris, Mo.

SOUTHEASTERN ILLINOIS.—Reunion will be held at Brush Creek Branch near Xenia, Illinois, August 1-10. Good speakers will be present, among whom will be Patriarch Wm. Lewis and J. W. Rushton of the Twelve. Those coming by rail will stop at Xenia, or Rinard, Illinois. Please notify the secretary of committee dates of coming so that arrangements can be made to meet you at the train; also those desiring tents please notify W. E. Pressnell the number and size tents wanted. Let all who can, come. Those who cannot, pray that God's blessings may attend. Meals served at reasonable rates. R. H. Henson, Chairman. W. E. Pressnell, Sec. Com.

NORTHEAST MISSOURI.—Reunion will be held at Oak Ridge school house, eight miles southeast of Macon, August 9-17. It is hoped that all will attend who can and help to make this a pleasant and profitable gathering. Those who desire tents should notify Wm. B. Richards, Bevier, Mo., by July 15th. Those coming by rail come to Macon, and notify Bro. Albert H. Binder, Macon, Mo., when you expect to arrive. Bro. J. A. Tanner is expected to be with us and help to make our meetings a success, also our district missionaries with a good representation of the local ministry. Wm. C. Chapman, Sec.

SPRING RIVER DISTRICT.—Reunion is a fixed fact,—will convene at Joplin, Mo., close to the saint's chapel, in Cunningham Park, and bids fair to be the best of the series. Ample preparations are made to accommodate all in the district or out, who may choose to attend. For tents set up on the ground please address Shelby Carrow, Joplin, Mo., Station No. 1, or for houses near by—which may be rented cheap. Tents will be from \$2.00 to \$2.50, according to size, please send in your order now—which will greatly facilitate business for the secretary. Bro. Curtis has kindly consented to give us two or three days. The Curtis-Carlin debate is still green in the minds of Joplinites, and if we can succeed in getting Rev. Carlin, twenty five more may be baptized. Come to the reunion, spend the ten days in spiritual service, many notable speakers and a patriarch will be on the grounds. We desire all our local men to be with us. Opportunities will be given for their development. T. W. Chatburn, for the Com.

NEW BOOKS.

THE CHALLENGE OF SOCIAL SERVICE.—Edited by James E. McCulloch and published by the Southern Sociological Congress, Nashville, Tenn. Price 25 cents.

A strong book dealing with sociological problems, being a series of six addresses before the recent Sociological Congress at Atlanta, Georgia, by different men who stand high in their several professions, and is published for the purpose of promoting the cause of social health and righteousness. It appeals to fathers, mothers, social workers, law-makers, civil officers, citizens and the church, to help in the betterment of the conditions of all who need protection and uplift. Much valuable information and statistics are contained in

the book, all in interesting form for reading. It will help one to keep up with the times.

VOICES FROM THE OPEN DOOR.—A book of 400 pages including a series of twelve booklets of about 36 pages each, each purporting to be a personal narration of actual experiences by one who has passed the veil into the future life. Published by the "Open Door Publishing Co.," Cleveland, Ohio. Price cloth \$1.25 postpaid.

This is a strange book carrying a thin veil of mystery all through, yet not materially different from several others of recent years. It is said these narrations were dictated word by word to the inner ear of the person recording them, (who is not named), and are of an exalted, religious and moral tone. We cannot agree with the general claim of the book, nor with many of its particular teachings following as they do the claims of Emanuel Swedenborg, tending to show that at death men pass into the spirit world and that by successive stages reach "heaven;" that there is no resurrection of the body, that the resurrection takes place at death when the spirit is raised to the higher life. In speaking of God it represents Jesus Christ as God "and there is no other divine Being." The peculiar claims of the book make it of interest though there is a sameness through the twelve narrations which are supposed to have been given by that number of different persons.

PASTORALS.

To the saints of Nova Scotia:— Elder F. J. Ebeling and myself are holding tent meetings in Nova Scotia at the present time and any of the saints or outsiders who might want meetings kindly state whether a church, school house, hall or the like is available, or whether a tent is necessary. A letter will reach if addressed to W. L. Rushfelt, River Philip, Nova Scotia, care of Kenneth Hyatt. Would like to get the names and addresses of any isolated saints who were not notified of the district conference just held at River Philip, N. S., June 28th and 29th. H. L. Rushfelt.

To the saints and ministry of Southern Indiana District, Greeting:—

Having been appointed to labor in your district and also elected district president, I take this means of announcing that we are on duty and ready to serve you as best I can God being our helper. This being my first time in this field and a stranger to most of you, we ask for a hearty co-operation of all the local ministry and members as well. There is a work for us all to do. I expect to get around over the district and visit with the branches as soon as I can, and shall be glad to hear from the local elders and priests, and any others who have an interest in the Lord's work. Tell us your needs. Names and addresses of isolated saints desired, and all who may want preaching, especially, in new places, and we will try to reach you in due time.

My field address is 645 W. 29th St., Indianapolis, Ind., home address, R. 3, Fulton, Ky. Write me at once.

Your brother in bonds,
J. R. McClain, Dist. Pres.

ELDERS QUORUM.

FAR WEST.—Quorum of elders will meet at the saints' church during the convention at Cameron, at 8:30 a. m., July 20th. Bro. Colman Snider will lead in the discussion of the following question: "Should the branch expenses be met by collection or subscription?" S. H. Simmons, Pres.

CONFERENCE MINUTES.

CENTRAL ILLINOIS.—Conference met at Beardstown, Ill., June 21, 1913, with Pres. Frank Izatt and J. W. Rushton presiding, and W. Daykin secretary. Statistical reports. Taylorville 155; Beardstown 84; Pana 66. Officers reporting:—Seventy J. W. Paxton; Elders Frank Izatt, C. H. Davis, M. R. Shoemaker, Priests R. L. Fulk, Wm. Sholton, Y. L. Hartzell. Teachers R. L. Reynolds, W. Daykin; Deacon Charles Longren. A committee of three was appointed to draft by-laws for the governing of the district. Election M. R. Shoemaker, president; C. H. Davis, vice president and W. Daykin secretary. Bishop's agent and treasurer: Bro. Holt was sustained. Preaching by Wm. Lewis, J. W. Rushton, S. A. Burgess. Adjourned to meet at call of the presidency. W. Daykin, Sec.

ADDRESSES.

J. R. McClain, 645 W. 29th St., Indianapolis, Indiana.

MARRIAGES.

SHORT-KEPLEY.—At their own newly furnished home 1210 W. Short street, Independence, Mo., June 18, 1913. Bro. June Short and (Sr.) Miss Mildred Kepley. Elder F. M. Sheehy, officiating.

Davis-Malott.—At the home of the groom's sister, Culbertson, Mont., June 29, 1913. Bro. Vere Davis and Sr. Pearl Malott, Bro. C. B. Freeman officiating.

DIED.

CHICK.—Josephine Chick was born March 6, 1864, at Good Intent, Atchison County, Kansas, died at her home near Whiting, Kansas, June 30, 1913. She was baptized August 3, 1880, by George Thomas. Was united in marriage to Don Carlos Chick, of which union there were born ten children, four having died in infancy. Husband, six children, aged father and mother, one brother and three sisters are left to mourn. Her humble life consisted in deeds of kindness. She was laid to rest in the Netawaka cemetery. Funeral services conducted by Joseph Arba, assisted by Rev. W. E. Jenkins from the Methodist Church.

A Splendid Opportunity

No. 31. Consists of lots Nos. 4-7-10-11-16-45-46-47-48-49-50-51-52-53-54-55-56-57-71-72 and 73 in beautiful Forbes Park, the nicest restricted residence district in the city of Independence, Mo. Will sell these lots from \$12,500 up to \$15,000 front foot owing to location by making small cash payment and balance on easy terms. Anyone looking for a nice home in Independence should purchase one of these lots at once. Will furnish plot showing location of these lots, also description on request.

No. 32. House at No. 405 S. Pleasant St., Independence, Mo., and 3 lots fronting on Pleasant Street; also 4 lots fronting on Spring Street. This plot with 3 lots including house consists of a total frontage of 214 feet on Spring Street and 214 feet on Pleasant Street. This is one of the best plots for investment that we have in Independence. Streets are all paved, sewerage in and everything is strictly first class, only a square from the center of the main business section of our city and is surrounded by churches and schools, everything for convenience. Price on the house with lot 75x115 feet \$5,500. Price on the lots fronting Pleasant Street \$2 per front foot and the lots fronting on Spring Street will sell at \$20 per front foot. Anyone desiring a good investment could do no better than to make me a bid on this high class proposition. It is free from all incumbrance and would take in a nice cottage or bungalow if location desired in exchange. Balance part cash and the rest on terms to suit or would make a liberal discount for cash for entire plot.

Have many nice places in Kansas City and Independence for sale on easy terms. Also a nice list of farm land to select from.



JOHN ZAHND
Rooms 8, 9 and 10 Hedrick Building
Independence, Mo.

RAILROAD TIME TABLES.

MISSOURI PACIFIC R. R.

MAIN LINE—EAST BOUND.

12 St. Louis Special (no stop at Independence)	12 01 a m
102 R C & Joplin Mail	2 38 a m
12 Kansas City & St. Louis Local (all stops)	1 58 a m
121 Kansas City & Joplin Local Mail	10 40 a m
6 St. Louis Special (Stops for St. Louis messengers only)	5 37 a m
2 St. Louis Mail & Express	12 40 p m
261 Nevada Express	3 30 p m
261 Nevada Express & Mail	3 45 p m

WEST BOUND.

201 Joplin to Kansas City	6 39 a m
1 St. Louis to California Special	6 18 a m
11 St. L. to K. C. Express (no stop at Ind.)	7 12 a m
261 Nevada to Kansas City	3 55 a m
7 Fast Mail (no stop at Indep.)	9 01 a m
207 Joplin to Kansas City Express	12 12 p m
1 Colorado and St. Joe Express	4 36 p m
31 St. Louis to K. C. Local (all stops)	7 06 p m

LEXINGTON BRANCH—EAST BOUND.

612 K. C. to Sedalia	7 29 a m
624 K. C. to Sedalia	5 15 p m

WEST BOUND.

621 Sedalia to Kansas City	8 50 a m
621 Sedalia to Kansas City	8 30 p m

T. A. JOHNSON, Agent,
Independence, Mo.

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Special Summer Tourist Round Trip

To the following points, on sale June 1st to Sept. 30th, good for return until Oct. 31st.

Oakland,	\$60.40	Seattle,	\$60.40
San Francisco,	60.40	Tacoma,	60.40
Portland,	60.40	Butte, Mont.	60.40

Take an outing at the famous resorts,

Portle Springs, Mo.	\$2.45
McAllister Springs, Mo.	3.35
Sweet Springs, Mo.	3.10

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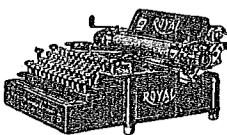
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H 125X.—Cambridge Teacher's Edition, flexible, overlapping, opens flat, thin India paper, French Morocco, red under gold edges, references, Biblical encyclopedia, concordance, maps, etc. Pages 4 5/8 x 6 7/8 and only 3/4 of an inch thick, weighs only 14 ounces, will slip in a man's coat pocket. Minion type. Postpaid..... \$2.50

H 131X.—Same as H 125X, leather lined and French Levant cover..... 3.35

H 140X.—Same as H 131X with Persian Morocco cover, and silk sewn..... 4.50

H 45.—French seal, flexible, opens flat, overlapping, self-renouncing, red under gold edges, illustrated, nonpareil type. Size 5 1/2 x 8 1/8..... 1.35

H 125.—A great bargain. The Bagster Bible. Large type (nonpareil), self-renouncing, full page illustrations, concordance, maps, etc., French seal, divinity circuit, red under gold edges. Size 5 1/2 x 8 1/8..... 2.25

S 125-12.—Same as S 125, except it is patent indexed..... 2.50

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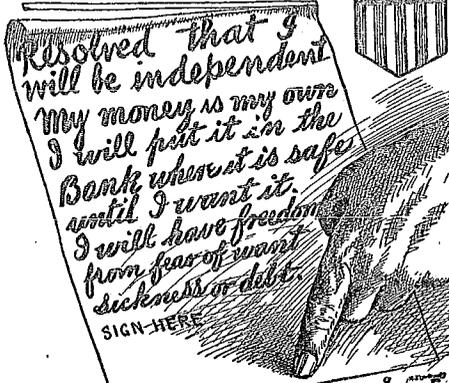
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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

REPENTANCE.

Repente ye for the kingdom of heaven is at hand.—Matt. 3:2.

Repentance as one of the principles of the doctrine of Christ applies to every man in some of its applications. Error, false principles, and sinful practices and customs have invaded the world, many of which have been advocated by men as being true and right until the world has come to accept them as such.

The highest standard of life and conduct is that revealed by God through the gospel, and hence when the kingdom of God is established with its divine principles, it is a call to men to turn from the inferior and erroneous standards formerly held and from every sinful practice and come up to the true and high standard required of God. This was evidently the thought in the mind of John when he gave as his reason for calling upon the people to repent that "the kingdom of heaven is at hand." The higher standard had come, and the people could well afford to leave the inferior doctrines of the Mosaic law, and the still more inferior teachings of the Scribes and Pharisees embodied in the traditions of the elders, with other erroneous views of the day, in order to accept the pure and perfect law of the gospel.

Repentance does not consist solely in ceasing sinful actions though that is a very necessary part of it where one is addicted to such, but the holding of principles which are erroneous, and affiliating with, and upholding institutions which are inconsistent with, or subversive of, the kingdom of God, and following a course of life and conduct which, though perhaps not marked by specific acts of sin, yet because of its aimlessness fails to lead to God, or to improve to the proper extent the world; all are things of which men need to repent when the gospel offers the better way.

Jesus coupled repentance with belief in the gospel in his command, "Repent ye, and believe the gospel," and the Holy Ghost on Pentecost led Peter to say: "Repent and be baptized every one of you," showing that repentance under the gospel of Christ is a step to belief and obedience.

Repentance to be effectual must lead to something higher; it implies a change of life's purpose, a change of belief, a change of practice, a change of association, a forsaking of the world with all of its falsities and an acceptance of God and Christ with all that is true, a separation from the imperfect institutions of men and uniting with the perfect body of Christ.

Anything short of this does not constitute New Testament repentance. People too frequently come to believe from the pulpit teaching that repentance is sorrow for sin committed. The criminal sorrows over his crime when incarcerated but it is seldom repentant sorrow for the sorrow is for self through fear of the penalties awaiting.

The sorrow of true repentance will be for the one injured rather than for the transgressor, and such a sorrow will lead one to make reparation so far as possible. Where God is the offended one, (and every sin is an offense against him,) the sorrow of repentance must be toward God rather than for self. Paul defines the difference between the worldly sorrow and godly sorrow in the following:

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Cor. 7:9, 10.

The worldly sorrow helps not at all, it worketh death, it is not repentance; but godly sorrow worketh repentance to salvation, and does not need to be done over again. True repentance is dependent upon a knowledge of the right, for there can be no turning to God unless his way is made plain to the mind, hence the necessity of preaching and teaching, and through the preaching of the divine message the call is to all men.

Humility is one of the attendant conditions of repentance. So long as a man is lifted up in his own estimation, thinking he is right in all his ways, and that all his accepted principles are truth, he will see no necessity for change in anything pertaining to himself; he cannot repent. The call of God, the call of the gospel, cannot reach such as he. Jesus said: "I came not to call the righteous but sinners to repentance." The self-righteous cannot be moved by anything that does not flatter their vanity, except it be the hand of judgment sent to drop them from their exaltation.

"As a little child" is one of the required conditions for entrance into the kingdom of heaven, and that carries the thought of dependence, and need of help and instruction, the incapacity of present ideals to make perfect and the need of change toward the higher ideals, the ability of God to meet every need as the effort is made to approach him. All this is humility without which there can be no repentance. Without it God can only bring men to repentance by destroying their false standards and bringing them down into humiliation.

God wants all men to come to the perfect standard. He has provided the means by which it may be taught to them, and he has shown them the way by sending his Son whom they may follow. His kingdom is now at hand, and its plea is for men to leave the ways of the world, of darkness and sin, and come to the light of truth and righteousness, to "repent, and believe the gospel," and "be baptized." This will be the repentance described by Paul as "repentance from dead works and of faith toward God."

Bro. O. R. Miller, pastor at Burlington, Iowa, has succeeded in getting some of his sermons published in the sermon supplement of the *Chicago Inter-Ocean*, where they will continue to appear weekly. His sermons also appear in the Burlington Daily Gazette, and he receives favorable mention in the Burlington Hawkeye.

Many of our elders find an open door in the daily papers, through which the public may be reached, though in many cases it is not used. As a whole the press is quite friendly to our people and favors are readily granted when properly asked for.

The pamphlet tract "Twelve Reasons Why I Believe the Book of Mormon," has been revised by the editor and republished at this office. It contains twenty two pages and is adapted for both members and non-members. It will be found appropriate to give to inquirers prior to their reading the Book of Mormon, as well as to strengthen the faith of those who have read it. For further information see advertisement in this issue.

It does not make so much difference about the weight of the burden we have to bear as it does the way we go about it. If our shoulders are rounded out with well developed muscles of resolution, and good cheer, the heaviest burdens become light. Angels help bear them. But if we approach our tasks with craven souls, half-hearted and cowardly, mere shadows become mountains that bear us down.

D. R. Baldwin.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 9.

MIND AND MATTER.

As stated in number one of this series the Reorganized Church accepts the Bible first as the basis of its faith, but since Christian Scientists also accept that book but with a different interpretation it is seen to be impracticable to determine the correctness of the respective doctrines by the Bible alone. In addition the church has accepted the Book of Mormon, and the book of Doctrine and Covenants, the first as a divinely inspired record, and the second as a revelation of God's will, holding that both agree with and support the Bible; while Christian Scientists have accepted Science and Health as the basis of their faith, holding that it interprets and supports the Bible. For this reason in making our examination of the respective doctrines we have used almost entirely the books distinctively belonging to the two bodies. In Christian Science Mind and Spirit are used synonymously and rather than attempt to preserve fine distinctions we so recognize them here.

The Reorganized Church holds that man was created a spiritual being and had an existence before coming into the world. Thus in this life he is a dual being—spirit and body, the spirit or mind and the body or matter being closely related and united in the one being. It holds that the death which was passed upon all men in consequence of transgression was a spiritual death—separation from God, and a physical death—separation of spirit and body, but that God's purpose was for man to have eternal life and though he permitted death he provided a means through the gospel by obedience to which life might be restored both physical and spiritual, the physical restoration coming through the resurrection of the body. During the intermin between the physical death and resurrection the spirit would have a separate conscious existence, and after the resurrection, spirit and body together becoming immortal—not again subject to death.

Matter is eternal notwithstanding its form may change. It always exists in some form. The uniting of spirit and matter in the creation of man was not designed for his suffering or punishment but that he might be given greater joy and glory, and this will be his ultimate realization through obedience to the laws of life given by his Creator. The following is noted purporting to be the words of Christ:

I was in the beginning with the Father, and am the Firstborn; and all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn. Ye also were in the beginning with the Father. . . Man was also in the beginning with God. . . The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated man cannot receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temple; and whatsoever temple is defiled, God shall destroy that temple. Doctrine and Covenants 90:4, 5.

Through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man, and the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they sanctified. . . and the righteous shall inherit it; for notwithstanding they die, they also shall rise again a spiritual body. Ibid 85:4, 6.

There is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and he created man male and female after his own image and in his own likeness created he them. Ibid 17:4.

The bodies with which men are entrusted in this world are to be properly used and their health and life safeguarded by a proper observance of the laws governing. For this reason the books of the church teach that "inasmuch as any man drinketh wine or stong drink among you, behold it is not good, neither meet in the sight of your Father. . . and again tobacco is not for the body,

and is not good for man." Laws are given relative to the kinds of food and times of eating, and as to cleanliness, and sleep, etc., all for the proper preservation of physical vitality so that the spirit within might freely perform its proper work.

According to this view man is the creature of God, spirit and body, spirit being the intelligent part of man. When the body is clothed with life however, intelligence dwells within it. It may die but this death is but a temporary condition, and the spirit and body will again be united eternally to receive a fullness of joy if worthy. The earth too though awaiting transformation is eternal and when sanctified is to become the habitation of the righteous. Space forbids multiplying Scriptural references or enlarging upon these points, so we pass to the Christian Science position.

THE CHRISTIAN SCIENCE VIEWPOINT.

In contrast with the foregoing Science and Health denies man's dual nature as is seen from the following:

The conventional firm, called matter and Mind God never formed. p. 170.

Life is not in matter so that it cannot be said to pass out of it. p. 185.

The theory that soul, or spirit, dwells in matter is taught by theologians and physicians. This theory is pantheistic. p. 196.

The second erroneous postulate is that man is both mental and material. p. 257.

Mistaking his origin and nature, man believes himself to be combined matter and Spirit. p. 64.

Matter is not eternal, and there is no resurrection of the body.

Every object in the material universe will be destroyed, but the spiritual idea whose substance is in Mind lives on. p. 163.

Matter . . . is not eternal. p. 171.

The belief that material bodies return to dust, hereafter to rise up as spiritual bodies, with material sensations and desires, is incorrect. p. 239.

If spiritual life has been won by the departed, they cannot return to material existence. p. 248.

As to the spiritual or spirit man the teaching seems indefinite or even confusing, in some cases indicating that he is a separate entity, and in others showing him to be put a part of the omnipresent Spirit, or God.

God and man, Principle and idea, are inseparable, harmonious and eternal. The science of divine Principle and its idea furnishes the rule of perfect Being, and brings immortality to light. God and man are not one; but in the order of divine science, as divine Principle and idea, God and man are inseparable. God is the parent Mind, and man is his offspring. p. 232.

God is personal, in its Scientific sense, but not in any anthropomorphic sense. As reflecting him to man therefore cannot lose his individuality; but as material sensation, as a dream of soul in the body, man does lose his individuality. p. 232.

"Man is a supposed mixture of the first and second powers, of intelligence and non-intelligence, of spirit and matter. Such theories are evidently erroneous . . . when will the ages understand the Ego, and see only one God, one Mind, or intelligence? . . . In Science it can never be said of a mortal, that he has a mind of his own, distinct from God." p. 100.

"The universe of spirit is peopled with spiritual beings, and its government is divine Science." p. 161.

"This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity, and the loss of his identity, but confers upon him enlarged individuality." p. 161.

"The belief that man has existence or mind separate from God, is a dying error." p. 347.

"Spiritualism calls one person, living in the world, matter, but another who has died, but inhabits the earth it calls spirit; when the fact remains that neither the one nor the other corporeality is spiritual, for Spirit is one, and is God." p. 238-9.

"God controls all, as manifesting Mind, not matter. He is the only Spirit." p. 239.

These statements are given for the perusal of the reader. Just what man's nature is here, or what it is expected to be hereafter according to this theory is not plain or definite to the writer though it may be so to others. Physical laws are ignored and violated without regard to results. "We cannot suffer in reality from breaking any law, except it be a moral or spiritual law." (p. 380).

To be continued.

Bro. J. C. Page writes that seven were baptized at the Fargo, N. D. reunion, and two ordained, the preaching of a high order and the prayer-meetings good. The reunion was well attended, and favorable mention was given of it in the daily papers.

INDEPENDENCE ITEMS.

Teat meetings are still holding the interest of enough people to maintain a good attendance. The saints assist by their presence and there has been a goodly number of non-members. Bro. Jenkins and Self are in charge and Bro. J. F. Curtis and others have of late assisted with one or more sermons. The tent is now located at Liberty and Walnut.

Bro. Ammon White, patriarch, instructed to saints along the lines of duty in harmony with his office work on Sunday morning, and Charles Fry spoke in the evening drawing lessons for present day application from the historical events connected with the church. The afternoon prayer service was quite good, two who had been baptized being confirmed.

The summer vacation school is so far filling the highest hopes of its promoters, the average attendance last week being 394. While the work is new to nearly all of the teachers it is moving along orderly and satisfactorily. The attendance for Monday was 310. The daily papers inform us that the largest attendance at any one school in Kansas City is about 100.

Bro. C. Edward Miller and his family arrived from Kirtland, Ohio, last Saturday and expect to make their home here again. After settling his family Bro. Miller expects to go on his mission to Australia with Bro. Gomer T. Griffiths.

Zion's Printing and Publishing Co., publishers for the Southern, States Mission of the Utah Church has moved its offices into the building across the street from the Eastway office formerly occupied by the Independence Laundry. The building has been fitted up for their occupancy and they expect to install a Miehle press with other equipment with which to more rapidly put out their work.

Bro. A. B. Purfurst has been an Independence visitor for several days being on his way to his former home in California. Four years ago he went on a mission to Germany and Switzerland where he labored two and a half years, then going by appointment to Palestine where he remained six months, and on his return spent three months preaching in Southern Spain. The last six months he has been laboring in Texas seeking to reach with the gospel the Mexicans at Galveston and San Antonio. Bro. Purfurst has the advantage of a familiarity with several languages.

The secretary of the Sunday school reports an average attendance of 844 during the last quarter. The attendance last Sunday dropped below this, being 829, with a collection of \$15.19. The total enrollment of the school including the home class members and cradle roll department is 1590, requiring 115 classes.

The Religio held its semi-annual election last Friday evening making some change in its corps of officers. The list now stands: W. E. LaRue president, J. F. Rudd vice president, John Lloyd 2d vice president, J. G. Jenkinson treasurer, Vivian Brackenbury secretary, Mrs. J. A. Gardner superintendent junior department, Mrs. A. V. Closson superintendent home department, Mrs. W. H. Deam superintendent normal department, Charles B. Eaton chorister, Marcine Smith pianist, J. A. Gardner member library board. The Religio has been doing some good work and with its present staff of officers it is certain to continue to do so.

Bro. Daniel W. Shirk died at his home in this city on Tuesday morning at the age of 62 years. He was born in Pennsylvania, April 20, 1851. After coming into the church he spent many years in the ministry and was a faithful worker. He had been in ill health several months suffering from a complication of difficulties including heart weakness and dropsy. He leaves his widow and eleven children.

INDEPENDENCE, SECOND BRANCH.

Sunday school attendance on 13th inst. was 236, collection \$4.53. Preaching at 11 a. m. by Elder J. F. Curtis, subject, "There is a rest for the children of God;" and the "children of God" was strongly emphasized, for his intention was to show that not all should enter into this rest spoken of, but the children of God only. The evening hour was occupied by Elder R. Etzenhouser who gave an illustrated talk on the Book of Mormon. Many instructive lessons were illustrated to the interest and edification of the saints.

The Religio met on Friday evening and elected for president, J. I. Dickenson; vice president, Clarence Martin; secretary, Lillian Barnett; treasurer, John Douglas; librarian, George Tousey; chorister, Jessie Willis; organist, Robert Miller; home class superintendent, Lettie Hughes.

We should have reported a very enjoyable time by the South Side Branch on the Fourth of July on the Order of Enoch ground. The day was spent in the reading of the Declaration of Independence with a short talk on its benefits, followed by addresses by Bishop Bullard, Bro. Krahl and Bro. Dillie. The children enjoyed the swings, ice cream, etc.

QUINDARO BRANCH, KANSAS CITY, KAS.

July 11th a very severe storm of wind, rain and hail was had here doing much damage both in city and country, almost totally destroying fields of grain and all kinds of crops and fruit.

Our Sunday school did not have its Fourth of July picnic this year, though the young people's class with their teacher, Roy Barron, celebrated at Lake Wilborn.

The following officers for the next six months will be in charge of the Sunday school: John Tucker superintendent, Bro. Palmer assistant, Sr. R. E. Lewis secretary, Viola Goodfellow treasurer, Sr. Eason librarian, Roy Barron chorister, Maria Tucker organist.

On account of the Fourth of July being on Friday the Religio election of officers was postponed until the week following at which time the semi-annual election took place which resulted as follows: Roy Barron president, Maria Goodfellow vice president, Viola Goodfellow secretary, Leo Lewis treasurer, Kate Kaplinger chorister, Maria Tucker organist, Sr. Roy Barron librarian.

Branch business meeting on the 7th elected D. E. Hough president, John Tucker priest, Bro. Johnson teacher, C. S. Barron deacon, and treasurer, Leo Lewis librarian.

Elder Kaplinger occupied the morning hour with good liberty. He took for his subject, "Judging not."

Bro. Hoffman from Western Kansas worshipped with us a short time ago, after being to Arkansas where he had been in the interest of another location. We enjoyed his instructions from the stand. Bro. F. C. Cochrane from the Argentine Branch gave us a good talk July 6th. He took for his text Proverbs 14: "There is a way which seemeth right unto a man," and applied it to the saints. At six o'clock the sacrament and social service was very well attended. The evening speaker was Bro. C. S. Barron. Our pastor, Bro. Hough has been giving us some very good instructions on some rules to adopt to improve our daily life. Bro. John Tucker talked last Sunday night.

Carrie Barron.

SAN FRANCISCO AND OAKLAND.

Bro. G. J. Waller visited San Jose on Sunday last and spoke twice for them; Bro. C. A. Parkin preached for them on Monday night.

Reports from the various branches of the district indicate the work is moving on steadily—but very little disturbance exists—the greatest enemy being the dragon indifference—who knows how to destroy it?

The Woman's Auxiliary held their regular monthly gathering yesterday at the home of Sr. Stella Neal who gave them a native chicken dinner. Articles were read and many feeling references were made to the long and efficient services of Sr. Walker, whose resourceful brain and willing hands have won a needed and merited rest.

The sacramental services in both branches were usually good; the sermons at night were by the writer in the city and Elder J. A. Saxe in Oakland.

Bro. Joseph W. Presley was ordained a priest at the morning service Sunday by Elder F. M. Sheehy and the writer, and on Wednesday night was elected priest of the branch.

Bro. F. M. Sheehy arrived this week whom we are pleased to meet once more; he will be with us for a time at least.

Preparations are being perfected for the coming reunion. Arrangements have been made with the Northwestern Pacific, Southern Pacific, Santa Fe, and Western Pacific for fare and a third on certificate plan. Be sure and get certificate for return fare.

J. M. Terry.

1202 14th St., Oakland Calif., July 11.

THE ROUND TABLE

When a member of the church repudiates the doctrine and requests to have his name taken from the church books, what should be done?

He should be labored with by the officers of the church for the purpose of showing him his error as the Scriptures require, and if he still persists in his course, complaint of apostasy may be made against him and a court of inquiry appointed. If the court sustains the complaint the branch may then drop him from membership. It has been a rule of the church to drop no name except on the report of a court of elders, thereby safeguarding the interests of all the members, otherwise many might be dropped unjustly.

Should Latter Day Saints approve the use of tobacco in their homes by others than members of the family when none of the family use it?

Since the Lord does not approve of the use of tobacco, saying "it is not good for man," saints cannot afford to approve of its use. People who hold themselves in proper respect will not unnecessarily impose the unpleasant fumes of tobacco smoke upon households where they may be staying, but should they do so, the attitude and action of the family should be wisely determined according to circumstances and conditions. It would be an extreme measure to cast one out from our home for this reason.

The word of wisdom says: "Every herb in the season thereof, and every fruit in the season thereof." What does this mean? When are fruits in season?

As a general rule vegetables and fruits are in season so long as they can be kept in their natural state, and not preserved by artificial means. The healthfulness of eating summer fruits in winter is questionable, and likewise using in summer the heavier heat and fat producing foods which are especially adapted for winter. Since the reason for giving the Word of Wisdom was "in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days," the advice to eat things only in their season may be a warning against the common practice of depending upon canned goods for food, many of which are put up by large concerns which have little regard for the health of the consumers. Government investigations have revealed that many poisonous preservatives have been used in the canning of foods. The question is one that raises many points which cannot be considered here.

Is it necessary to partake of the Lord's supper in order to receive eternal salvation?

This ordinance was placed in the church by Christ and designed for the whole membership, and we would hardly suppose that he would require something that was unnecessary. When the conditions are complied with the partaking of the sacrament

brings spiritual blessing that cannot be obtained otherwise and without which a man would not be able to overcome the world. The sacrament is a sign of, and also a means of, union with Christ. Read Matt. 26:26; John 6:53-56; 1 Cor. 11:24-32.

Why not teach the washing of feet as well as the sacrament as both were instituted at the same time?

The washing of feet is an ordinance that seems to apply to the ministry only, and when properly observed is an evidence of humility and worthiness in office. It may be observed only under advanced conditions in church work, and which have seeminglyn't yet been obtained. Read Doctrine and Covenants 85:45, 46.

In the Doctrine and Covenants 26:2; and 42:5 it is stated that the fullness of the gospel is contained in the Book of Mormon. Is baptism for the dead an integral part of the gospel? If so, why then is not baptism for the dead taught in the Book of Mormon?

The doctrine of baptism for the dead is not an integral part of the gospel, but merely an extension of one part of the gospel work to another field of activity. Doctrine and Covenants 32:2, 3, says: "Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand, yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost. Behold, verily, I say unto you, This is my gospel, and remember that they shall have faith in me or they can in no wise be saved; and upon this rock I will build my church; yea, upon this rock ye are built." These are the essential principles upon which the whole gospel work is based, and upon which every man must build. Without faith in these and obedience there can be no salvation, and all other things are secondary. These principles include the whole gospel, and the ministering of the gospel to those who are dead as mentioned by Christ in John 5:24, 25, and by Peter in his first epistle 3:18-20, and the baptism which has been provided for them, constitute the putting into operation of these principles as pertaining to this class of people. No new principle of salvation is established by the doctrine of "baptism for the dead," but rather the adapting of the gospel principles to millions which would otherwise be excluded from gospel privileges.

CORRESPONDENCE

LOCUST GROVE, OKLA., June 26.

Dear Ensign:—Our conference of the Eastern Oklahoma District has passed into history and it was a very interesting conference, and the Religio work of the district was taken up again putting at the head a couple of very energetic sisters whom we trust will not permit the work to die again.

In my short experience in this field I find the greatest cause of the work being in such a sleepy condition—not only the Religio work but the church work as well—is that most of the officers and many of the members are addicted to the use of tobacco. So with some little effort the conference passed resolutions that none should officiate in any office, church, or Sunday school, or Religio who was addicted to the use of tobacco, and that none such should be ordained to any office. We trust that those who are affected by this resolution will see the better way and strive to overcome and give the Master an opportunity to bless them.

I entered my field about the 10th of May, held meeting at Wilburton, Fanshaw and Haileyville. Met with Bro. John Harp at Haileyville. He is the same good old Harp. He was chosen as our district president. We left Wilburton the 24th going to Wagoner where I left Bro. Harp and came here. This is a new place just over the line in the Spring River District. Bro. W. J. Reser is living here and we are domiciled at his pleasant home. We opened meeting here last night, the 25th, had about fifty out to hear the new man and new doctrine. I look for a large crowd tonight. The weather is very dry and hot causing much sickness in some localities, especially at Wilburton.

We met with a little disappointment at Wagoner, expecting to find the work in a prosperous condition there, but a student in modern socialism had set forth the principles of the all things common from a socialistic point of view and sought to build up a little zion but there were a few like Judas among them that wanted to carry the bag and a part of this new little zion fad, but it did not go to heaven and they were all socialists and the prime mover of this zion was a socialist and an elder, and three houses were built, and two of the brethren had to foot all the bills, and came near losing all they had. Several lots purchased, one for a church to be built upon about a mile from town and now those two brothers have to carry the debt and pay for those lots or lose all that has been put in them. The result is a new branch is gone by the way ready for reorganization. This is sad.

A reading of Doctrine and Covenants 42:8-11; 51:2; 57: 83:1-6; 72; 77; 101; 126; and 128:1-3; and teaching them to the saints and leaving out this other which darkens council would have been building on the rock and not on the teachings of men and would have saved much labor which is somewhat unappreciated to perform, and takes time from the field where there is so much to be done.

Bro. Harp is now attending to that work. Bro. E. A. F. is still with rever leaving but two of us here in the field, and but little assistance rendered by the local force.

I am not finding fault but there is need of workers. The work is here to do but the picture shows are so attractive that some of our members are taken in by them and some of them hardly ever find their way to the church—house. We trust that the kingdom of God and this beautiful gospel will outline the foolishness of this world to all of the members of this church, and those who are seeking light and truth, and that the thousands of dollars expended for worldly pleasure that brings no good returns, might be put into the coffers of the church for the spread of the gospel and caring for the needy and homeless children. See [Sec. 130:7; 128:7-7] I forgot to state that the preaching at the conference was done by Brethren E. A. Erwin, Bishop Short, and John Harp. Hopefully and sincerely,

W. P. Bootman.

Field address Wilburton, Okla. Home address 421 Eubank Ave., Independence, Mo.

SALEM, Mo., July 13.

Dear Ensign:—I am pleased to say I am still improving in health since leaving the sanitarium and still trust in the Lord's promises unto me. Many thanks to the saints of Independence for their kindness to myself and wife while she lived, also at her funeral. While I was not able to be present at the funeral I realized its pangs and sorrows as if I had been present. I again take this means of thanking you all, also my daughter, Mrs. Cox, joins with me in thanking you all.

It does not seem like home to me since my return. While I was greeted with many a hearty hand shake and words of sympathy, all of that does not fill the vacant place. I wish to change my location. I run a popcorn and peanut roaster. I like to be where there is a branch of the church. If any saints living in a good live town where one could make a living, they would do me a favor by corresponding with me. I do not want to go north on account of my health.

Your brother in Christ,

D. Bowen.

FISKEVILLE, R. I., June 21:

Editor Ensign:—No doubt you will be surprised to get a letter from this part of God's moral vineyard, but so bold are we getting (because of our success as a real branch) that we dare assail your worthy columns, chiefly however because we wish all of our brothers and sisters to know, those who read your paper at least, that we are in the fight and fighting hard. Our little branch was organized twenty-five or thirty years ago with a very small fighting force, chiefly among whom were Bro. Cyril Brown, Charles Brown, Ira Brown, William Fenner and Albert Waterman; and the dearest of all my memories are those centered around the old high house where we held our meetings. How many times my memory has carried me to this old house, and each time to thank God still deeper in my heart for the blessed influence of his Holy Spirit that seemed to pervade and prevail there, under its teachings and beautiful influence the writer learned to know something of the great Master's will.

At this time I do not wish to forget to pay a tribute of great respect to Bro. Ransom Searles who after years of faithful service was called home. I can see him now as memory carries me back, his face shining with resplendent glory, as he told the stranger what God had done for him, and like the poet I feel like saying:

"Backward, oh backward, turn time in thy flight,
And make me a boy again just for tonight."

We have our ups and downs however. The older ones have passed away, most of them at least, but we are not left without consolation, for by the effort of Bro. A. B. Phillips and Ralph W. Farrell who labored in our locality some few years ago we have a number of faithful workers, chiefly among them are Bro. and Sr. Carroll and their lovely daughter Clara, and niece Gwendolyn. Too much can not be said of their devotion to this work. To them, and especially Sr. Clara is due the success of our Children's Day exercises. So well were we pleased with the results that we intend to try again next year with God's help.

Under the guidance of Bro. E. A. Fox, that very congenial assistant district superintendent, we are flourishing as a Sunday school. It seems that all we needed was a little encouragement, and our dear Bro. Fox seemed to supply that from the beginning; and when I watch him teach that class of boys I cannot help but think that he at least has found that which he most desires, for while he acts as our superintendent he also acts as the teacher of the boys' class. Children's Day dawned bright and fair (June 15th) and to listen to the children as they spake, one could not wonder at Christ saying "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." The singing by Sr. Gwendolyn was beautiful. The writer endeavored to speak to the little ones, and judging by the attention which he received was well rewarded; a number of strangers were present and we feel that much good was done.

Your brother and co-laborer,

J. Herbert Fenner.

GRANDFIELD, OKLA.

Editor Ensign:—While reading the good letters and testimonies I felt so full of the love of the saints and our glorious gospel that I must write a few lines. I know I am weak both physically and mentally, yet I feel the love of God to that extent that words cannot express it. I know the Lord has not forsaken me, he has blessed me many times when I didn't realize it until later. He has answered my prayers. Dear isolated saints don't grow cold and be led away by the things of the world. I know it is hard for us to keep in the narrow way, with no preaching, no Sunday school, and yet if we will look to our God, read our Bible and church literature, and compare with what we see and hear at other churches we can grow stronger even though isolated. Will close by asking the brothers and sisters to pray for me. I have been unable to sit up all day for eleven weeks and feel that I need the blessing of our God for my affliction is not of a nature that man can aid.

Your sister in the great cause,
Virginia Boyd.

OLWEIN, IOWA, July 5.

Editor Ensign:—We have not seen any letters from this place for some time, so I thought I would write this epistle. We are indeed a small flock now but we believe with the poet—"All ports are good havens with God overhead."

There has been a regular exodus of the saints to Independence from here the last two years, and we miss them in our work here. Sr. Bessie whose home was ever open for church, prayer-meeting, or Sunday school, Elder Robert Smith who labored faithfully among us, his good wife, Sr. Nettie, who was his able helper, Sr. Hannah Loveland and lively daughters, our young priest, Lueben Loveland, and his wife, Sr. Laura, they are all sorely missed; but lately we have lost by the hand of death our faithful and devoted young priest, John S. McQueen. He had been ill for months but his faith never wavered and as long as he could stand on his feet we had prayer and sacrament meeting and Sunday school at his home. We feel that his memory will keep us with our heavenly Father's guidance in the straight and narrow way.

Your sister in gospel bonds,
Katherine Shippy.

KIRTLAND, Ohio, June 20.

Dear Ensign:—I thought you might be interested in a few lines from Kirtland. Last Sunday was Children's Day at the temple. The exercises were very interesting. The temple was decorated beautifully with roses, peonies, ferns and many other variety of flowers. The pulpit seats were one solid bank of flowers. The speaker of the evening delivered an interesting sermon.

Our beloved Brethren Stone and Ebeling have departed for their respective missions. There have been quite a few visitors from all regions of the earth, even from far away Japan, to go through the temple. One man heard about the temple and could not be contented until he saw it.

We have a very interesting Religio. Young and old take a very active interest in it. Sr. Brewster and her family have arrived in Kirtland from her former home in Wheeling, West Virginia.

Yours in gospel bonds,
Mary A. Brewster.

PERU, Ind., July 2.

Dear Ensign:—I want to write a few lines to the saints. I am a member of the Reorganized Church of Jesus Christ. I was baptized by Bro. John Harris, August 18, 1912. There is no branch of the church here so I get very lonesome for those who believe thefulness of the restored gospel. I have two aunts here in Peru—my mother's sisters. It is hard for me when my aunts and cousins call me a Mormon; if they called us Mormons because we believe in the words of Mormon it would be a compliment but they refer to the church of Utah and there is no greater insult than to class us with them. I am trying to get them to read the tracts I have bought for that purpose.

I ask the prayers of the saints that I may be faithful and successful in bringing my friends and relatives to the knowledge of the truth. I want to ask a favor of some one of the saints. Will you let me know whether there is a branch of the L. D. S. in Ft. Worth, or Dallas, Texas? I will close with love to all sisters and brothers in the faith, especially those in the South Central Branch of Chicago and those at West Pullman. I remain your sister,

Thelma Gore.

THAYER, Mo., June 27.

Dear Ensign:—There are a few saints living here in town and the most of us are trying to let our light shine before the world, but our branch is out in the country about 4 miles where there are a few faithful saints. The saints are taking on more courage here of late, and we are having prayer-meeting at my home one night every week, and when there are six saints out there are six prayers and six testimonies, and when there are eight there are eight prayers and testimonies, you see we are trying to do our duty. The young in the work are very active and are building up the inward man.

Our conference will convene about August 22nd, with the Ava Branch. Now saints of the South Missouri District, let us make a sacrifice and try to meet at the appointed place that we may draw ourselves closer to God and his ways.

Yours in Christ,
G. A. Davis.

GLEANINGS FROM OUR CORRESPONDENTS.

Mrs. Alice Martin, Waynesboro, Va.—I am trying to live a good life which will be a worthy example as much as possible, though as Paul said in his writings, "The spirit is willing but the flesh is weak," and "when I would do good evil is present with me." I have much opposition and persecution, and hope to have the prayers of the saints.

John Eulitt, Milroy, Ind.—It does my heart good to read the good sermons, articles, and letters from the brothers and sisters. Whenever I get any tracts I give them to someone to read, and though I am isolated I try to do something for the work. So many say if they only lived where there was a branch they could live so much better, but all can do something for Christ wherever they are.

Sr. Nora McClain, Winthrop, Ark.—This is the first time I have written to the Ensign. Bro. T. J. Riley baptized me last December and I love this work. I am only thirteen years old and I want to live this gospel. I hope Bro. Riley and Smith can come and hold a meeting for us in July or August.

Sr. Gerrie Madden, Hardy, Ark.—I feel that I could not miss the inspiring sermons and letters that come to our home every week. I know this latter day work is of God and I thank my heavenly Father that he has showed me the right way. I would be glad for an elder to come here and preach for us, and if we cannot get the church we can use our house for preaching. I thank God for the many good and precious blessings that he has bestowed upon us.

SERMONS AND ARTICLES

GOD IS LOVE.

By Elder Myron H. Bond.

"And we have known and believed the love that God hath to us * * * God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:6.

"Without faith it is impossible to please God, for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."—Heb. 11:6.

We, as human beings and mortals derive our chief joys and incentives to live, from our association with those we know or have reasons for believing that they love us and would do us good and prevent harm coming to us to the extent of their ability.

They rejoice with us when we are glad and mourn with us when misfortune, or trouble assails us. But were these loves strong enough, or unmixed with selfishness when self interests of an apparent, or real nature present themselves,—which so often they are not—their power of expression is so meager, or their helplessness so often made apparent for the reason that at any given point of our necessity, or extremity they are unable (no matter how willing) to prevent life's most fatal disasters, or to estop afflictions that make the life itself, often a burden instead of a blessing, or thing to be desired.

It ought to be remembered also, that even the gifts with which so often our friends embellish or delight our lives are not first handed, but of a secondary nature and only in a partial sense did they originate in our human associations. God is our Creator and back to him must all questions revert for a final, or perfect solution. "What is man that thou art mindful of him and the son of man that thou visitest him," says the Psalmist, "Thou hast made him a little lower than the angels. Thou hast crowned him with glory and honor." Psalms 8:4-6. "I will speak of the glorious honor of thy majesty, and of thy wondrous works." Psalms 145:5.

Of all the works of God as Creator the most wonderful accomplishment was man, in his design, or plan, or purpose. Nothing can be conceived of as greater than God himself, and that which was created in his own image and likeness must of necessity be a reflection of his best thought and his most powerful accomplishment, so far as relates to the end designed to be accomplished.

All creatures were to be subordinated into him. He was to be "crowned with glory and honor,"—to have "dominion over" the works of God, "all things" were to be "put under his feet." Ps. 8:6.

The purpose of the "fall"—and we use the word "purpose," designedly, and as stated in latter time revelation, was—"that man might be." "Men are that they might have joy." What is the history of man as we have it up to date? Has the promise been fulfilled? Is man the creature of "joy"? Yes; certainly he has a capacity and a nature for joy. And has God given the means or opportunity for joy or enjoyment? Has he created him a creature of manifold sense by which he becomes this wondrous thing, or complication of forces, and enlivened soul, answering to the touch of a thousand delights as an inhabitant of a sphere where the "joy of living," a soul bathing and living in a sea of delights that make the thought or contemplation of cessation or obliteration a horror and a thing to shrink from—evade, repel?

Inanimate things are incapable of joy as we are now speaking of it. I know the Psalmist says "let all the fields clap their hands and let the hills shout for joy," but the possibility of a measure of conscious or sense life for them, we are not now to discuss.

The animal may and does feel the sense of comfort when the sense of hunger is supplied or cold relieved, but in man we have the aggregation and summit of possibilities of joy. For the sense of sight or vision with which God has endowed him, nature has provided a wonderful panorama of continuous, yet changing, new and varied delights.

A thousand different ministers await to please, in field, and flower; in woodland and in placid lake, glorified with setting sun, or glittering with beautiful silver sheen in the moonlight; birds of glorious plumage, with enchanting song, the form and faces and voices of loved ones; for the organ of smell, and of taste; quick answer has the Creator given us for these needs, or soul embellishments when we came to look, to listen, and to adore.

When we allow ourselves to be submerged in

contemplation of man and his privileges and possibilities of enjoyment, we are impelled to say with the Psalmist; "the Lord is good to all and his tender mercies are over all his works." And yet for all of this, or these, man in the aggregate, is largely an uncomfortable being, and his history is in a large measure a recital of grief, sorrow, wretchedness, or despair. Some, many there are to whom the "joy of living" is a "forgotten memory," and Solomon with all his manifold gifts said, "that all was vanity and vexation of spirit" and that "the day of one's death is better than the day of one's birth," and we are not troubled to find thousands in agreement with him. And to the agnostic, God's provision for man's happiness seems abortive and so many times very much of a failure. Plato wanted to believe and so reasoned that "this world was the work of reason and creation was the copy of an idea." Pope wrote, "hope lingers in the human breast, man never is but always to be blessed, but hope deferred too long maketh the heart faint," and breeds fear and skepticism.

David the Psalmist says, Psalms 94:9 "He that planted the ear shall he not hear? he that teacheth man knowledge, shall not he know? and in Isaiah 29:16 "for shall the work say of him that made it. He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

What shall be our answer to the complainers? How shall we reconcile God's permission for all of the earth's wretchedness; its failure to attain to permanent and a satisfactory estate? Why these terrible offsets to the "joy of living?" When will hatred and wars cease? sickness be banished, life, comfortable and happy life, be prolonged at the creature's will?

Pestilence, famine, earthquakes, known no more? Life; mystery of mysteries, as we commonly know it; its solution is where? Does it lie alone with God?

"If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery would find a key."

"Have faith in God" said Jesus.

"For we walk by faith and not by sight."—Paul.

You cannot control the tides of the ocean, no more can you control the tides that govern the general great order of human events as they chronicle themselves in history; but as products or parts of the great first mind and cause, the agency of man is forced to contemplate the necessity of what we may call the primeval, or primary evil which we may and must denominate by the name of contrast.

If "the glory of God is intelligence," his ultimate design can never find accomplishment unless the processes by which "intelligence" is acquired or discovered, are acknowledged, and applied. If that which history and experience have demonstrated and classified as "good" has become the moral and safe guide as a text-book for the nations to follow, who or what was the primeval teacher or instructor? Will you dare name him lest you upset "theology" or current explanations as to the character, design, or workings of God? If optimistic view and hope for the afflicted race, because of the present status of human affairs is desirable, or a necessity, if for any reasons we may have concluded that there is a God, who not only does, but has control of the destinies of the creature made in His image and likeness and as the Psalmist says, has "formed him for His glory," it follows, that a great measure of "intelligence" is not only desirable, but is necessary in order to form a basis for permanent and defensible faith in God.

It therefore follows that only as our "faith" is grounded in intelligent conception of God's justice, mercy and love, will we become satisfied amid present trials that God is with us and that our hope of the future is, to use an expression, "all right," instead of, as agnosticism would proclaim largely, if not mostly, "all wrong."

Let us educate ourselves to believe in a reasonable assumption that with God, as yet, the "returns are not all in," and that as past and present history proves man to have been unable to "walk by sight" or within sight, by use of his natural powers, of a land of promise for which all are yearning; so must the wise philosopher accept all reasonable assurances through a process of a practical faith that may, can, or will wait for the final disclosure and culmination of the plan of the great architect of the universe, the Father and responsible author of the race of man.

As a convert to the best system he has ever known for a remedy for our human fears or dissatisfactions, we are committed to the belief and proclamation of the gospel of him whom God sent

into the world with his word and counsel upon all these soul interesting and absorbing questions, and that this "Word was made flesh" and dwelt among men, who yet largely rejected him and his words, the words that were Spirit and life. However, to those who did receive him, He was willing to disclose himself only upon his own terms, and they were enabled by being borne upon the wings of a practical and glorious faith, wafted out and upward into a region of perspective and prospective, upon which the natural-eyed vision of men have never, and never will be permitted to look.

With inexpressible gratitude in my heart to God who has in his infinite mercy and compassion disclosed himself to me through the work of angel messengers to our earth with the original and only plan by which God is willing to reveal and vindicate through the gospel "from faith to faith," the righteousness of his decrees; am I assured of the truth of David's statement that the Lord we are called to worship "is righteous in all his ways and holy in all his works."

In closing this paper, I am suddenly impressed, and for reasons which do not clearly appear, to give the Ensign readers a copy of a poem which has more than once stirred my emotional nature; given to, and for me by Brother Joseph Luff at Plano, Ill., April 12, 1881, and recorded in our autograph album. This poem came to me, I may say, as a result of a confidential interview in which my inherent skepticism was asserting itself in a degree; and this beautiful verse has, more than once, in the long years following, given comfort and ointment refreshing to a troubled soul.

The manger, cross, and sepulchre
Suggest a wondrous history,
Of humble birth and tragic death—
A deep, unfathomed mystery.

"God manifest" declares this truth,
(As part of his sweet story)—
That righteous toil and sacrifice
Will ultimate in glory.

Thou cheered, fear not, tho' tempests rage
On life's uneven ocean,
And 'gainst thy bark the billows dash,
In fierce and wild commotion.

The power to still its threatening voice
Is still in Jesus vested,
And toward mankind its boundless love
Was by his blood attested.

Perish the hand, and powerless be
The arm that shall endeavor
Thy peace to mar, or in thy God
Thy confidence to sever.

Onward, upward, heavenward, still,
May thy course be tending,
Till 'mid raptures—full—complete—
You share the bliss unending.

OUR MISSION TO THE LAMANITES.

BY ELDER RICHARD BULLARD.

While meditating upon the peculiar conditions confronting us as a people this morning I took up the Book of Mormon which was at hand and opened it at the 10th chapter of the Book of Nephi and read it through, then turned back to the 9th chapter and carefully read the whole of it and was blessed, with light while thus reading, and noted what Jesus Christ was impressing upon the minds of the Nephites at that time. You may notice my language, "impressing," for they were certainly impressed, for he commended them for the remarkable and implicit faith they exercised toward him and his teaching.

Christ had been with them the day before this memorable occasion and had taught them concerning the beautiful truths of the gospel which included the attitude they should assume toward each other, as he had taught those of his "sheep" in Jerusalem, and they had fed upon the bread of life and were ready to hear more of what he had to say.

Chapter 9, verse 1: "And now it came to pass that when Jesus had ascended into heaven the multitude did disperse, and every man did take his wife and children and did return to his own home. And it was noised abroad among the people immediately before it was yet dark that the multitude had seen Jesus and that he had ministered unto them, and that he would show himself on the morrow unto the multitude. Yea and even all the night it was noised abroad concerning Jesus; and inasmuch did they send forth unto the people that there were many, yea, an exceeding great number did labor exceedingly all night, that they might be on the morrow in the place where Jesus should shew himself unto the multitude."

Here was the result of the impression left upon

the hearts of these Nephites through hearing the word of God through his Son Jesus Christ. So Jesus again descended among them and viewing the multitude he gave orders through the twelve he had selected that the multitude should be arranged in twelve bodies so that each of the disciples could have his portion to minister to.

Then followed the beautiful ordinance of baptism, the twelve setting the example, till all had entered the door of the sheepfold as taught by their Shepherd.

Then followed the display of the power of God through the Holy Ghost and the wonderful prayer of Jesus Christ and the miracles he wrought among them inasmuch that he confessed to them he could not thus display his power to those at Jerusalem because they did not exercise the faith so much in evidence among those Nephites.

He prepares the sacrament and furnishes bread and wine; for none had been provided, and leaves the sacred ordinance to be perpetuated among them. He then takes up the important prophecy given through Isaiah relative to the gathering together of the scattered tribes of Israel, and places before them a sign in which they might know when the remnant of their seed should be and had in remembrance before the Lord.

When this power now displayed among them and a return to the children of men of the everlasting gospel, then will the Lord reveal himself in power to the confounding of the enemies of his truth, and the establishing of the gospel to the remnant of their seed and to the house of Israel. From among the Gentiles shall this go forth to your seed—for the seed of Jacob shall mingle with the Gentiles—but through them will I perform my wonderful, my marvelous work, "and they shall be among the Gentiles, ye, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who if he goeth through both treadeth down and teareth in pieces and none can deliver. Their hand shall be lifted up upon their adversaries and all their enemies shall be cut off," etc. And through the marvelous work there shall be an end to witchcraft and soothsayers, [mediums, fortune tellers, palmist, etc.], priestcraft, lyings, deceivings, strifes, whoredoms, [polygamy, white slavery, etc.], and then follows the gathering together of the people of God; separation from the wicked, and then the great work will be put into operation as outlined in chapter ten.

Part of this marvelous work is to be the conversion of the Lamanites to the gospel. Verse 1: "And if they will repent and hearken unto my words and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among the seed of Jacob, unto whom I have given this land for their inheritance, and they [the Lamanites] shall assist my people, the remnant of Jacob; and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem. And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land in unto the New Jerusalem."

The prophecy given through Jesus Christ must be fulfilled, and we have now before us the evidences that the work spoken of in the Book of Mormon is in progress. The Lamanites are hearing the message given to their fathers, some are hearkening thereto, and the outlook is hopeful and promising. The very best qualified men the church can produce should be sent to this people—such as are truly posted relative to the history of this people, and men who have patience and tact and sufficient humility to be willing to go among them, so that they can reach their hearts as well as their ears; men who have business qualifications to help them defend themselves against the dishonest grafters who will rob them of their possessions as soon as the United States government withdraws the hand of restraint and protection from them; for I understand in a year or two their lands will be free so that they can sell or barter away that which the government has granted to them.

Many of them are yet children in experience as to the ways of the world and need fathers (honest men) to protect them against the graft and greed of the wicked and unscrupulous age. They need some good men to go among them and help them co-operate and carry on their business affairs as brothers and not after the prevailing methods of cut-throat competition which is the curse of the age. Teach them to do business as brothers and not as enemies to each other. Many of them have teachable dispositions, and as God works with his

servants sent among them, and the light of this blessed gospel truth enters their souls, they will naturally turn to these men to help them in all ways possible. Hence the need of wise, practical men of good discernment and spiritual power.

Our mission to them is an all-important one, it is the burning question of the hour. Let us arise as a church and demonstrate to this remnant of the seed of Laman that we are the custodians of the oracles of their forefathers, and to us has been committed a mission to them full of the promises of the eternal Father, without which much of the significance of the latter day movement is made void. The day is not far distant when they will fly as doves to our windows for protection and helpfulness. Are we making the necessary preparations for their reception?

They are to help build up our Zion and the strong traits of character and disposition, so much in evidence among this people, can be turned to splendid account if wisely taught and instructed by men adapted to this work. May God give special direction to those who have the appointing of men to this important mission, returning those who have wrought well among them and have acquired valuable information as to their habits, traditions, needs, etc., and reinforcing their number with others who will work with them, who will build up and not tear down.

If they need food let us feed them, if destitute and naked let us clothe them—as far as lieth in our power. If they need educating send educators to them—for we have them. Let the Spirit of Christ who went among their forefathers be manifest by his church toward them. This will tell and have a wonderful influence with them. The treatment they have received from the Gentiles has made them wary and on the alert. Let us demonstrate to them that we are their friends, and win their abiding confidence, and the fruitage of this will be as it was when the Savior went among them demonstrating his love for them in acts of kindness. Now is the time, let us avail ourselves of the golden opportunity. Let the good work of Brethren Case, Yates and Christensen be sustained.

AN AMERICAN MYSTERY.

BY GARRETT P. SERVISS.

After the Panama canal is opened we may begin to learn the true history of Ancient America.

Many readers may be unaware that this new world, as we call it, contains one of the oldest of all historical mysteries, and in fact the very oldest if as some maintain, it forms a direct connection with the story of the lost continent of Atlantis.

Buried in the tropical jungles of Central America there are the ruins of the once splendid cities, whose remains of a gigantic architecture are covered with hieroglyphics more puzzling than those of ancient Egypt, for no man has yet succeeded in discovering a complete key to their meaning. They guard their secret more jealously than the Sphinx.

Their origin is ascribed to a practically vanished race called the Mayas, related to the Aztecs of Montezuma's empire, but far excelling the ancient Mexicans in everything except warlike power. The ruins of their temples at Palenque, Copan, Peten and elsewhere excite the wonder of the traveller and contain some of the most beautiful and elaborate carving that can elsewhere be found.

A POSTAL SYSTEM.

They had not only an exquisite picture language, but also a written language, of which undecipherable manuscripts still exist. They built about forty towns, connected by stone-paved roads. They had a postal system, conducted by means of swift-footed carriers who ran from town to town over the paved roadways. Sometimes they were at war with one another, and their armies marched to battle on the same roads.

They were skillful agriculturists, and cultivated broad fields, which are now overgrown with mossy trees and tangled vines and shrubs: They raised cotton and wove it into garments. They made beautiful ornaments of gold and semi-precious stones, and were more skillful even more than the Aztecs in feather work. The designs carved in their buildings and ornamental or symbolic structures are of great beauty and astonishing perfection in detail. They covered the walls or rooms with brilliant paintings on stucco.

Strange to say, the people believed to be descended from these Mayas are unable to throw any light upon the history of their supposed ancestors. All their civilization has vanished; and with it, apparently, all memory of the ancient splendors of the race.

Some of the figures carved by the Mayas bear such striking resemblance to similar things found in the ancient ruins of the Old World that the suggestion has been made that a connection formerly existed across the Atlantic ocean, and this is the origin of the theory that the ancestors of the Mayas dwelt on the fabled continent of Atlantis, which Plato heard had been sunk in the western ocean ages before his time.

One of the strangest facts about the ancient land of the Mayas has recently been called to attention by Dr. Ellsworth Huntington. It is this: At present the whole district possesses a climate so warm, moist and debilitating that it is almost the worst place on the globe for human habitation. The ruins of the ancient cities, instead of lying amid deserts, and under a burning sun, as happens with most of the abandoned capitals of the East, are so overgrown with tangled vegetation and enveloped with fever-stricken swamps that some of them are nearly unapproachable.

CLIMATIC CHANGE.

The conclusion is that within the past two thousand years a vast change of climate has occurred in that part of America, and that in the days of Mayan civilization the earth's climatic zones were shifted in such a manner that the land occupied by this remarkable people enjoyed very different atmospheric conditions from those that prevail there now. Peten, one of the most important cities, which has not yet been well explored on account of the difficulties of approach, lies in the midst of a region which is, at present, very sparsely peopled, and where it would be impossible to cultivate the land as it was cultivated in the days of the Mayas.

Only by such a supposition, it is thought, can a rational explanation be found for the fact that the highest native civilization that this continent had developed before the white man came was centered about a location which is now a deadened and almost uninhabitable wilderness.

When the Panama canal has become a great highway and the attention of the world has been turned upon its surroundings, fresh light is likely to be thrown upon this fascinating mystery. Then the Mayan hieroglyphic may be read in full, and a hidden chapter of American history thrown open. —*Springfield Daily Leader.*

EDISON'S KINETOPHONE.

Thomas A. Edison is indeed a wizard. In an interview with the New York representative of the Denver News, Mr. Edison said he believes the end of the present legitimate stage is at hand as a result of his newest invention, a talking motion picture machine, called the Kinetophone, which proved successful in a demonstration a few days ago. The News interview follows: The inventor explained why he thinks the present \$2 show must give way to the cheaper form of amusement, which, he declared, will give almost as much as the other for one-twentieth of the price. There will be no more barnstormers, either, because no one will be willing to pay for second-class acting when the foremost stars are performing for the "talkies" and can be seen and heard for a dime. "Is the machine perfected?" Edison was asked. "Nothing is perfect," replied Mr. Edison, "but it works. It will be put into operation in Brooklyn inside of thirty days." "What does your new invention do?" "It delivers at the exact instant of occurrence on the film any sound made at the moment such action took place. Every word uttered by the actors is recorded and delivered in time with the action; the creaking of a gate, a whistle, the noise of hoofbeats, even the click of cocking a revolver, comes apparently from the scene and in unison with the motion." "How is it done?" "The phonograph, which is placed behind the scene, is wired to the picture machine, which may be a hundred yards away. The speed of the talking parts acts as a brake on the film, so that neither can get ahead of the other. There are special records which run as long as the film lasts. Other records can be made to come into place successfully and the performance may be carried out through a whole play. Whole operas will be rendered and the films can even be colored by hand if the display of color is needed. Small towns whose yearly taxes would not pay for three performances of the Metropolitan Opera company, can see and hear the greatest star in the world for 10 cents and will pay because of the volume of business. We want democracy in our amusements. It is safe to say that only one out of every fifty persons in the United States has any right to spend the price asked for a theater

ticket." "How long did it take to work out the plan for talking motion pictures?" was asked. "Thirty-seven years," replied Edison, slowly. "It is all that time since I made a motion picture show inside a box by dropping the succession of drawings rapidly and attaching a record to two other tubes." "And was that successful?" "Not the kind of success I wanted. What I want must affect the whole people. Actors will have to leave the legitimate stage to work for the movies in order to get any money. This is all the better for them. They can live in one place all the year round and barnstorming will cease automatically when no one wants to pay several times the amount of the movies' show for some inferior production of a stale play." "Will there be a great fortune in it?" "Money?" asked Edison. "Why, all the money I make on an invention goes into furthering my experiments. I do not seek money. Besides, there will be any number of others begin along the line, and I have found that an inventor is always sacrificed for the public good, which is satisfactory so long as the great masses are benefited. Often the courts do not uphold me, but somehow, I get the credit whatever that is good for," he added with a laugh. "Will it not be hard on the actors?" was suggested. "On the contrary," replied Edison, earnestly, "they are going to be benefited. They will be able to lead a normal home life. I can use nothing in the future but big studios centralized, perhaps in New York, employing all the actors all the year round and at a better figure than they now get."

AN ILLUSTRATION OF THE ATONEMENT.

Professor Olcott, whose name is familiar in this country, was a teacher of boys, and had the boys in his school make rules for the conduct of the school and attach the penalties for violation of the rules, so that when a boy was punished, he was brought before the school and the rule was read and the penalty inflicted by the boys themselves.

One little fellow had been guilty of two violations of the rules of the school, and the rule was that the second offence of that kind should be punished by a public flogging, which was rarely resorted to in Professor Olcott's school. So the young lad was called up, and the rule was read to him, and the penalty which the boys themselves affixed to the rule. "Now," said he, "my dear little fellow, it becomes necessary for me to chastise you before the boys for the violation of this rule; but my heart goes out to you, and I cannot really bear to inflict this punishment upon you. I am going to have you punish me instead." To the astonishment of the boys, and especially of the offender, he took the rod and put it into the hands of the culprit, and said: "Now lay that rod upon my back." Well, the boy, of course, touched him very lightly. "No," he said, "that won't do. You must punish me just as hard as you think you ought to be punished." And he persisted until that boy laid a sufficient number of stripes upon him, and with sufficient force to vindicate the law of the school and punish the offence. Meanwhile, the boy was in a paroxysm of grief, crying, sobbing, and almost fainting, under the thought that he was punishing an innocent teacher for his offence. Professor Olcott said that from that time to the end of his school life that boy was never known to violate another rule of the school. I think that is the most effective illustration I have ever heard of Christ taking upon himself our penalties and submitting his back to the scourge, that by His stripes we might be healed; and that nothing so melts the soul of the sinner and gives him such a conception of his own sin and of the grace of God, as when he comes to realize the fact that Jesus Christ "bore his sins in His own body on the tree."—Dr. Pierson, in the *Presbyterian*.

THE OPPORTUNITY OF TEMPTATION.

GEORGE H. MORRISON.

We may escape bereavement, violent pain, bodily accident, but no man ever yet escaped temptation. How subtle it is, how patient, how obsequious! How it bides its time to suit our mood and temper! We thought we had said farewell to it at five-and-twenty; but at forty, with a changed face, it is still whispering. It reaches us in the dearest relationships of home; it follows us through the crowded streets into the office; it goes with us into the silence and glory of God's world; and where the peace of heaven seems to be brood-

ing, it is there—until at last, deeper than all divisions, we come to apprehend our shadowed brotherhood, for we are all tempted men and women.

What, then, is the meaning of that fact? Are we merely the sport of powers that seek to ruin us? If that were so, I should cease to believe in the omnipotence and care of God Almighty. But I think of temptation as a noble penalty; as the price I am bound to pay for my free will; as the inevitable struggle of a being who is great, just because he has been gifted with the power to choose; and though the struggle be not less keen when I think that, and though never a week may pass without some failure, still to be tempted now is not to be degraded; it is part of the cross which is my crown. Never say when you are tempted: "This is degradation." Say that when you fall, not when you are tempted. Never say when you are tempted, "This is bestial!" I do not think that beasts are ever tempted. Say rather; "God help me, this is my opportunity; I suffer this strain just because I am free." So slowly, with every sin forgiven in the blood, and every effort seconded by heaven, may a man draw nearer to true strength of character.—Sel.

THESE OLD MEN MADE GOOD.

John Wesley, the preacher, lived to be 88 years old. Arnauld, theologian and sage, translated Josephus in his 80th year. Dryden, in his 68th year, commenced the translation of the *Iliad*. Dr. Cary, the founder of missions, acquired many of the dialects of India after he was quite advanced in life. Michael Angelo was still painting his giant canvases at eighty-nine years of age; Titian, at ninety, painted with the vigor of youth, and kept on painting until he was ninety-nine. Franklin did not commence his philosophical pursuits until he was fifty. Newton, at eighty-three, worked as hard as he did in middle life. Verily, it would seem that there is now no age at which a man—or woman—may retire! An old lady was running over the catalogue of her ailments to her physician, and he replied, "What would you have, madam? I cannot make you young again." "I know that, doctor," she replied, "what I want you to do is to help me grow old a little longer."—*The Christian Herald*.

CURTIS-ELLMORE DEBATE.

LUCERNE, KANSAS, JUNE 9TH-20TH.

The Reorganized Church was up for expiation the first six nights and Bro. Curtis set up our church in his first speech and told Elder Ellmore "there it is, now go after it." Elder Ellmore had a hard task. He would take one position until Bro. Curtis would show by the Bible he was wrong, then he would take another. He said the King James translation of the Bible was out of date now, it had been all right in its day, but was now out of date, that the Revised version (or American) was for us today, and said the day was coming when it would be out of date too. (What next?)

Mr. Ellmore said, "I never preached an inspired sermon in my life, we don't claim inspiration." He said he prayed the Lord not to give him any revelation. Bro. Curtis told him he need not worry as the Lord wouldn't give him any revelation if he didn't want it, that he would have to have a change of heart first, for such as that was for the body of Christ.

Elder Ellmore said any one had a right to preach and baptize, he said the most vile rogue could preach and baptize and his work would be accepted of the Lord, but Bro. Curtis showed that a man must be called of God as was Aaron and have authority from God before his service was accepted of the Lord.

Elder Ellmore said he could prove that Joseph Smith was a false prophet. Bro. Curtis told him to bring on his proof, that was what he was there for; but he utterly failed.

Elder Ellmore said to Bro. Curtis: "If you can perform a miracle, just strike me blind." Bro. Curtis said "You are as blind now as a bat, what I want to do is to get the scales off of your eyes so that you can see." Elder Ellmore said, "Perform a miracle and I will believe." Bro. Curtis told him: "If you want a square meal come to the inside and don't stand at the back door and ask for a handout, as miracles are, for those who believe."

He said there were no more prophets as they were just to get the work established, so their work was done. Bro. Curtis read him Revelation 11 which speaks of two prophets that were to come after that time, and this book wasn't written until 95 A. D. Mr. Ellmore said "I believe it, there will be prophets before the coming of Christ; I believe it, but none now—nothing doing."

When Mr. Ellmore would get in a tight place and could not answer Bro. Curtis at all, he would say: "I could give you Scripture against this man's position but I haven't time now. Oh well! things will clear up as we go along." Elder Ellmore tried to affirm that there was no apostasy, but Bro. Curtis showed him he was against the Bible, also his own books, as they taught an apostasy.

At different times he said he believed in the Holy Spirit, and as many times he denied it and said, "I don't believe in it." He said the gifts of the gospel were just to get the work established, they were done away now, no more use for them. He said, "If I had lived in the time of the apostles I

would have said, stand over Peter and I will stand with you and make thirteen." Bro. Curtis said, "If you had they would not have received you if you don't believe as they did."

Mr. Ellmore said he could prove that Joseph Smith taught polygamy but "I hate to do it, yes," he said "I hate to do it, and won't unless some one requests it." Bro. Curtis said, "I request it. I demand the proof. Bring it out we wait it." He used some Utah evidence which had failed in the courts of the land, and tried to pass it off on the people here thinking they would not know any better. Bro. Curtis showed his evidence failed in the courts and that his witnesses contradicted themselves. Mr. Ellmore dropped it, and said, "Now I have redeemed my promise," and was glad to let it alone.

Mr. Ellmore said he wasn't responsible for Mr. Campbell and wouldn't defend him. Again he said Mr. Campbell was their great leader. Bro. Curtis has to set up Mr. Ellmore's church for him he was afraid to have it brought out into the light. Bro. Curtis showed its weakness.

The people were with us from the beginning. We have no members in this neighborhood. One of their hardest doses for them to take was their church discipline, but very few of their members know they have a discipline.

The Church of Christ wanted the debate and challenged us. The reason was I had held a meeting here last winter, preached forty-two sermons and aroused quite an interest as I had lived out here nearly two years and underwent a severe spell of sickness which brought me into the L. D. S. church. I preached at the Lucerne school house Sunday morning after the debate and at the Bow Creek school where the debate was held at night; had large crowds.

Bro. J. Arthur Davis of Pittsburg, Kansas, acted as moderator for Bro. Curtis and made many friends. Come again Bro. Davis.

I am holding a meeting at Studley this week, ten miles south of where the debate was held.

Elder J. D. Shower.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he has forgotten the cause.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

OPPORTUNITY.

"DO YOU?—MANY OF US CREATE OUR OWN LACK OF OPPORTUNITY."

Life consists of opportunities for us all. It is a blessing all of us have before us continuously—despite the hosts who mourn because there is no chance in life for them. And whose fault is it? By moping in discontent ourselves, we deny another, or others, the result of our best service which means opportunity to him; for we are here, that our good deeds and efforts—even though they fail of accomplishing all we desire for ourselves or another—may bring to us and those about us, the best of life.

The best of life! The happiness of a true home; and from it comes forth the impetus to strive in our small corner to learn more of God and his ways, and his will, and from this desire comes the answering guidance of his Spirit in loving, steady assurance. "The way is opened" before us; our trials are lightened because he has given us the promised strength.

Our eyes, "the windows of the soul" speak forth content; therefore they are quick to observe,—through his Spirit within, that opportunity is ever before us.

We cannot expect in this age of the world, when iniquity abounds, that we are to be carefree. The responsibility of the realization that the lives of others are made or marred by influence, to a great extent, is a heavy one; still let us rejoice; for responsibility always produces opportunity.

Again,—others of us know that directly, we cannot assist where we long to, or in any great way, or to even find satisfaction in our own unseen corner, unless we live our lives day by day, or even moment by moment, "doing the thing at hand"—

always with the end in view, that in answer to our prayers, the Lord will lead the way according to his will.

Just here is where we make our opportunities. The Lord has not allowed our existence to be clouded by circumstances and environments under which we must fall, or cannot rise. Among our most successful men and women of the world many have come up through poverty, even through ignorance, made their opportunities by use of the free agency and will power with which God had endowed them. Those who do not refuse to put forth an effort when they do have a chance to perform a service and to try again, and so on, will find the best in life. We must be ready to plan and make the service, for this means opportunity developed.

Selfishness and opportunity will not jibe, for in this warfare our aims are to be for the benefit of mankind, and as soon as we lose sight of this fact, opportunities that lead us on to satisfaction in this world and eternal happiness in the next, take flight. We are left alone.

We who have the opportunity to "work up," do not realize how blessed we may be. A student of several universities and heir to millions—only twenty-six years of age—recently has been discovered, after an absence of three years, working as a division engineer in a camp of the Iron Mountain Railroad. He said he grew tired of the "study to help kill time," and that whenever he felt that his fortune would be of some good to him and that he had convinced himself that he has made good in this world, that he would return home, but said he, "Never again will I resume my former station in society. At present I would not exchange my humble position for any fortune in the world. I never knew what life was before."

This man, I am convinced is merely one from out the hordes of rich, who are universally dissatisfied. Their station in life brings blindness as to their duty in life; riches do not bring the kind of happiness that lasts; that kind that comes from giving the cup of cold water to the thirsty one.

Riches bring idleness, love of pleasure, i. e.—selfishness. They also present untold opportunities, but selfishness and opportunity are not akin! A skillful, industrious use of every moment of one's time affords a sure development of the best there is in us.

Let us not mourn because of our humble stations in life, for the meek and lowly are the heirs of salvation; and to us comes the joy of seeing life unfold and develop as we make use of our opportunity to live and let live.

To have to depend upon ourselves is no misfortune. Much as we think we might do were we rich to bring joy and peace to so many, might fail of fulfillment. Better be content to do ones best under existing circumstances.

A mother wrote me, after the loss of a brilliantly talented, grown daughter, by accidental death, "Under the circumstances, how can I be reconciled? however, I have found nothing better to do than 'the thing at hand.'" And there is nothing better for any of us to do, at any time, under any circumstances, than "the thing at hand."

It means our salvation; it means the Golden Rule exemplified in our lives; it means that we honor the Lord for the trust he has imposed in us, making it possible for us to rise to "heights above," by the opportunities afforded us through a daily, hourly service; making us worthy recipients of increased opportunity as we struggle forth to meet the Maker "face to face."

MISCELLANEOUS

CONFERENCE NOTICES.

SOUTHERN NEBRASKA DISTRICT.—Conference and conventions are announced to meet with the Lincoln Branch, July 18-20. Trains will be met Friday. Should any arrive on trains where no one meets them, they may find the hall at 209 South 10th St.—Bohanna's Hall, up stairs. Should any come previous to Friday morning, call phone, B. 2873, and they will be advised where to go for entertainment.

J. Guy Munsell, Branch Pres.

1609 N. 23d St.

REUNION NOTICES.

CLINTON DISTRICT.—Reunion will be held in the beautiful East Park, Rich Hill, Mo., August 22-31. The committee is making every effort to reduce the cost to campers to a minimum. The railroad rates are reduced to two cents per mile which places the blessings of these meetings within the reach of all. Tents \$1.75 and \$2.00; single cots 25 cents. Order early of Merle Quick, Rice Hill, Mo. Don't depend on getting rooms as they are very scarce. Baggage etc., transferred at reasonable rates. Pasture 5 cents per day.

We cordially invite the saints of the Independence Stake to join with us in this meeting.

Merle Quick, Sec.

Rich Hill, Mo.

MASSACHUSETTS DISTRICT.—Reunion convenes at Onset, Mass.; July 26th to August 10th. Tents with flies, 12x15, \$4.50; 10x12, \$4.00; cots 40 cents each. Meal tickets, adults 21 meals \$4.00; children under twelve years, 21 meals \$2.00.

Please give orders for tents to those who have been appointed in the different branches as agents, where no agents have been appointed send your orders direct to M. C. Fisher, 7 Miner St., Winter Hill, Mass.

H. W. Howlett, Sec. Com.
Washington Ave., Pottersville, Mass.

NORTHWEST MISSOURI.—Reunion will be held at Stewartsville, Mo., August 15-24. Bishop E. L. Kelley, Brn. J. W. Rushton, J. A. Tanner and R. M. Elvin will be with us, and also the missionaries of the district, and others are expected. Tents 10x12, 3 ft. wall, \$2.00; 12x14, 3 ft. wall, \$2.50; 12x14, 6 ft. wall, \$4.50; 12x20, 6 ft. wall, \$6.50. Steel davans, large enough for two, 75 cents; spring cots 40 cents; straw free. The above are delivered on the grounds. Meal tickets 20 cents, six for \$1.00. Local and long distance telephone. Send your orders to T. H. Hinderks, Stewartsville, Mo., not later than August 8th.

T. H. Hinderks, Sec.

NORTHEASTERN AND NORTHWESTERN KANSAS.—Joint reunion will convene at Blue Rapids, Kansas, August 29th to Sept. 7th. All orders for tents, cots, etc., are requested to be in the hands of the secretary not later than August 1st. Meals will be served at reasonable rates. For further information inquire of Joseph Arber, Sec. Com. Blue Rapids, Kansas.

WESTERN IOWA AND EASTERN NEBRASKA.—Reunion association comprising the Galland's Grove, Pottawatomie, (Iowa), and Northeastern Nebraska Districts will hold their second annual reunion in the large, beautiful city park at Missouri Valley, Iowa, August 22-31. The presence of Elders J. A. Gillen, J. W. Wight, H. N. Hansen, Hubert Case, and the district missionary force assures a spiritual and educational treat. Elder Reuben Taylor, a Lamanite and true representative Cheyenne Indian, will be present and give daily talks to the saints and Religio workers. Sunday school and other auxiliary work will be a profitable part of the program. Paul N. Craig will have charge of the music. There will be lectures to the priesthood by an apostle, patriarch, bishop, high priest and seventy in the amphitheater or floral hall on the campground. The Western Iowa and Eastern Nebraska quorum of Elders will meet during the reunion. All elders in said territory not enrolled in the quorum, send your application to W. R. Adams, secretary, Logan, Iowa.

Tents 10x12, \$1.75; 12x14, \$2.50; 10x14 high wall, \$3.50; 12x14 high wall, \$4.00, set up: Cots, springs, blankets, pillows, chairs, and straw, cheap. Confectionery stand and good dining hall on camp ground under control of reunion committee. Ten meal tickets \$1.75; single meal 20 cents; ten meal ticket for children \$1.25; single meal 15 cents. A large number of furnished rooms for rent from one to ten nights cheap and within a few blocks of camp ground. Send all orders for tents beds and camp supplies to J. R. Fry, Missouri Valley, Iowa. The camp ground is large, only ten blocks from city depot. Good lights, best quality of water, a large lagoon for baptismal purposes, and many other useful conveniences. The city has twenty-seven daily passenger trains. Meetings will begin Friday, August 22nd, at 10:30 a. m.

C. W. Prettyman, Pres.
C. J. Hunt, Secretary.

MERELY A "JOB BY THE WAY SIDE."

We wish to remedy the blunder made by not giving date of our coming reunion at Joplin, Mo., which convenes August 8-17, 1913. Board \$3.50 for 21 meals; children from 5 to 10 half price. Apply for tents to S. G. Conrow, Joplin, Mo., Sta. No. 1. Bro. Curtis will be with us during the early part and Bro. J. W. Rushton the latter part. Brn. Quick, Silvers, Edwards and Martin of the missionary force will also be with us. Patriarch Wm. Lewis will be here to answer calls in his line. So altogether we believe we are fully equipped for the best reunion of the district, all of which will be in harmony with another fact—the conference just closed at Wier City, Kansas, was the best, most harmonious one of any the writer has attended in the district—not the faintest cloud of darkness or opposition in any particular was discernable or felt. Bro. J. W. Rushton was with us and his address was pleasing and instructive, and acceptable indeed to the throngs who listened. Conference adjourned to meet at Vera, Okla., October 11, 1913.

"The Jots Man"

NOTICE.

Owing to some inadvertent errors in the appointments as published, some misunderstanding has arisen as to the field of labor of Bro. Ammon White as evangelical minister. This is to notify those concerned that his field of labor is Missouri and Oklahoma, he to make such adjustment of his time as may be agreed upon between Bro. Rushton and Aylor, the president of the Order of Evangelists, and Bro. White.

Frederick M. Smith,
Secretary Presidency.
John W. Rushton,
Secretary Twelve.

ELDERS QUORUM.

The Pacific Coast quorum of elders will hold a quorum meeting at Irvington Reunion, California, which begins Aug. 15th. Reports should be sent as soon as possible. An invita-

tion is extended to those not enrolled to send in their names with proper recommendation. Organization is necessary to properly carry on the work, so we urge upon the eldership to take an active interest.

H. A. Hutzl, Sec.

Chico, California.

PASTORALS.

To the Missionaries of Mission No. 2, embracing Missouri, Kansas and part of Illinois:—

The following brethren laboring under appointment have not yet sent in their report for the four months ending June 30th and I will be pleased to have this matter attended to at once. B. J. Scott, F. C. Keck, H. V. Braun, J. F. Cunningham, J. A. Dowker, A. C. Martin, L. C. Moore, F. O. Pritchett, W. P. Pickering, W. E. Reynolds, W. R. Dexter. We again urge that all will please be prompt in reporting as each one delaying causes the whole report to be delayed and entails unnecessary correspondence.

J. W. Rushton.

Independence, Mo., July 9, 1913.

To the saints of Southern Indiana District:—

It is with pleasure that I return to my home district and the scenes of my early ministerial labors after eleven years in a foreign country. It has now been twenty years since I left my home in the vicinity of Birdseye and began my travels and efforts as a missionary. Altogether about three years of that time were spent in the Southern Indiana District. I am therefore, gratified with the prospect of spending at least one more year in your midst. My travels have been great and my labors widely scattered. I am sorry I have not been with you more. In returning, however, I rejoice in the fact that I am coming back in sound health and firm in the true faith.

I did not leave Australia until April 1911 which was the general conference closed. Since arriving in America I have spent several weeks visiting my relatives in Kansas. For these reasons I have been slow in reaching you. However, I expect to be at the Derby reunion, July 26th to August 3d, where I hope to meet some of you and hear from others. There, too, I shall have the opportunity of conversing with my fellow missionaries.

Sr. Barmore will attend me in my travels and will assist in music and otherwise. Since there will be two us and therefore increased expenses in traveling we deem it wise to concentrate our labors in a few places. In visiting many points money is often squandered and, besides, the work done is weakened by being scattered too much. However, I would be pleased to hear from the saints regarding the needs of the work in their several localities. If I am not able to use the information it will be turned over to Bro. H. E. Moler for his use or that of some of the other missionaries. While I would like, for the sake of "Auld Lang Syne," to visit every point in the district yet it will not be practicable for me to do so. Nor will a letter from any particular part involve me in a pledge to visit that region unless agreeable to Bro. Moler and in harmony with the best interests of the work in general.

Anyone who wishes to write will please address me at Derby, Indiana, care of David H. Gasperry.

In gospel bonds,

A. C. Barmore.

Hugoton, Kansas, July 3, 1913.

CONVENTION MINUTES.

NORTH DAKOTA.—Religio association met at Fargo Reunion with the president in charge. The officers reported, also the Fargo local. \$4.98 was appropriated for library work and placed at the disposal of the home department superintendent. Officers elected: J. E. Page president, Emily Coney vice president, Bertha Graham secretary and treasurer, Sr. T. H. Hunter, home department superintendent, J. C. Page member of library board. Splendid institute work was conducted by Bro. J. A. Gunsolley. Next convention at same day and place as the next district conference.

Bertha Graham, Sec.

DIED.

WILHELM.—Bro. Andrew J. Wilhelm was born at Plainfield, Michigan, Nov. 15, 1848, and peacefully passed away at Howell, Michigan, June 29, 1913, being 64 years, 7 months and 14 days old. He was married to Ann Desde Jeffers in 1879, who for 34 years has been a devoted wife, and survives him. He was baptized May, 1896, by Elder Levi Phelps and remained faithful to the end. Funeral services by Elder R. D. Davis, assisted by Rev. D. C. Littlejohn.

SAGE.—William E. Sage was born Feb. 15, 1834; died January, 1913, having identified himself with no church. He was a Mason and belonged to the Grand Army. His wife, Sr. Rebecca Sage, is an old settler of St. Joseph; she was baptized several years ago by Bro. J. M. Terry. The funeral services were in charge of the Masons, Bro. V. M. Goodrich preaching the sermon.

MCQUEEN.—John S. McQueen was born at Hazleton, March 15, 1883, and died at Oelwein, Iowa, July 2, 1913. Baptized by Elder J. R. Sutton in 1896, and in 1911 was ordained a priest, fulfilling the duties of that office faithfully so far as health and strength permitted until his death. He leaves father, mother, one brother, three sisters, and grandmother—Mrs. Anne Shippy, of his immediate relatives.

HENDERSON.—Mary L. Henderson was born in Niagara Co., New York, May 16, 1831; married to David S. Hastings in 1852, of which union six children were born, four of whom survive her: Vartan M. Hastings and Mrs. W. F. Riggs of Kansas City, Mo., and Mrs. James Davis and Fred W. Hastings of South Boardman, Mich. Her husband died in 1863 and in 1865 she married Charles W. Henderson, of which union were born five children, two of whom survive, viz., Mrs. Leonard Stover of Vancouver, and Miss Lulu who remained at home. She died June 15, 1913, at Davison, Mich. Funeral sermon by Richard Weaver.

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St. Louis Express & Mail	9 45 p m

WEST BOUND.

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3 St. Louis to California Special	6 18 a m
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207 Joplin to Kansas City Express	2 12 p m
1 Colorado and St. Joe Express	4 26 p m
11 St. Louis to K. C. Local (all stops)	7 06 p m

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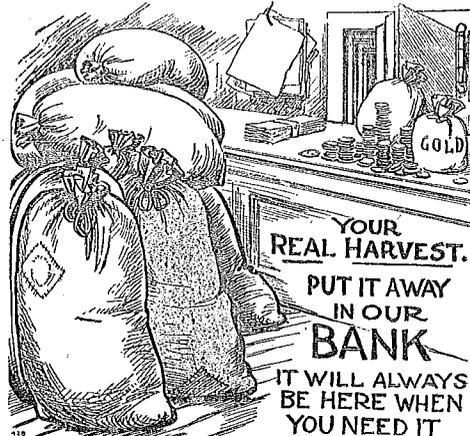
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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, JULY 24, 1913

NO. 30

ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

A NEW MANUSCRIPT OF THE GOSPELS.

The world is ever on the lookout for manuscript and relics relating to early Christianity, but when Charles L. Freer, an art collector of Detroit, Michigan, bought, six years ago, 187 sheets of vellum, goat and sheep skin, from an Arab, he little thought that he was purchasing one of the early manuscripts of the New Testament gospels. Upon later investigation their true character was discovered, and they are now published.

The coming to light of this manuscript renews discussion upon the genuineness of the last few verses in the book of Mark which have been considered by many divines to have been an unwarranted addition. The *Christian Herald* publishes these verses as found on this manuscript as translated by Professor Charles Fremont Sitterly, from which we quote. These verses follow after verse fourteen as found in the common version.

He showed himself in another form to two of them as they were walking into the country. And these also went and told the good news to the rest, but not even did they believe them. Later he showed himself to the eleven as they reclined at table, and he upbraided them with their unbelief and hardness of heart because they had not believed those who had seen him alive.

And they excused themselves, saying that this age is one of lawlessness and unbelief under Satan. An age being under the wicked influence of spirits (or influence of the wicked spirit) it does not recognize the true power of God, on which account they already rendered conspicuous your righteousness, answered these to the Christ. And the Christ replied back to these same, that the mountain of the years has completed the authority and role of Satan, and it draws near that day of doom, for on behalf of sinners I was given up unto death so that they should turn back unto the truth and no longer be sinners. So that they should inherit the spiritual kingdom in the heavens and the unending glory of righteousness. But going into all the world proclaim the good news to all creation. He who believes and is baptized shall be saved, but he who disbelieves shall be condemned. Moreover signs shall accompany those who believe such as these . . . in my name.

The manuscript is said to date from the fourth or fifth century, so that what is found in the above was evidently held at that time to have been the teaching of Christ. The fact that the language is somewhat different in these verses to that found in some other manuscript still leaves room for doubt as to whether that which is called the "Great Commission," and the promise of the signs following the believers, as found in the last verses of Mark, were ever given by the Lord.

Later day revelation has settled that point so far as Latter Day Saints are concerned for the Doctrine and Covenants states:

Therefore, go ye into all the world. . . . And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests. . . . that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe, etc.

The genuineness of the text and the truthfulness of the promise are attested by the experiences of thousands who have accepted the message.

INFLUENCE.

The extent to which the influence of companions effects some persons is seldom estimated or considered when passing judgment upon their statements and actions. Recently a young architect who was of quiet and rather timid disposition, and who had been taunted by his companions for

lack of courage, was driven by their taunts to a challenge of their courage. He jumped from the Washington Bridge in New York City into the Harlem River two hundred feet below in order to show them that he was not lacking in courage. He yet lives. His rash act was directly due to the pressure of the influence of his supposed friends.

This kind of influence is exerted to a considerable extent in religious matters. People are often restrained in their thoughts and actions by the expressions of light scorn or ridicule of the thing offered for consideration, or by fear of the unfavorable opinion of friends or the withdrawal of their friendship.

Several months ago Dr. Iliff lecturing at one of the churches in Kansas City on the subject of "Mormonism," took occasion to denounce the practice of "obeying council" as followed by the members of the Utah Church, but further along warned his hearers against receiving the missionaries of that church into their homes, accepting of their literature, or listening to their doctrine. A number of brethren of the Reorganized Church attending the lecture offered tracts at the close, setting forth the differences between this church and the one in Utah, but in almost every instance the tracts were rejected, in many cases with scorn and contempt. A brother remarked that the people of Utah are not the only ones who "obey council."

This but shows the effect of influence. People often stay away from the public meetings of the church because of a fear of what their friends will say, and for the same reason they will not have in their homes literature of this church, or should they have it it is kept out of sight. When will men learn to free themselves from the restraints of others' opinions and take their own stand in accordance with the right as it may be learned by every legitimate effort?

THE HOME CLASS.

The *Ensign* goes to the homes of many saints who are denied the association of those of like faith, and the privileges of attending the services of the church because of living in localities where no organization exists. The Sunday school and Religio societies—auxiliaries to the church are conducting a department of work adapted to this class of members, and known as "The Home Department." By the help which this department offers the homes of these scattered members may become places of study and spiritual uplift, bringing blessings and light upon them, and putting these members in position to extend the knowledge of the gospel to others about them. By this means families have become interested and the little home class has in some cases developed into a full-fledged Sunday school and has been the means of bringing some into the church. Great opportunities are open to scattered members in this line both in regard to their own advancement, and the bringing of others to obedience in the gospel. Read the letter of the home class superintendent in this issue.

Bro. J. Charles May in writing from the Society Islands for printed copies of the Lamanite picture recently published in the *ENSIGN*, for use in the mission paper says: "The natives are greatly interested in the Indian brethren, and will greatly appreciate these pictures which will be put in our monthly mission paper."

ONE WAY TO FILL CHURCH PEWS.

One hundred wayfarers from the streets of Chicago have united with the well-known Immanuel Baptist Church of that city as a result of a unique and practical campaign that church has made for them.

On some cold mornings last winter as many as a thousand hungry men have entered this church to get warm and be fed. The pastor, Rev. Johnston Myers, arrives at the church at six a. m., often opening the doors to a hundred men even at this early hour. Hundreds of men owe their present jobs, both inside and outside of Chicago, to the free employment agency to which this pastor has devoted two whole days of each week for more than two years.—The Christian Herald.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 10.

RESURRECTION AND JUDGMENT.

The life given of God to man was designed to be permanent, but through transgression man lost that wonderful gift. The wisdom and power of God are manifested however in that while the decree of death both spiritual and physical are carried out, the means for man's restoration to life were provided through the gospel. Jesus Christ as the central figure in that work of restoration and redemption, came to this world and passed through the sufferings of death both spiritual and physical that by going "beneath all things," he might "rise above all things," and by his victory over death he might extend life to all men.

Since spiritual death came through disobedience, spiritual life can come only through obedience to the principles which govern life, and this is what the gospel requires of all men—an acceptance of, and obedience to those principles which Jesus came to teach to the world. This brings eternal life. But the restoration to physical life through the resurrection is a gift of God to all men through Christ, it being the design of God that all men should have immortality in the flesh. The Book of Mormon says:

For behold, if the flesh should rise no more, our spirits become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, and to be shut out from the presence of our God. . . . Wherefore death and hell must deliver up their dead, . . . and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel.—2 Nephi 10:6, 20, 28-30.

The Scriptures teach that there will be an order in the resurrection, the obedient children of God being the first to come forth at the coming of Christ, prepared to meet him at his appearing, followed by those who have died without a knowledge of God in this world, otherwise known as the heathen. This will constitute the "first resurrection" and they will live upon the partially cleansed earth with Christ for one thousand years. After this period will come the second, or last resurrection in which all men who have not previously been raised, will come forth to meet the judgment and receive the reward of the works done in this life.

The day cometh that all shall rise from the dead and stand before God, and be judged according to their works.—Alma 8:9.

Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works, whether they be good or whether they be evil.—Moses 1:8, 33.

The judgment will determine the standing of each person, as to their obedience to the law of Christ. If worthy they will remain upon the redeemed earth, but if unworthy will find other places adapted to their several conditions.

And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever. . . . And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.—Doctrine and Covenants 85:4, 5.

These quotations describe a definite future for man, and they but represent many others which might be given, a future full of real life, with associates who are real tangible beings, inhabiting a material world even as Christ said: "The meek shall inherit the earth." Being immortal and incorruptible there can be neither sickness nor death, thus doing away with pain and sorrow, anxiety and fear. There will be no loss, no failure of accomplishing one's purposes. Christ will be there. God will be there, and it will be "heaven."

CHRISTIAN SCIENCE TEACHING.

The basic principles of Christian Science belief as noted in previous numbers relative to God being

"Principle" rather than a personality, and there being no personal devil, and that the material part of man, the body, is an encumbrance and that all of man that endures is Mind, make necessary a different position relative to the resurrection and judgment than that set forth in the above as the doctrine of the Reorganized Church.

According to Christian Science the higher life is attainable only by ignoring and discarding all sense of materiality, for

Every object in the material universe will be destroyed, but the spiritual idea, whose substance is in Mind, lives on. p 163.

The belief that material bodies return to dust, hereafter to rise up as spiritual bodies, with material sensations and desires is incorrect. p 239.

No resurrection from the grave awaits Mind, for the grave has no power over Mind. p 187.

Braiology teaches that mortals are created to suffer and die. It further teaches that when man is dead, the immortal Principle, or Soul, is resurrected from death and mortality. Thus error theorizes that spirit is born of matter and returns to matter, and has a resurrection from the dust; whereas Science unfolds the eternal verity, that man and angels are spiritual reflections of God. pp 191, 192.

With the permanent elimination of the physical part of man, we look still further into Christian Science to discover its teaching as to what man is and what his future will be.

Man is the offspring of Spirit. p 273. (Spirit is God.—p 85).

Man is spiritual. He is not God, Spirit. If man were Spirit then men would be spirits, gods. p 259.

Jesus taught but one God, one Spirit. Spirit makes man in the image and likeness of Himself,—of Spirit, not of matter. p 259.

From these statements it appears that man is neither matter nor spirit, but *spiritual*. Being neither one it would seem that he could not have any personal identity, or existence separate from God. The statement that "Man therefore cannot lose his individuality" (p 232) seems to lose its meaning under the light of the further statement that he "has no separate mind from God," (p 471), and the following:

In Divine Science, God and the real man are inseparable, as Principle and its idea. p 472.

Separated from man, who expresses it, Spirit would be a nonentity. Man divorced, from Spirit (God) would be equally a nonentity; but there is, there can be, no such division, for man is coexistent with God. p 473.

God and man, Principle and idea, are inseparable, harmonious and eternal. p 232.

Just what the nature of man will be and his condition are not given in Science and Health further than the above. His identity is indefinite. No place is described as his future abode. He is now "spiritual and perfect" (p 471), hence there can be no further development. What he may lose in this world in laying down the material body will not be regained for the reason that it will not be needed. It seems that his condition will be similar to the Buddhist's *Nirvana*—absorption into the one great Spirit.

In regard to the judgment according to the position already set forth there would neither be necessity nor opportunity for such a judgment as Latter Day Saints look forward to, and it is but consistent that Science and Health should present no teaching relative to it except the following:

No final judgment awaits mortals; for the judgment day of Wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error, there is none. p 187.

We have previously seen that there are no personal angels or devils, so that the reported appearances of heavenly personages found in the Bible were nothing more than "God's thoughts passing to man," (p 572). These seem not to be accepted as furnishing any evidence of immortality, even the physical appearances of Jesus after his resurrection, but it is held that "Life, Love, and Truth are the only evidences of immortality." (p 247). It is readily seen that there is a great contrast between the two systems of faith. The reader may judge them as to their truthfulness.

(TO BE CONTINUED.)

INDEPENDENCE ITEMS.

Independence in common with the regions around is enjoying a period of cooler weather after a wave of extreme heat. The services on Sunday were good, giving a general uplift to the saints. Bro. A. Barnore, recently returned from Australia was expected to speak in the morning, but on account of unavoidable delay while upon the journey from Kansas, did not reach here in time for the service. Bro. Joseph Luff occupied the hour in his characteristic style. In the evening Bro. C. Ed. Miller, who is on his way to Australia as a missionary was the speaker, the sermon being highly spoken of.

Bro. William Newton, who has spent many years in England and other lands in the missionary work, started last week for another mission to that country. Bro. Newton is

advancing in years, but his life is in the service of God. We wish him a safe journey and abundant success.

The editor left on Tuesday to attend a two weeks' summer session of the University of Missouri provided for ministers. Some of the subjects of research are Rural Sociology, Economics, Sunday School methods. Lectures will be given by men of national reputation, and visits will be made to the College of Agriculture. The course is non-denominational and will no doubt be of value to all who attend.

Bro. Charles F. Clark of London England, one of the leading performers with Ringling Brothers visited Independence on Sunday, appreciating the services which he does not often have the privilege of attending.

Bro. A. C. Barnore, lately from Australia, lectured at the Stone church Tuesday night, giving his experiences during his stay of a number of years in Australia. He told of the customs and habits of the natives of that far off land, some of which were somewhat ludicrous and amusing. The lecture was accompanied with stereopticon views and was highly entertaining. Thursday night Bro. Barnore will preach at the tent on South Liberty Street.

INDEPENDENCE, SECOND BRANCH.

Sunday school at 9:30 a. m.; attendance 243, collection \$5.34. Bro. A. K. Dilce, superintendent, is making a great effort to make the school a success, and it will not be his fault if he does not succeed.

At 11 a. m. Bro. F. C. Keck was the speaker, and from the beginning to the close of his talk all were eager listeners, the closest attention being given, and enough new thought was presented to inform all who were there for good. One thought was, "When you fast wash thy face and anoint thine head, that you may not appear unto men to fast," his argument being that it was just as much of a commandment to wash the face and anoint the head as it is to be baptized, while the object attained in baptism, is a forgiveness of sins, the other, that you may not appear unto men as fasting. If the object in the one case is forgiveness of sins, the other is that men may not know anything about it, claiming that the command of the Master is not heeded as it should be, and as a result the sick are not healed many times when they should be.

Afternoon prayermeeting was enjoyed by those present, the writer was one of the absentees, yet he was informed that a good time was had.

At 8 p. m. the hour was occupied by Bro. G. E. Harrington. His effort was to call the attention of the saints to the fact the spirits going abroad in the earth are always ready to assist the wary, if not on the alert, watchful as well as prayerful. The law was quoted showing that no person except an officer of the church has any right to speak and say, "Thus saith the Spirit unto you my people in all the world," for in such a case the one who tries it, is deceived; yet he did not deny any person the right to speak, and say "Thus saith the Spirit," etc., when they were addressing those present. His object was to warn the saints against allowing themselves to be deceived, and not only this, but to warn the speakers against permitting themselves to be led by a false spirit, for so much trouble has arisen on account of false spirits.

On Monday evening, 21st, the first business meeting of the South Side Sunday school was held in the basement of the church, with a good attendance, and business of importance was transacted. Bro. Dilce superintendent, presiding. W. S. L.

SAINT LOUIS, MO.

The opening prayer of the Sunday school, July 6th, was offered by our faithful brother, Grandpa McFarland, and Bro. Dowker delivered a talk on the necessity of preparation.

Our sacrament meeting having been set apart for fasting and prayer in behalf of our long afflicted Sr. Billinsky, we fully believe was profitable to her. The prayers both vocal and silent were from sincere hearts, and Sr. Josie expressed herself as having received strength and encouragement therefrom. Bro. Elliott, Archibald, Dowker, and Burgess, presided. Remarks were made by our pastor, and he requested the entire congregation to kneel and engage in a moment of silent prayer, after which he led vocally and others followed and a veritable prayer service was enjoyed. Bro. Archibald was the evening speaker, reading from John 14th chapter and 1 Cor. 15th chapter.

Bro. Arthur Smith delivered an entertaining talk to the Sunday school, July 13th, his subject being "Are we what we seem to be or are we shamming?" Another feature of the Sunday school was a duet by two sweet little girls, cousins of Sr. Frank Mowry.

The morning sermon by Bro. Dowker was very much enjoyed.

Bro. Reeves was the evening speaker, but we did not have the privilege of hearing him. Bro. G. S. Trowbridge and E. C. Bell were the speakers July 20th, and Bro. H. C. Burgess gave a talk to the Sunday school. The attendance was small at the services owing to many of the saints having gone to Maryland heights where the tent has been pitched. Bro. Dowker and others are endeavoring to establish the work there.

We are promised a treat next Saturday and Sunday, July 26th and 27th. Bro. Alma Barnore will speak to us and we are anticipating a treat indeed.

E. M. Patterson.

2739 Greer Ave.

ST. JOSEPH, MO., SECOND BRANCH.

On July 1st the priesthood was requested to meet at the residence of Bro. John L. Bear, 326 Ohio Ave., with their wives. The sixth Anniversary of the Branch was celebrated. A paper was read by Bro. Bear, showing the growth of the branch, which was organized with twenty-nine members and now has 150.

July 2 was election of officers in the branch, and the following officers were elected: President, John L. Bear; Presiding Priest, Fred Rapp; Secretary, Robert Beadnall; Deacon, Robert Beadnall; Teacher, Joseph Moore; Corro-

pondent, C. R. Smith. They are all live wires and good workers.

G. R. Smith.

LAMONI, IOWA.

The sermons of Sunday, July 13th, were by Bro. Albert Carmichael and Amos Berve. The Sunday evening services in the grove by the church have been well attended and congregations increasing. The evening sermons at the homes for the aged were by Bro. C. I. Carpenter and John Spalding. At the Bloomington chapel H. C. Smith preached at eleven o'clock and at night; at Audover Bro. D. C. White, August Johnson and Edward Harp occupied the two services; Bro. Eli Hayer spoke at Evergreen and Bro. Joseph Roberts at Greenville.

At noon in Lamoni two who live near the Thompson school house were baptized. Bro. H. A. Stebbins officiating. In that neighborhood preaching has been had for a good while, and over two years ago an excellent and worthy man received convincing manifestation by the Holy Spirit as to the divine truth of the latter day work. Though certain influences have prevented his obedience so far, yet it is believed this will not continue and that truth will triumph to the happiness of all concerned, whose hearts are honest. Those baptized were Minnie J. and Mary E. Bohu, daughters of Mr. and Sr. D. C. Bohn. They were confirmed by Bro. Stebbins and R. J. Lambert at the afternoon sacrament meeting.

Mr. W. W. Johnson was electrocuted July 9th while working at the Herald Office extension. He touched a live wire and was instantly killed. His age was 48 years. His father was Bro. George J. Johnson who died near Lamoni in March, 1832. Funeral services in charge of Bro. John Smith, sermon by Bro. G. R. Wells.

Near Lamoni, on July 14th, occurred the death of a baby boy of Bro. and Sr. Edward Bootman after a life of two days and a few hours. It was their first loss, and a sad trial. Services at the residence by Bro. H. A. Stebbins. During his forced prostration with a broken ankle, Bro. J. R. Lambert suffers much with pain and weakness and the heat.

On Sunday, July 20th, the morning sermon was by Bro. D. C. White and the one in the evening in the church park by Bro. H. A. Stebbins. Bro. R. M. Elvin filled the 7 p. m. appointment at Saints' Home and Bro. F. M. Weld the one at Liberty Home. The speaking at Audover church was by Bro. Frank Kestner and J. D. Schofield. At Bloomington chapel Bro. W. P. Robinson spoke both morning and evening, and Bro. Amos Berve at Greenville at night.

Bro. F. A. Smith, J. A. Gunsolley and R. S. Salyards have been away from Lamoni for some weeks, doing ministry work at Fargo, N. D., and in Canada. The first two returned home July 15th, and Bro. Salyards is expected this week.

Bro. J. F. Garver was at Hiteinan, Iowa, a week ago yesterday in the interests of that branch.

The Lannoni Stake reunion begins here Friday, this week, to hold until August 3d.

At a mass meeting held here July 11th there was a large enthusiasm for the putting in of a sewer system along the principal streets.

July 21.

Alfred.

SAN FRANCISCO AND OAKLAND.

Bro. F. M. Sheehy having duly arrived preached the morning sermon in Oakland and in the evening at the city. His sermons were highly commended. The morning sermon in the city was by Bishop Parkin who occupied in Oakland at night, for good to all.

Bro. W. N. Robinson and family arrived in Oakland on Sunday on their tour through California and other states in their auto. They attended the morning service in Oakland where Sr. Robinson enlivened the service by her "gift of song." They started on Tuesday for Portland, Seattle and Spokane.

Bro. G. J. Waller spent Sunday last with the San Jose Branch, speaking morning and evening. The attendance was good. Bro. Waller is ever on the alert for the advancement of the cause.

We spent Sunday at Windsor and Santa Rosa, speaking in both places to the faithful few. On Monday we went to Napa where we held a very spiritual meeting at the home of Bro. Lewis Graff on Monday night. We were kindly cared for by their hearty German hospitality. On Tuesday we came as far as Napa Junction, where we took dinner with Sr. Lea and son-in-law, Mr. Wells, a good hearted, liberal agnostic. They had their little Marjorie Lulah blessed white we were there. While there we had a pleasant ride over their ranch of 1258 acres with Mr. Wells, which we enjoyed very much.

Bro. J. D. Stead and S. M. Reiste are still at Stockton in tent work, with but fair attendance and some interested. The saints are being built up.

We are sorry to learn of the protracted illness of Bro. C. W. Earle at Sacramento, his home. We hope for his speedy recovery to health and activity in the mission work.

J. M. Terry.

1202 14th St., Oakland Calif., July 18.

ST. JOSEPH, MO., FIRST BRANCH.

Our mid week prayer services are showing a marked improvement in attendance and interest of late, which is very encouraging to all.

Good attendance at Sunday school July 13th. Verna Cochran was elected secretary, to succeed R. L. Tilden, who, because of removal from city, resigned. The Sunday school has a full working corps of officers and teachers whose attendance record for past six months was read and made a fine showing.

Class No. 10, Miss Elma Dodson teacher, will give an ice cream social Tuesday evening, the 22nd, for benefit of piano fund.

The morning sermon on the 13th was by Bro. B. J. Scott, the subject was, "The canon of Scripture is not full." He

also delivered the evening discourse on "Translations of Bible compared—King James, Revised and Inspired." Both abounded in excellent teaching.

At 4 p. m. the Woman's Auxiliary met in regular session. The president of this society is earnestly desirous of a better support in this work, and it seems that where there is so much being accomplished in other places in this work, more should be done here.

At five o'clock Bro. Coventry Archibald led three more into the waters of baptism—one a young man, a convert from the tent work at Elwood, and a young sister and brother from the city.

The Religio shows a vigorous existence, and we look forward to some splendid work in the next six months.

The little babe of Bro. and Sr. Curtis of the Wyatt Park Mission passed away on Friday evening and was laid to its sweet rest on Sunday. "Of such is the kingdom of heaven."

Sunday, the 20th, morning sermon by Bro. Coventry Archibald. Said to be fine by those in attendance. Evening sermon by Bro. Frank Pierce. In the afternoon one more entered the fold through the door of baptism, which makes ten so far who have heard the Shepherd's call through the tent work.

A few of our people attended the semi-annual Sunday school and Religio convention at Cameron, Saturday and Sunday and report a highly satisfactory and instructive session. Sr. Etzenhouser gave instruction along lines of auxiliary work, by which we hope to profit.

Reporter.

CORRESPONDENCE

CLAYTON, New Mexico, July 10.

Dear Ensign:—Bro. W. A. Brooner and I came to this part on the 5th and are well cared for at the home of Bro. A. L. Ratcliff. This little city is a beautiful and thriving town of about 2000 inhabitants, located on the almost level plains of northeast Mexico. We are holding forth at a school house near by every other night; the people are very busy with their crops at this season of the year and we find it hard to get a hearing except on Sunday.

We go from here the last of this week to hold forth near the home of Bro. F. L. English lately from Joplin, Mo., who has arranged for us to hold a week's meeting. I find Bro. Brooner a very pleasant companion and congenial to all whom he meets by his way.

I am sorry to say that we cannot report anything very encouraging for the work in New Mexico so far this year. The people are all comparatively new settlers and are not very well prepared to keep the preachers nor attend meetings. The few saints however, though widely scattered, make us welcome and in most cases do all they can to help get the gospel before their neighbors. This is a beautiful country and while farming alone is not profitable, yet with stock which do well almost the year around on the grass, many of the new settlers are doing well.

If any of our people or friends to our church work see this we would be glad to hear from them, and visit them during the year when we can reach them without too much expense. Railroad fare is high in New Mexico, four to five cents per mile, and the preacher has a hard time to get over the country.

My home address is Castleberry, Quay Co., New Mexico.
Yours in gospel work,
T. J. Sheppard.

MAMMOTH MINE, Calif., July 7.

Editor Ensign:—Probably a letter in the ENSIGN from me telling a little experience I have had in the way of blessings and punishments may be a help or warning to many, and by being faithful will no doubt receive a blessing.

It is our duty to follow the admonition of the Spirit at all times if we expect to receive a blessing and not suffer loss. I had not been to meeting for a long time and I got so I just hungured to hear the truth preached again. So last January I was in Sacramento and soon found out where the church was located, and a missionary happened to be holding services all that week, so I felt rather lucky in being there, and the good brother must have known I was coming for it seemed to me that his sermons fitted my case exactly. When I went away I felt much better by being at the meetings.

In about two weeks after, one night I had a dream or vision wherein I went into a small room that was neatly fitted up with bed, chair and a few ornaments around on the wall. All of a sudden my life went out this body and entered a spiritual body that suddenly appeared in the room and looked to be the same size and with features the same as my natural body. But what a difference. The spiritual body which I occupied was glorious. I was thankful to the Lord that he still left me in charge of the old body which was lifeless and got stiff and rigid and like chalk. I stood the old body in one corner of the room, was going to keep it as a souvenir. I began to examine the head but when I touched it began to crumble and go back to mother earth again. Then I did not care for it any more. But my new body was glorious, and I was happy. Some of my relations entered the room through another door and I was showing them what a beautiful spiritual body I had, and was sorry they were still in their natural bodies and did not have a spiritual body like mine. Then I was awake and the vision ended for which I was sorry to find I was still in my natural body.

I thought perhaps it was a warning that soon the time of my departure would come so I felt as if I would like to get my business affairs settled and went to another mining camp to settle up some business. Had not been there only a few weeks working in a mine and some way felt impressed to leave and visit the church again, but put it off from time to time. I finally returned upon returning one night and asked the Lord if it was his will for me to go I might wake early in the morning. I was working night shift and did not get to bed until about 4 a. m., but was awakened again at 6 p. m., but instead of getting up thought I would work two or three

days longer. And the following night met with an accident and had my arm thrown out of place at the shoulder while going down the shaft on the cage. So for the last three months have not been able to do very much hard work. That is the way I was punished for not being obedient. My arm is now so I can work again, and hereafter when I feel impressed to do anything which I know is of the Lord I will do it.

Yours in the truth,
A. L. Hartley.

NIANGA, Mo., June 22.

Dear Ensign:—We few saints are striving in our own weak way to do all we can to spread the gospel down here in Southern Missouri. Bro. DuBoise of Independence came to Nianga, June 3d, held two weeks' meeting at the home of Bro. and Sr. Bradley. The attendance was not so large as we expected, but most of those who did come were very much interested. Bro. DuBoise is so blessed by the power of the Holy Spirit that he can make the Scriptures so plain that both old and young cannot fail to see and understand that the saints teach the gospel of Christ. Of course there are some who cannot endure the truth, and we have a few of them here. The meetings closed Sunday the 15th. As a result two were baptized and many more are about ready to go into the waters of baptism, and if they do it will give joy and courage to our little band of saints here. We have been hoping and praying that the Lord would so bless and work with us that we may soon have saints enough here to organize a branch. Bro. McFadden came down and helped us out in the latter part and close of the meetings. We wish that these brethren could be with us more often.

May God bless the saints everywhere, and all those who are seeking after truth.

Your brother in gospel bonds,
Chas. W. Schofield.

ELWOOD, Donopban Co., Kans.

Dear Ensign:—I am glad that I have accepted this beautiful latter day work. You know I had been a member of the Christian Church for some twenty years but at the same time I always thought that their ministers should have preached the whole gospel of Christ and not pass over so many passages without ever even so much as mentioning them. I will now tell you what has made me a Latter Day Saint.

In the first place, about eight years ago my wife was taken with a kind of melancholy and could not do her work, she knew that she had work to do but did not know how to do it, and the doctors could not do her any good, so I called Bro. Taddicken and Archibald and they administered to her and she was well in three days from that time.

But that did not turn me towards the gospel in its fullest sense, until two or three weeks ago when my mother-in-law, Mrs. J. C. Culp, took down with Bright's disease and the doctors gave her up. Then I had Bro. Archibald and Taddicken to come and administer to her, and today she is a well woman and also a Latter Day Saint. And she is not the only one that has joined the church since her healing. Her son, Bro. Culp and wife, myself, W.O. Webb and wife, Bro. H. Bean and Bro. Everet Fattic. When we saw this wonderful power of healing after the doctors had given her up, why that was enough, for then we knew that if God in his goodness and mercy through the prayers of his people could heal a case of this kind, why then the Latter Day Saints must surely be the true church of Christ. And so we were all ready to accept it and went in a body and were baptized into the faith of the church and are now willing to live out of every word that proceedeth out of the mouth of God. All the saints pray for us that we will be able to win souls for God.

W. O. Webb.

OGDEN, Utah, July 15.

Editor Ensign:—On the 3d inst. accompanied by wife and children I went to Malad, Idaho, to celebrate Independence Day with home folks, my own mother, and brothers and sisters in the flesh. While there, had the pleasure of baptizing two promising young ladies, my youngest sister being one of them. Also had the pleasure of speaking a number of times to saints and friends.

While there was called upon to preach the funeral sermon of little Wm. Williams, the five year old son of Bro. Morgan and Sr. Alice Williams, who met death by falling from a load of hay and being run over by the loaded wagon.

The funeral was very largely attended, showing the esteem in which the family is held.

J. E. Vanderwood.

504 Canyon Road.

PENSACOLA, Fla., July 16.

Dear Ensign:—All this beautiful morning I have been thinking about the dear gospel work, and it seems as though I should write a few lines to the good paper and let others know of a great blessing I received on the morning of the thirteenth of this month.

I had been suffering from some trouble in my limbs for six days and nights. I could not rest one minute and could scarcely lie down, and that morning it seemed that I would die. I bowed down in fervent prayer to God, then lay down again and fell asleep very quietly. I slept a few minutes and when I awoke the pain was gone and I never felt better in my life. It seemed as though everything that God had made thrilled me with joy and I could feel the Spirit within me. I shall never forget the great testimony, and I know God lives and will comfort his children in their trials in this life. I have felt like a new woman since then and I am trying to follow in the way that is pleasing in the sight of God.

I ask the prayers of all who are concerned in those who would live upright in the sight of the Lord.

Your sister in the faith of the saints,
Rosa Wadkins.

ATCHISON, Kans., July 16.

Dear Ensign:—May I be permitted a few lines in your valuable paper to carry a personal message to Latter Day Saints or any others interested, who could not be reached otherwise?

As general superintendent of the home department for the Sunday school I am anxious to put every isolated Latter Day Saint in our broad land in touch with the church. This can be done through the home department of the Sunday school. 5000 people are studying the Sunday school lessons through this medium. All members of the great family of God should be in touch with each other and our ambition is to ferret out an additional 5000 to rejoice in this great work with their brothers and sisters. If you are living apart from branch or Sunday school send me your name and address and permit me to tell you all about it: home department privileges, opportunities and comforts. If you live in an organized district and not acquainted with the district home department superintendent, write me stating the name of your district and I will promptly put that superintendent in touch with you. Try this, you lonely ones, or indifferent, and give us a chance to test the claims of this department of church work.

The following letter is but one of many in our possession. The name and address of this family was sent to us by a sister living hundreds of miles apart from them. Note the good accomplished.

"Dear Sister McNichols: I cannot imagine how you learned we lived away out here so far away from anyone of our faith except one family about fourteen miles from us. But God bless the home department, for it has been the means of reclaiming my entire family. I got so interested in the Quarterlies you sent that I invited my married sons and families to join us in study, one Sunday afternoon. The Holy Spirit rested on our efforts and my heart's desire has been granted unto me, inasmuch as everyone of them have become interested and want to continue to study.

Oh, how my heart rejoices after our long isolation to think somehow we have been found and that my children may be reclaimed. We are only humble, poor people, in this world's goods, and at times I have been so discouraged, because of many things, that I have cried unto my God to 'save me, though it be by death.' But now I rejoice that I am enjoying the riches or his blessings and peace has come to my soul.

We are going to subscribe for the church papers, as the ones you sent us gave such comfort that we feel that we must have them. Again I say, God bless the home department.

I am sending you the name and address of my sister. Will you please write to her, and I will too. I am certain she will gladly join the home department. Gratefully, your sister."

Ah, how many others may there be waiting for the light to break in upon their souls. Just a little effort on your part may accomplish everlasting good, to some discouraged heart. A dreaded disease preying upon the human family to-day is deadly loneliness. Even though in the midst of thousands, we long for the sympathy of those of the household of faith. Come, join our ranks.

We are looking for hundreds of responses to this appeal. We know it will cost us hours and hours of toiling through the hot summer days, but of what consequence is that compared to the results we are hoping and praying for. The great Leonardo says, "The Creator and Ruler of this life selleth us good things at the price of labor. It costs, not a little to be ordinarily well educated; it costs infinitely more to become an accomplished humanist; it costs in effort and in renunciations to be a specialist, but strange fatality, it also costs heavily to forego advantages and opportunities."

This is your opportunity and the opportunity for the home department. Let us work together for the general good.

Mrs. Florence McNichols.

GLEANINGS FROM OUR CORRESPONDENTS.

Bert Carr, Trent, Oregon.—We are in a neighborhood that is opposed to our doctrine but wife and I talk it to every opportunity until there are some who are willing to read our paper. I think I can get the church after awhile for one of our elders to speak in. We think there is a chance to get the gospel preached and we are working and praying for the time when once more we can hear the gospel preached as it is written.

M. R. Koonce, Illinois, Mo.—We enjoy reading the ENSIGN very much, and would like to have some of the Latter Day Saint preachers come to Illinois. I think this is a good place. We do not belong to the church but would do all we could to get them a place in which to preach, and take care of them while here. My mother was a Latter Day Saint.

Mrs. S. R. Riblet, Tacoma, Wash.—Greetings to all the dear saints far and near wherever the silent preacher may find a resting place; there may thy word bring light and peace to all. I am strong in the faith believing Christ is my dear Redeemer and Helper in time of need, which is all the time. O how much we need divine help to guide us through this perilous journey in earth life! I am a stranger in this beautiful land of flowers, and can look out and see the marvelous works and the wonders of the divine hand.

Sr. Maggie McHalfey, Center, Ark.—We are still in the faith and doing all we can to tell the good story though it looks at times as if it did little good. I have heard it said that the constant dropping of water will wear a hole in a rock, so I feel to keep working and perhaps the little efforts of each day will accomplish something sometime.

Dorothy Smith, Emmetsburg, Iowa. Dear Editor:—If you remember I wrote you last winter with reference to the church and its work. I am now a saint having been baptized at the Galland's Grove conference by Elder Robert Fish and confirmed by Apostle Gillen. The conference was very good with some very fine sermons. There were two baptized, two ordained and two administered to. I enjoy the ENSIGN and look forward to its coming every week.

SERMONS AND ARTICLES

AN EXAMINATION OF THE MILLENIAL DAWN MOVEMENT.

BY EDGAR H. SMITH.

For the last few years the movement under the leadership of Chas. T. Russell, and known as the Millennial Dawn theory, has made quite a stir in the religious world and grown very fast, numerically. Does this movement represent the truth and is it recognized of God as his special work? We do not think so, and offer the following in evidence of its erroneousness as pertaining to fundamental principles.

It is an established rule of reason that error is not of God, nor sanctioned by him. Those who therefore claim to represent him, can and must be measured by this infallible rule, that those who are sent and commissioned by the Lord of heaven will teach nothing but the unvarnished truth, eschewing all that is false and untrue, and for this good reason, that loving the truth, they are entitled to, and shall receive the "Spirit of truth" that "will guide them into all truth." If we can show beyond a reasonable doubt that the movement under the leadership of Chas. T. Russell is teaching and promulgating one false cardinal doctrine pertaining to life and salvation, we shall have proven him out of harmony with the Bible and consequently unrecognized of Heaven. We can do more than this. We can prove that this institution is teaching several false doctrines. Yea, even more, we can show that the institution itself is in no case authorized of the Father above.

Its founder claims no direct or special revelation of God's will directing him to organize this church and constituting him earthly leader. He acts without credentials. No man can be an especial agent representing the throne above without credentials unquestionable as to their validity. No man that we have any record of in the Bible, since the dawn of time till John upon Patmos ever has, and there never will be, nor can there be without direct revelation from God, and Chas. T. Russell claims none. In fact, he repudiates present revelation, and therefore proclaims to the world that he assumes a position without a call from the great Creator.

But he made a great "discovery." We question this new discovery. But be that as it may, does this discovery give him the right to remold, to reorganize, to reconstruct? If it does then God has changed. He no longer acts like himself. It is written, "I am God. I change not." The ancient rule was, "no man taketh thine honor unto himself but he that is called of God as was Aaron," Heb. 5:4,5. "And how shall they preach except they be sent." Rom. 10:15. "As my father hath sent me, even so send I you." John 20:21. "Ye have not chosen me, but I have chosen you and ordained you." John 15:16. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk, and so ordain I in all churches." 1 Cor. 7:17.

These Scriptures indicate the way the unchangeable God acted anciently. Will he not so act today? If so, then the institution led by Chas. T. Russell is in no way authorized by the Father.

ITS ADVENT UNSCRIPTURAL.

Again, its advent is unscriptural. The advent of God's work in these last days must be harmonious with the way God inaugurated his work in every age hitherto, and also in line with prophecy.

First, the advent of the latter day work must be commenced by a prophet, because this is the way the unchangeable God has commenced every special dispensation. Adam, Noah, Moses and John the Baptist were all prophets and all opening up a special dispensation. In fact God hasso proclaimed his method for all time as is recorded in Amos 3:7. "Surely the Lord God will do nothing but he shall reveal his secret unto his servants, the prophets."

Secondly, Angels must have a part in its establishment, as angels revealed the will of God to man in every age, and must do so in this age to be in accord with the divine order and to fulfill the specific prophecy recorded in revelations 14:6,7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred and tongue and people, saying in a loud voice, fear God and give glory to him, for the hour of his judgment is come." In the 8th

verse we read the announcement that Babylon is fallen. Babylon is that religious confusion into which Christianity has resolved itself, and which must soon come to an end. C. T. Russell is out of adjustment with these requirements, and so his work being weighed in the balance is found wanting.

ITS DOCTRINE.

But we will now proceed to an examination of the Millennial Dawn theory or three essential points of doctrine: namely; order of church government, the Holy Ghost and its office work in the church, and consciousness after death.

First, order of church government. Not only is Chas. T. Russell out of alignment with the Scriptures as to the necessity of a divinely called and appointed ministry in his church and in the establishment of it by a special, well defined, and super-human manifestation of God's will through revelation, angel ministrations and prophetic force, but he is also out of alignment as to its official formation. He should have apostles, prophets, evangelists, pastors and teachers in his church. But he does not believe in modern apostles and prophets—not in live ones but in dead ones. He professes to believe in the apostles of Bible times but clearly exhibits his lack of faith and knowledge in them when he deliberately institutes a church or religious movement without divine sanction or authority and one that does not contain the requisite order as expressed in the Scriptures.

The church of Christ today must be like the pattern he gave nineteen hundred years ago when he organized a church and placed in it apostles, prophets, etc. No Bible scholar will dispute, I am sure, the presence of apostles in Christ's church in apostolic days. Provision for the continuation or succession of this high office in the church was made since Matthias was chosen to fill the place made vacant by the traitor, Judas' transgression, and the call of Paul and Barnabas (Acts 13:2; 14:14) and others after Christ's ascension to glory. This was an office in the church. Paul said, "I magnify mine office." Rom. 11:13. Prophets were in the church after Pentecost. Acts 11:27,28. "And in those days came prophets from Jerusalem unto Antioch." Agabus, one of them stood up and foretold a coming event in the world—a drouth. Judas and Silas were prophets. See Acts 15:32. John upon Patmos was a mighty prophet. In fact Paul tells us in 1 Cor. 12:28, "and God hath set some in the church; first, apostles, secondarily prophets, thirdly teachers." In the 18th verse of this same 12th chapter we read, "But now hath God set the members every one of them in the body (the church) as it hath pleased him." God set them there. Where does it read in the Bible or is revealed to man that they should no longer be in his church? Nowhere. But he has told us that they should remain in his church, for a specific purpose, to-wit: to direct the ministry of the word, to perfect the saints, to edify (build up) the body (church) of Christ. That necessity still exists; that purpose is still unfulfilled, and as a consequence we are compelled to believe that the office placed in the church should continue to hold its occupants who may accomplish this work till the results are attained.

We can find this information in Ephesians 4th Chap. 11-14 verses: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and some teachers, for the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ till we all come in unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine."

It is true that the church of the apostolic times through gradual transgression and innovation lost the power of these high offices, and losing the power, discarded them without God given direction, believing them unless without the direct operation of the Holy Ghost, (and so they are.) There was no warrant from Jehovah for this action. When men tamper with the work and order of God they are the losers. Prophets and apostles being stricken out of the church by ruthless men, the people of God by their transgression were left a prey to all the forces that destroy true spirituality, and opened the door to every whim of the uninspired human mind, until a thousand winds of false doctrine carried them about, and a thousand waves of tradition tossed them upon a harborless sea of speculation and despair.

If Chas. T. Russell the modern reformer was

really sent of God to correct this sad condition, he would have been directed to place in his church, apostles and prophets, through whom salutary results can only be obtained, and the church of Christ identified as the ancient and unchangeable one restored to earth again. But this could only be done by immediate revelation. In fact divine revelation is the only detector of spurious doctrine, and the only source of the genuine doctrine in lieu thereof. God alone can speak ex-cathedra. He alone can silence every man's opinion and fully establish his own.

This key to the situation was and is unobtainable by Chas. T. Russell and his co-workers. He denies its application to the needs of this age of the world. How then can he speak without authority? Let him then be silent, his lips sealed, for his only guide is a human one. He moves in his own strength and at his own option. We might write for hours and add link after link to the chain of evidence along this line, which would show how this man is bound to the juggernaut of error, but we forbear and hasten on to his erroneous position in regard to the Holy Spirit and its office work.

We find by an examination of the Bible that the church that Jesus established was the possessor of life, inspiration, and power beyond that possessed by the natural man who had not come into connection with this dynamo of heaven. This power, or force was the Holy Ghost. It was enjoyed by the people of God in the golden age of Christianity. We glean these nuggets from the word of God; "And we are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to all them that obey him." Acts 5:32. Christ promised this great comforter and teacher to the church, as recorded in John 14:16,17, "and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive." This is tantamount to saying the church was to receive it.

In the 26th verse of this same 14th chapter of John this comforter is clearly designated to be the Holy Ghost. "But the Comforter, which is the Holy Ghost." This great power was to "testify of me." John 15:26. "Lead into all truth" and "show you things to come." He was "to speak." John 16:13. To speak was communication from God; to show things to come was the prophetic fire. You may understand its grand operation by reading 1 Cor. 12:9-14. It was promised by Peter at Pentecost as presented in Acts 2:37-39. We are told that this promised gift was to be obtained by "all that are afar off, even as many as the Lord our God shall call." It was poured out upon the gentle, Cornelius, and his household, Acts 10:44. "The Holy Ghost fell upon all them which heard the word." It was received by those whom Philip had baptized at Antioch, Acts 8:7, "and they received the Holy Ghost." It came upon those whom Paul baptized at Ephesus, Acts 19:6. "The Holy Ghost came upon them."

We find the inspired preacher Paul praying for and exhorting the saints in his ministry among these Ephesians that they might have the spirit of wisdom and revelation in the knowledge of him (God) that they might know "the exceeding greatness of his power," that they might believe, "according to the working of his mighty power," and the working of his power is always and ever will be miraculous. In Eph. 1:17-19, we find him praying that the saints at Colossia might be filled with the knowledge of his (God's) will "increasing in the knowledge of God." Col. 1:9,10; He told the saints of Phillip that if they were all to agree upon every principle "to walk by the same rule" and if they differed in opinion "God shall reveal even this unto you." You may readily perceive that the Church of Christ has the greatest power on earth, a revealing power, a miraculous power. If you will examine its action as recorded in Acts 19:6 you will read that it caused those upon whom it came to speak in tongues and prophecy.

They spake in tongues at Pentecost. They were all filled with the Holy Ghost and the place was shaken and great grace was upon them all, as recorded in Acts 4:30-33. Paul tells us of the beautiful gifts and manifestations of this wonderful power, which were to be as rifts in the clouded sky of human experience through which the blessed rays of divine favor shine until that perfect day come when the clouds shall roll away and the unobstructed glory and brightness of that great day shall burst upon a redeemed world. These little foretastes of the royal banquet spread in all its bounty will be superceded by the feast, and the sun of knowledge, power and life will shine out in one burst of ineff-

able effulgence to take the place of these little intermittent sun beams called gifts.

But thousands who profess to be followers of Christ, including Chas. T. Russell, would even deny the miraculous manifestation of God's Spirit in this day, that mighty force which belongs by the decree of the Ruler of the universe to his children in every age of the world when he had a people with sufficient faith and confidence in him to receive its presence and obtain its benefits. Read 1. Cor: 12:7-11, also Mark 16:15-20. "These signs shall follow them that be justified."

Are we believed in restricting their presence to that glorious age, and restraining their presence now? Are there any who believe now? If there are it would be an impartial God to withhold these blessings. Are they not needful now? Yes. Has there ever been a period of time when the true work and doctrine of Christ needed more a confirmation than in this infidelic and bewildered one? No. Then shall an impartial and infinitely kind Father withhold these blessings from those who seek divine guidance? No. They belong to the true church of God, those who believe in and teach a living God and who deny not his mighty power, as C. T. Russell and others deny it, "who have a form of godliness but deny the power thereof." 2 Tim. 3:5. The church of Christ restored in this age must and does have this power.

Not only does the Millennial Dawn movement stand in error as to the presence of and office work of the Holy Spirit in the church now, but its supporters fail to practice the ordinance through which it was obtained in the apostolic age, and by which it must be obtained now, for God cannot give a different rule of action in this age and be impartial. Then again this great ordinance was a factor in that perfect law given to save men. To remove it would indicate that it was as non-essential. God deals only in essentials. To remove it would leave a flaw in the perfect law of life. We must agree that it was essential then and binding upon the church as to its absolute observance, as any other ordinance. Such for example, as baptism by immersion, and being a part of that perfect Christ given plan for redemption, must in like manner be in force as essential today, even as immersion in water is in force today. Of what doctrine do we allude? To that of the "imposition of hands."

We find its practice alluded to in acts. 8:14-17, when hands were laid upon the converts of Philip after their baptism for the reception of the Holy Ghost, and in Acts 19:5-6 where 22 years after Paul baptized and laid hands on certain disciples for the reception of the Spirit. The imposition of hands was also used to ordain, Acts 13:3, 1 Tim. 4:14; to heal the sick, Mark 16:18, Acts 28:8; to bless little children, Mark 10:16. Why not these important articles in the faith of Christ today? Has the doctrine changed? They are practiced in the true church on earth now, but uninspired movements of men have forgotten, neglected or denied the use of this important item of practice. All that so treat the laying on of hands may safely be said to be unrecognized of God, for his great blessings flow inwardly to man through its observance.

Having weighed the Millennial Dawn theory upon two of the very fundamental doctrines of Christ and found it wanting, we now proceed to the third, the consciousness of a soul after death. Do the teachings of C. T. Russell harmonize with the Bible? He teaches that the soul is unconscious between death and the resurrection and so his followers believe. Now the belief in this theory comes from an infidelic condition of mind-doubt of the power of the omnipotent one to preserve entity independent of the brain in the human cranium. They forget that the Bible teaches the existence of beings independent of corporeal body composed of the elements of the earth. The demons or evil spirits that possessed the bodies of men in Christ's day and which he cast out (not destroyed). For we read that their desire was so intense for a body of flesh that they preferred to enter into swine than to remain unembodied. No doubt these were theimps of the infernal region that Elder Russell denies are in existence.

Because we do not sense with our human organism-see with our eyes, hear with our ears, handle with our hands these spiritual beings, is in no case an evidence of their non-existence. The body of Jesus arose from the dead and at times was discernable or not discernable as the risen Master desired. But Elder Russell would have us believe that the body crucified on Calvary was consumed in his sepulcher.

Now the Bible certainly teaches that mankind never loses consciousness after the change called

death. That he pre-existed before he obtained this body and that he will continue to exist when he has lain it aside even unto that eventful day when he will occupy it once more in its transformed and glorified state. He pre-existed. "There was an an sent from God." John 1:6. He must have been with God before being sent here to earth life. "Then shall the dust return to the earth as it was: and the spirit shall return unto God, who gave it." Eccl. 12:7. To return to God is equivalent to say that it was once with God before earth life. The flesh and the spirit go to separate and distinct places. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2:14. The children of earth partook. They must have been in conscious existence independent of the body to be intelligently able to partake of flesh and blood. We know Christ pre-existed before he tabernacled in the body of the babe of Bethlehem. So in like manner, man.

At death the Psalmist David says we "fly away." "The days of our years are three score years and ten; and if by reason of strength they be foreshore years, yet is their strength labour and sorrow; for it is soon cut off and we fly away." Psa. 90:10. We fly away-take our departure. Who are "we"? The endless entity within; that spirit that returns to God; that inner man which is separated from its earthly dwelling place, free and unfettered, it departs to continue in new realms living and intelligent. Notwithstanding Elder Russell's denial. Jesus said, "verily, verily, I say unto you, if a man keep my saying, he shall never see death." He shall never experience it. The dissolution of the body is the mildest expression of death. The death of the soul-is separation from God and the environment of heavenly things is the real death. Paul says, "awake thou that sleepest, arise from the dead and I will give you life." Did he mean those dead in body? No! Those dead in trespasses and sin. "But she that liveth in pleasure is dead while she liveth."

Christ came that "men might have life." They were dead, not physically dead but spiritually dead; Rom. 8:6. Jesus said, I am the God of Abraham and the God of Isaac, and the God of Jacob." God is not the God of the dead, but of the living. These men had passed centuries before this utterance to the beyond and had not yet been resurrected, yet they were living, not unconscious, annihilated. "And fear not them that can kill the body, but are not able to kill the soul." Mat. 10:28. But some say the soul is not killed when the body dies, because the soul shall live again in an age to come. If this argument be true, upon the same hypotheses no one can kill the body for it shall live again in the age to come as I shall prove, "and though after my skin worms destroy this body, yet in my flesh shall I see God, Job 19:26. The 25th verse locates the time he should see God, "wicked he shall stand in the latter day upon the earth." "With my dead body they arise," Isa. 26:19; "When I shall open your graves, O, my people and brought you up out of your graves," Ezek. 37:13; "I will ransom them from the power of the grave," Hos. 13:14; "the redemption of our body," Rom. 8:23; "shall also quicken your mortal bodies," Rom. 8:11; "who shall change our vile body" at his coming, Philippians 3:20, 21. See 2 Thess. 4:16, 17, Paul had a desire to depart and be with Christ, Phil. 1:21-25, 2 Cor. 5:1-10; Christ preached to the spirits in prison, 1 Peter 3:18-20. The dead had the gospel preached unto them, the living and the dead (not unconscious) 1 Peter 4:5, 6. The spirits are keenly conscious awaiting the resurrection, Rev. 6:9-11. But why continue upon such an extensive research. Books could be written and every utterance proclaim the error of this doctrine of mortal soulists. Not one Scripture statement supports the claim of Elder Russell, every verse, every sentence is against him.

THE TRANSCENDENT AND COMPLETE LIFE.

BY ELDER J. E. VANDERWOOD.

"When a man passes from the dark stage of temptation to the more enlightened stage of transmutation, he has become a saint, namely, one who perceives the need of self-purification, and who has entered that way and is engaged in perfecting himself."—James Allen.

Life, as all else, has its limitations, and is to a greater or lesser extent governed by environment and circumstances. But that life is susceptible of development and ultimate perfection goes without question. And our main object in calling attention to this important fact is to more clearly bring out the real vital essentials of life, and it may be well at

this juncture to make plain if possible our conception of life.

Life in the mind of the writer means more than a mere existence, more than the mere gratifying of the fleshly appetites, a nd more than the acquiring of intellectual powers,—not that intellectuality is not a part of life, for it is; but we wish the reader to get our idea that it is not the whole thing, and that one might be an intellectual giant and yet be a pigmy so far as the essential features of life are concerned.

Life then, the complete or transcendent life, means a properly poised being—a life complete in good deeds, virtuous, gentle, kind, considerate of others, without guile, easily entreated, not self-centered, but altruistic in temperament, and—if we might add more—approaching as nearly as possible to the life of the divine Master.

It is somewhere written that "man is that he might have joy" and it is evident that joy is inseparably connected with life, that is no one can have life in its fuller degree without having joy, and no one can have true enjoyment without first laying hold on life, real life. But the question necessarily arises as to what constitutes enjoyment, and to that end we wish to examine and if possible ascertain the real meaning of the term. Webster defines it thus: "State of enjoying; pleasure; satisfaction; fruition." And we therefore argue that that which gives the greatest satisfaction and as a result develops the greatest fruition is that which is most conducive to life.

Christ gave to the world the best and most complete receipt for life that has ever come to the notice of man and it here becomes us to take notice of it and if possible apply it to our lives, or better yet adapt our lives to its requirements. He clearly and most forcefully taught that to enjoy life one must become like unto him—a master of life; and his great apostle taught: "Be not conformed to this world, but be ye transformed by the renewing of your minds, to prove what is that good and acceptable and perfect will of God."

The great lesson to be learned then is that life does not consist in having and getting, but in giving, giving the best possible in this life for the good of the race, for the blessing of our fellowmen. The precept of the divine Master was: "It is more blessed to give than to receive." And again he said: "I am among you as him that serveth." His entire life was one of service and hence the most complete life that ever graced the footstool, and if mankind ever attains unto or becomes possessor of the transcendent life it will be by virtue of the fact that they have transformed and renewed their minds, and have learned to think as the Master of life, and out of that thought force by a persistent and reasonable effort developed a character that is properly poised, serene and pure.

To attain unto this one must overcome and crucify self and selfish interests, and learn that one is never so supremely happy as when his life is completely absorbed in the service of those less fortunate than himself. A selfish person never is happy and never can be because such a one is always in fear of losing something that he never possessed, and he is tormented continually by that fear, for it is written: "Fear hath torment, but perfect love casteth out all fear." It should be remembered that perfect love is never a selfish love, for one can never be in possession of perfect love while he is clinging to self, but in the altruistic service of the divine Master one can and does enjoy that profound and abiding peace that is the legitimate fruitage of a perfect and serene love.

For one to become a possessor of real life and enjoy its most precious benefits he must become willing to die to self, and being dead to self and sin rise with Christ in the service of humanity and without reservation lay his all on the altar of service and thus enter upon a new and more abundant life, one that will bring a greater joy and a more lasting and profound peace.

The writer is not in sympathy with the idea that this world will be blessed by and by, and rest secure in the thought that a baptismal certificate, or any other church ordinance, will land us safe on that blissful shore if we do not here and now improve our opportunity in making the world better by the purifying of our own heart and mind, holding it as a truism that he who purifies his own life is the world's greatest benefactor, and we therefore argue that the eternal now is the only time we have in which to bless the world or to acquire the necessary and essential requisites of a complete and transcendent life.

The opportunities of yesterday are no longer mine, and those of tomorrow may never come, for

we know not what a day may bring forth, but there is one thing we have and are certain of and that is the now, and the way I live now at this very moment is to be the determining factor in my life, for if I can and do live now without sin or the thoughts of sin, the chances are good, that if I be spared until the morrow I will also live in that same manner, but if I procrastinate and say I will do this today and tomorrow I will mend my ways and my doings the chances are first that I will never see the morrow, and second if I do see it I will follow the habit of today; so if I expect to enter upon and enjoy life in the hereafter I must begin it here and now. I must learn to love humanity, and thus love life, not looking at what I am going to get out of life for the gratifying of my selfish or carnal desires, but what am I able to give that the world might be made the better thereby, how may I best serve the interests of my fellowmen, and in what way may I best teach others the lesson of supreme life.

The only way then to enter into and enjoy the complete and transcendent life is to live the life that Christ lived, by doing the things he did, and by permitting the real vital forces of his teaching to become a very part of our life thus transmuted the baser elements of our nature into the unalloyed gold of true and abiding love for mankind.

The transcendent life is not ruled by the baser passions, it is not comprehended by the selfish mind, but it is ruled by a tender and compassionate love, a profound and divine peace, a tranquil and serene spirit, and he who enters into it is thrice blessed in that he forgets the errors of yesterday, in that he parts company with them, leaves them behind, he enjoys the life that now is by rendering a loving and reasonable service unto mankind, and with it all prepares himself for the life that is yet future. The attributes of the Divine are his and his life is one of peace—even divine peace, he knows no fear for he is the possessor of a profound, divine, and perfect love.
504 Canyon Rd., Ogden, Utah.

CONSTITUTIONAL PROHIBITION.

We have long believed license of the liquor traffic unconstitutional under the present Constitution of the United States. We began declaring this belief early in our temperance platform work, nearly forty years ago. We have never ceased asserting it. We have no doubt that a fair judicial decision of our national Supreme Court would establish this belief.

Twenty years ago the vision came to us as clearly that all taxation of the liquor traffic is unconstitutional; and this belief, also, we have taught in print, on the platform and in the class-room with unwavering persistence, asserting it first in "Wealth and Waste."

Yet, while believing that our present national Constitution affords ample basis for outlawing the liquor traffic absolutely, we have long and patiently urged the wisdom of a national prohibition amendment. Over and over again upon Southern soil we have said that as the North once forced on the South prohibition of slavery by constitutional amendment, so the South might one day be compelled to force upon the North prohibition of the liquor traffic for the good of the nation, also by constitutional amendment. Only in this way, perhaps, could our Empire State, with its great metropolis, be brought under the sway of clean life and pure government, and other States might rank in the same class.

But we have always recognized that constitutional provisions do not enforce themselves. We have never believed that a prohibition amendment would be automatic and finally become a fact in government without governmental administration.

We know that such an amendment will not be secured easily or soon. It may take years to win the necessary two-thirds of the States in majority approval of it. Years previous may be consumed in getting it before the States by act of Congress that they may consider it. Only as the people mass themselves and their sentiment in some solid phalanx, and move upon Washington by their approving representatives, can there be slightest hope of presenting the amendment to them for popular endorsement and possible passage.

We welcome every proof that such an amendment is demanded in the people's behalf. The louder the demand and the mightier the phalanx making it, the sooner it may be met. The more cohesive the effort behind it the larger the possibility of success. Through cohesion only can power be applied. The kind of cohesion must be determined by the thing to be done and the kind of power imperative to do it.—*The National Advocate.*

MALES OUTNUMBER FEMALES.—That there are in the United States now about 3,000,000 more male citizens than female is the rather surprising feature of a statement made by Census Director Durand on the results of the last federal census.

Exclusive of Alaska, Hawaii, and Porto Rico, the total of males in the United States was 47,332,277 and of females 44,639,989. This means 106 males to every 100 females as compared with the ratio of 104.4 males to 100 females in 1906.—*The Citizen.*

THE ROUND TABLE

Will the heathen come forth in the first resurrection? If so, in what will be the difference between them and the saints who "come up through great tribulation" in order to reign with Christ a thousand years, the heathen coming into the same privileges with the saints?

It seems that the first resurrection will be in two parts according to Doctrine and Covenants 45:6-10. At the appearing of Christ the saints who are dead will be raised, and those who are living will be changed and will be "caught up together with them in the clouds to meet the Lord in the air," (1Thess. 4:16,17.) Paul also says the dead in Christ shall rise first. The Doctrine and Covenants says: "But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept, shall come forth to meet me in the cloud." After speaking of the judgment which will fall upon the wicked at his appearing, and his appearance to the Jews, it says: "And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them." D. C. 76:5-7 leave us to infer that those of the terrestrial glory, which include the heathen, will come forth in the first resurrection, but specifies that they will have a lesser glory. Those who have wrought out their salvation under trial in this life are those who will be Christ's "jewels" when he comes, the "joint heirs with Jesus Christ," and will reign with him. Though the heathen "have part" in the first resurrection the expression "it shall be tolerable for them" shows a lesser glory, agreeing with the other statement that they will be included with those of the terrestrial glory. They will not inherit all that the saints inherit, though just what their reward will be is not clear.

Why was the gospel restored to just a few men? Why couldn't God have restored it to different ones in all parts of the world?

We cannot tell why God follows certain policies, and should we name some reasons that appear to us they might be far from being the leading ones. We can say however that in restoring the gospel to the few, God followed the policy which he had in all other ages. Why was Jesus sent but to the lost sheep of the house of Israel instead of to all nations at once? Why did God choose Abraham and his posterity as his chosen people? Why did he call Noah only to preach the gospel in his day? "The Lord by wisdom hath founded the earth," and we safely conclude that the same wisdom governs him in all his works.

Explain the statement of Jesus to his disciples as recorded in Luke 9:49,50.

The effort of the man who was not a follower of Christ to cast out devils in his name, was not designed to be in opposition to Christ. The text does not say whether he was successful or not, nor does the statement of Christ necessarily indicate approval of his acts, but the force of the statement is to this effect: That the man was doing a work, mistaken though he might have been, which did not directly oppose or interfere with the work which Jesus and his disciples were doing, and the disciples had no right to interfere with him in such work and forbid him doing it. The gospel work being positive those who engage in it have no need to interfere with, or attack others, who may be doing their work even though it may be wrong, and it was for this that Christ reproved his disciples.

Did the church as a visible organization cease to exist among the children of Israel when Moses and the higher priesthood were taken out of their midst? (D.C. 83:4.) Could the church have existed as a visible organization under the Aronic priesthood until Christ came?

The church could have existed in its partial organization under the Aronic priesthood, "which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel, is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments." This priesthood was retained till John though frequently lapsing into wickedness, and the organization perverted. John came preaching the preparatory gospel which was new and strange to the Jews of his day, but which would have been familiar to them had the law been observed, the priesthood honored, and the organization retained in its original form. The organization could not

have been as complete as under the Melchisedec priesthood, for the leading quorums would be lacking. The law provides that a branch in cases of need may be presided over by a priest, teacher or deacon, showing that the Aronic priesthood has some right of presiding. (D.C. 120:2.)

What is sectarianism?

Sectarianism is a term loosely used in reference to the doctrines of the various churches or religious factions taken as a whole, usually restricted to those bodies called "Protestant." Sectarian and non-sectarian are terms applied to religious movements or educational institutions which are or are not belonging to, or under the control of a sect or denomination.

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1417 W. Walnut St., Independence, Mo.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

CARRIERS OF DISEASE.

"Baby Bye
Here's a fly;
Let us catch him, you and I.
There he goes—
Oh his toes—
Tickling baby's nose.
He can eat
Bread and meat,
There's a mouth between his feet.
Does the baby understand?
Then the fly shall kiss her hand.
Put a crumb
On her thumb;
Maybe he will come.
Now you see his wings of silk
Dabble in the baby's milk!
Catch him! No!
Let him go;
Never hurt an insect so."

"FLIES, A DANGER SIGNAL."

It is well to teach the children not to be cruel to the tiniest living thing; but do teach them to use the fly swatter well.

Since looking up on our lesson for this month, we have found many items of interest. As a result of facts obtained we have been frequently possessed of spells of creeps and shivers. We pass them on. Items? Creeps?—Just as you choose!

Truly, this generation is blessed in that so much of vital consequence to health and happiness has been, and is being discovered from time to time, and given the public for their observance and benefit.

"The fly is the most active carrier of disease, not of typhoid fever only, but of a summer diarrhoea of infants, tuberculosis, and many other infectious diseases. There is probably no other living creature that is responsible for one half as many deaths as this once thought innocent nuisance."

To be sure there is something wrong some where when he—the fly—puts in an appearance. On investigation, we may find some decayed vegetables—even one rotten potato, onion, or cabbage, in your cellar; a bit of some acidy dressing or fruit left forgotten in a corner in the pantry. The tiny maggots are buzzing every where in our faces, when their secret is fettered out. In this case do not be so surprised to find an occasional fly around in mid-winter. Then what of the summer!

If the contents of a corner in your home is not the breeder, see to the holes in your screens; but first be sure you have screens. Right here in Independence there are people who look after their various other luxuries—and summer in and summer out—no screens!

"FLIES BREED ALWAYS IN FILTH."

So we know where to look for that which may

be the cause of the pest,—the open, unclean garbage can, vaults and cess pools, and manure piles, etc. Chloride of lime used regularly, is universally recommended as a successful treatment to rid us of this plague.

Investigators (of our time) along lines of medical science, have acquired great knowledge of the manner of transmission of disease germs.

"Examples of brilliant success by their methods are furnished by the elimination of malaria and yellow fever from the Panama Canal zone, through destruction of the breeding places of mosquitos; the prevention of plague by destroying rats which harbor fleas that are the transmitters of the disease; the exclusion of cholera from various parts by the practice of rigid quarantine."

WEEDS.

Remember—mosquitos and fleas love a weed patch for their cosy retreat!

CONCERNING GERMS.

Doubtless the most important revelation of modern times—measured in terms of human life and human happiness—is the discovery that the major part of the ills to which flesh is heir, owe their existence solely to the presence of noxious germs."

It is only in recent years that recognition has been given this fact (first discovered by M. Pasteur a number of years ago) and that people realize just how easily germs can be carried or spread among us.

"Some of the disease germs float in the air, to be disseminated by every chance breeze. Others must be carried from person to person as definitely as grain is carried to the field by the farmer. The carrier may be infected human beings, animals or insects or such inanimate vehicles as milk or water."

These insects are generally known to be mosquitos, as a carrier of malaria, various ticks, fleas, the fly and the bed bug.

THE BED BUG.

We find the latter by scientists, is considered as a common carrier of acute epidemic disease,—measles, small pox, scarlet fever, and infantile paralysis, and diphtheria.

Nor must we overlook the extent to which the insect may effect involuntary migrations from one social stratum to another. Unwelcome as the thought may be; it is true that there is a constant distribution, and that the insect may gain access to the best regulated household in spite of every reasonable precaution, as a recent Bulletin of the U. S. Entomological Bureau has declared. Says Dr. Manning: "The physician returns from the alm house and the lawyer from the court where the bedbugs swarm, the maid takes her half day in a tenement home, the daily paper is distributed by a tenement dweller, the hand laundry often returns from a tenement district, the vacation is spent in unfumigated summer camps, and the traveller bag or trunk is a usual hiding place for cimex; men, women and children of all social classes come in close contact in railroad stations, transit lines, theatres, schools, moving picture entertainments, summer amusements, and public inns. Hence the possible invasion of every home by the retreating but ubiquitous bed bug."

All of which makes very unpleasant reading, but is preeminently important because it brings to mind a vivid picture of dangers to which every one is more or less subject, but which until very recently no one has suspected.

BOOKS AS DISEASE CARRIERS.

In the American Journal of Pharmacy a lecture by Wm. R. Reimick, delivered at the University of Pennsylvania, is published. He specifies the various insects that ruin the books of libraries; almost always large libraries, however. In our climate, we escape such experiences, usually.

But he dwells more especially on the fact that in handling books which are public property on which have been loaned to the sick, we should be very careful. The habit of dampening the fingers with saliva in turning pages, is vulgar, to say the least, and is an easy course for the transmission of disease; tuberculosis, skin diseases, especially, besides many other diseases.

He urges cleanliness with books by all librarians and readers, and frequent cleansing of hands by all. This will also avoid grease spots on the pages, which are breeding and feeding places for germs and insects.

He makes very important suggestion concerning the pest of the house fly, which often makes its way to books. At the Agricultural Experimental Station at Starks, Connecticut, in 1908, it was shown that the number of bacteria on a single fly may range from 50 to 6,600,000; an average of one and one-fourth million bacteria on each fly. Spores were found in more than 50 per cent of the fly specks. By this means typhoid and other diseases are too easily transmitted.

Moral: "Prevention is better than cure."

MISCELLANEOUS

CONVENTION NOTICES.

NORTHEAST MISSOURI.—Sunday school convention will convene at Oak Ridge school house at 2 p. m., Friday, Aug. 15th. Arrangements will be made for Sunday school work during the reunion which will be held at same place August 9-17. Special invitation is extended to all Sunday school workers.

W. B. Richards, Supt.
Vivian Chapman, Sec.

REUNION NOTICES.

SOUTHERN NEBRASKA AND FREMONT, IOWA.—Reunion will be held in the Morton Park, at Nebraska City, Nebr., August 8-17. A beautiful park, good water, and all necessary accommodations. Apostle J. A. Gillen, F. A. Smith of the Order of Patriarchs, with the missionaries of the two districts are expected to be present. There will be a dining tent on grounds, meals to be furnished at lowest possible price. Tents 10x12 with six foot walls, \$1.85; 10x14, 6 ft. wall, \$2.75; 10x19, 6 ft. wall, \$3.50. All orders for tents must be accompanied by cash and in the hands of the secretary not later than July 25th. It will greatly assist us if all coming will notify committee so all arrangements may be made. E. D. Briggs, president committee, A. C. Higgins, treasurer, Ruby C. Faunce, secretary.

WESTERN NEBRASKA.—Reunion will be held at the Pleasant View Branch near Tryon, Nebr., September 5-15. Those coming by railroad will be met at North Platte and conveyed to the grounds free. It is necessary that all orders for tents be sent as soon as possible. All expenses will be met by collection. Speakers will be provided for. All are cordially invited to attend. The free conveyances will leave North Platte at 9 o'clock on the 4th of September for reunion grounds.

Wm. F. Godfrey, Sec.
Tryon, Nebr.

LITTLE SIOUX DISTRICT.—Reunion will be held at Magnolia, Iowa, August 15-24. Tents set up: 10x12, 3 foot wall, \$2.00; 12x14, 3 ft. wall, \$2.50; 14x16, 4 ft. wall, \$3.50; 12x14, 6 ft. wall, \$4.00; 12x16, 6 ft. wall, \$4.50; 12x20, 6 ft. wall, \$7.00. Other sizes on application. Good board at the camp boarding house as low as possible. Send us your tent orders early. Straw and wood free. Cots 50 cents, springs 25 cents. Bishop R. C. Evans and wife of Toronto, Canada, Bishop E. L. Kelley, Historian Heman C. Smith, Elders J. A. Gillen, Gomer R. Wells, Alma Booker, W. A. Smith and others. Gomer R. Wells and Vida E. Smith will, with district officials, have the Sunday school, Religio and auxiliary work in charge. For further information address the secretaries,

A. M. Fyrando or Jas. D. Stuart,
Magnolia, Iowa.

NOTICE.

Those interested will please note that the appointment of Elder John R. Lentell has been changed from the New York and Philadelphia District to Gallands Grove, Iowa, District, the transfer being concurred in by the Presidency and Ministers in Charge of the fields affected.

Frederick M. Smith,
Secretary First Presidency.
Independence, Mo., July 18, 1913.

TWO DAYS' MEETINGS.

MICHIGAN.—A two days' meeting will be held at Beaver-ton, Mich., August 16, 17. Also one at Bay City, August 30, 31. Good speakers; all are invited.

Geo. W. Burt, Pres.

LONDON DISTRICT, CANADA.—In Bro. E. T. Rodwell's grove two miles east of Burgessville, a two days' meeting will be held on Saturday and Sunday, August 9, 10. Bishop R. C. Evans of Toronto, has promised to be with us, and other elders are expected. Welcome to saints and friends. All Saturday trains will be met at Burgessville on Stratford and Port Dover line of G. T. R.

J. H. Cohoe, for the Com.

ANNOUNCEMENT FROM BUREAU OF PUBLICITY.

The Bureau of Publicity desires to announce that the pamphlet entitled, "A Plea for the Golden Rule," being a review of certain portions of the book written by Reverend Bruce Kinney, called, "Mormonism, the Islam of America," will soon be ready for distribution. This is a revised reprint of three editorials appearing in the *Saints' Herald*. These editorials have been revised and cut down to bring them within the space limitations of a forty-page pamphlet. While some paragraphs have been sacrificed in the interests of brevity, two items not considered in the editorials have been taken up in the pamphlet, one of these being Mr. Kinney's statement that the ancient inhabitants of America were ignorant of the use of iron and similar metals which are mentioned in the Book of Mormon.

Readers of the pamphlet are cited to the statement of Mr. A. J. Conant A. M., member of the Saint Louis Academy of Science, and of the American Association for the Advancement of Science, who in his book, "Foot-prints of Vanished Races in the Mississippi Valley," declares, "To the question whether they possessed knowledge of working iron, the wise man will hesitate a long time before he answers in the negative."

Readers are also referred to the writings of Mr. Cyrus Thomas, for twenty-nine years connected with the Bureau of American Ethnology, Smithsonian Institution, who in his book, "American Archaeology," reports finding iron implements of undisputed antiquity in both United States and Mexico, also articles of gold, and completely spoils Mr. Kinney's theory by declaring that it must be admitted that these ancient people "had discovered the art of casting metals in molds."

The Bureau of Publicity desires to recommend that the Saints interest themselves in this pamphlet and so far as possible aid in its distribution among those who have been studying Mr. Kinney's work. Single copies may be secured for five cents, dozen lots, fifty cents. All orders should be addressed to the Herald Publishing House, Lamoni, Iowa.

BUREAU OF PUBLICITY ORGANIZED.—Recognizing a need that has existed for some time in the church, the First Presidency has taken steps to organize a Bureau of Publicity. This bureau will be managed during the conference year by John F. Garver and Elbert A. Smith. Its object will be to promote a more thorough and effectual distribution of church literature and to assist the elders when possible in securing publicity through newspapers and other periodicals. District and branch presidents will probably hear from this bureau in the near future regarding plans for special work along this line. It is not likely that the bureau can meet all the demands that may be made upon it during the coming year, or extend its work as widely as might be done with unlimited time and capital at their disposal; but it is hoped that this work will grow into something quite useful and important in the economy of the church.

CONFERENCE MINUTES.

NOVA SCOTIA DISTRICT.—The thirty-second conference convened at the tent at River Philip on the 28th and 29th of June, Elders F. J. Elbeling and H. L. Rusfield in attendance. Bro. Elbeling was elected to preside. Branches reporting: Williamsdale 13, River Philip 14, South Rawdon 16. Total 43. The secretary-treasurer reported \$35.35 received during the year towards district fund and \$9.50 expended, leaving balance on hand \$25.85. Bishop's agent reported \$45.00 on hand and titling paid in at conference made a total of \$82.20 on hand. Bro. Elbeling was chosen delegate to general conference and Leander Johnson alternate. The date of next conference was appointed at the usual time, the last Saturday and Sunday in June, 1914, place to be left to president of district. Elder Kenneth Hyatt elected president, Anna O'Brien secretary-treasurer. The meetings on Sunday were as follows: Sacramento and testimony service at 9:45 a. m., preaching at 11 by Elder Rusfield. Sunday school review conducted by Sr. Lois Johnson at 1:30 p. m. Preaching at 3 and 7:45 by Elder Elbeling to large and attentive congregations.

Lois G. Johnson, Sec.

CONVENTION MINUTES.

EASTERN IOWA.—Sunday school convention convened at Clinton, Iowa, June 13th, Elder C. G. Dykes, superintendent in charge. Eight schools reported: Clinton, Davenport, Muscatine, Fulton, Baldwin, Olewin, Oakridge and Center Junction. Some failed to report. Bro. John P. Weir was elected home class superintendent to fill vacancy. Adjourned to meet at Fulton, Iowa, one day previous to conference.

Corra E. Weir, Sec.

ADDRESSES.

Vinton M. Goodrich, 1617 Trinity St., Los Angeles, Cal.

MARRIAGES.

SMITH-FRIEND.—At Independence, Mo., July 16, 1913, Bro. James C. Smith and Irene Bessie Friend; Bro. W. H. Garrett officiating.

DIED.

SHIRK.—At Independence, Mo., July 15, 1913, of acute indigestion, Elder Daniel W. Shirk. He was born at Lincoln, Lancaster County, Penn., April 20, 1851; married Miss Otilla C. R. Diehl, at Peora, Guthrie County, Iowa, May 3, 1879; four daughters and seven sons were born to them, all of whom with the wife and mother mourn their loss. Bro. Shirk was formerly a minister for the Dunkard Church, but learning of the restored gospel, he was, after careful investigation convinced of its divinity, and was baptized at Gallands Grove, Iowa, October 1, 1884, by Elder J. S. Roth, and on the 11th of the same month was ordained an elder by Pres. Joseph Smith. He was a conscientious, faithful, Godly man, laboring faithfully to promote the kingdom of God, and has entered into his rest. Funeral from the Second Independence Church, July 16th, sermon by Elder W. H. Garrett. Interment in Mound Grove Cemetery.

CHAMBERS.—St. Jennett Chambers, daughter of Andrew and Jennet Young, was born at Stab Hill Mill Cothian, Scotland, April 24, 1839. She came to America in 1855, and was married to Thomas Murray in 1857; to them was born two children, Mary and Henry. A second marriage took place in 1866 to Francis Chambers. To them were born four sons and one daughter, Andrew, Francis, George, Matilda, and Joseph. They for a time lived in the West, then located at Muckhicknock in Mahaska Co., Iowa, where her husband and sons, Henry, Andrew, Francis and daughter Matilda preceded her in death.

St. Chambers was baptized into the Reorganization in 1893 by Elder Wm. Waterman by whom also she was confirmed, and to which covenant she remained faithful until death. She died at the home of her son, Joseph, near Given, Iowa, June 19, 1913, aged 74 years, one month and fifteen days. The funeral service was held at the home at 12 m., June 21, 1913, Elder James McKiernan in charge. Interment was in the Eddyville Cemetery by the side of her loved ones.

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Table with 2 columns: Station and Time. Includes Joplin to Kansas City, St. Louis to California Special, St. Louis to K. C. Express, etc.

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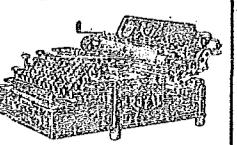
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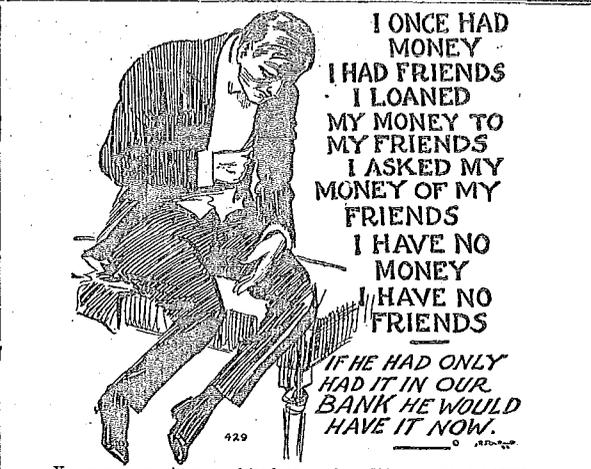
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NO. 31

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CHARLES FRY, EDITOR

W. H. DEAM, BUS. MANAGER

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EDITORIAL

INSPIRATION.

I show men things they do not see,
So oft they pass them by;
And some have found new things to love,
New splendors in the sky.

I pull the veil from Mystery,
And show her cynic's smile;
Men look a foolish look, and feel
They knew her all the while.

I give a youth the power to tell
Old lore that is like new;
The wise men wag their heads and frown,
And know his words are true.

A beggar played his violin
Where wind folk sob and sing;
I whispered to his heart, and now
He plays before the king.

The crowd saw but the parts of steel
Piled high before their eyes,
'Long to the builder's heart I came—
He saw his tower rise.

I am a guest that comes and goes,
Not lured by throne or mart;
I give to Man the loaf of Life—
Or else I break his heart.

—Ainslie's.

BY EVERY WORD.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4:4.

This was the answer made by the Son of God to a great personage who had suggested to him a substitute by which he might have life. The wisdom and might of Satan and all his hosts were arrayed against him, and no weak or half expressed truth would meet the issue and defeat the adversary. In one utterance Christ covered the whole extent of human life, expressing the broad truth that life—true life—can only be attained, and retained, through obedience to every principle revealed by God.

What a reproof for one who, through disobedience against light and knowledge, had lost forever eternal life! It stated a truth so apparent and important that Satan dared not question it, nor could he answer it.

Strange as it may seem, what Satan dared not dispute in the presence of Christ, men have presumed to question since his personal departure from this world, and some of the words which Jesus so clearly says had been given him of the Father—proceedeth from the "mouth of God"—have been relegated to the list of non-essentials in modern Christianity? Certainly God does not put into operation the forces of communication between heaven and earth and communicate non-essentials! Surely he would not call men, and send his Son, that they by suffering and sacrifice might bring forth his word, only to have it fall to the ground as non-essential! Listen to what the word of God says upon this point:

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.—Isaiah 55:10, 11.

My word shall not pass away.—Jesus.

There is life for man in the word of God—every word, and that life can never be made complete so long as any part of that word is ignored or rejected. "The words that I speak unto you, they are spirit,

and they are life. But there are some of you that believe not," is true today as when first uttered by Christ. God forever stands back of his words, and whatsoever soul makes them the rule of his action will come in contact with God, with life, and by continuance in that word, life will ultimately be made perfect.

One of the essential principles stated by Christ is "If any man will come after me, let him deny himself, and take up his cross, and follow me," but this has been discounted by men. Denying oneself the things of the world is generally believed to be proper in theory but impracticable in practice even by professed followers of Christ. To take up the cross and follow Christ, determines the integrity and loyalty of men to Christ. Leaving one part of the world that may easily be left while holding to another that claims attachment, is not bearing the cross nor following Christ. How many sing

"Jesus, I my cross have taken,
All to leave and follow thee,"

while yet holding to the world, enjoying its pleasures, or perhaps indulging in its sins! In this are not men failing to live by every word?

Again Jesus said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is, partly, or wholly rejected by nearly all professed Christians. None need to be sticklers for technicalities, but this rather than being a technicality, is the utterance of a fundamental truth, eternally true, and which "shall not return unto me void." Man's transfer from one kingdom to another, from alienation to sonship must be marked by some definite change, a change that is not wholly the result of man's sole effort, but of God's participation. There must be a birth of water which is brought about by the act of the candidate and the administrator, which when done according to God's word, receives his indorsement. There must also a birth of the Spirit administered directly from heaven, lifting the recipient into a new sphere, a new life. These two constitute what Jesus expressed as being "born again," and his subsequent statement shows that this birth was the only entrance into the kingdom of God. Why then leave out or discard any part of this? Why say that baptism is one of the non-essentials?

In the gospel there are no non-essentials. Every word of God is designed to meet some need, and so long as that need exists, so long will that word be operative. Life comes by heeding every word that proceedeth out of the mouth of God.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 11.

LAW.

Latter Day Saints believe that the gospel embodies a system of law which is referred to by the apostle Paul as "The law of the Spirit of life in Christ Jesus." (Rom. 8:2.) It covers all the principles without obedience to which full salvation cannot be attained. The "Christian" world has in a large measure lost sight of many of these principles and in consequence have failed to live up to them, and hence in latter day revelation the Lord has seen fit to restate many of the things previously given in the Bible, while other principles that receive but incidental mention in the book, have been amplified and defined more in detail, being adapted to the peculiar conditions of the times.

The fundamental principles of faith, repentance, and baptism, have been considered previously in this series, and many principles relating to daily conduct are so familiar to all that they need not be mentioned here. The extreme tendency toward materialism of this present time was provided against by the divine statement given to the men who were early called into the gospel work incident to the organization of the church in 1830: "Seek not for riches, but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be rich; behold he that hath eternal life is rich." Doctrine and Covenants 10:3. As to the manner of dispensing the gospel and its bless-

ings it is commanded: "Freely ye have received, freely give."

The law given to the church defines the manner of baptism, of ordinations, the duties and prerogatives of the various officers, the manner or administering the sacrament, and of blessing children. It states how erring members shall be dealt with, and under what conditions they may be forgiven or shall suffer the penalty of expulsion. It provides for a just and equitable system of finances not only for the carrying on of the regular work of the church in spreading the gospel, caring for the poor, the sick, and the aged,—all who may need help, but a system of just equalization in the temporal things so that there shall be no poor, and no hoarding of riches beyond what is necessary for legitimate purposes, all wealth being devoted to such uses as augment the public good, and not spent for extraxagant luxuries.

In setting forth the law of love, humility, meekness, and other attributes, warning is given against the dangers of pride, vanity, idleness, uncleanness, selfishness, and other evils. The law covers every condition and phase of life. It is indeed as defined by Blackstone "a rule of action defining what is right and prohibiting what is wrong."

The purposes for which the "law of life" was given through latter day revelation are given as, 1st, A transformation of individual life by removing all sin and developing righteousness; 2d, A reconstruction of society upon the basis of justice and equity, giving equal opportunity to all education, social and industrial life, and all that is required to make true life; 3d, Developing individual and collective service in the kingdom of God on earth by which the opportunity of becoming subject to the law and receiving its benefits might be extended to all men; 4th The preparation of a people in holiness for the appearing of Jesus Christ at his coming in glory, to whom he will come. These are stated in our own words; but they cover in a broad way the purposes of the law. There are others.

The benefits of an obedience to the law of life are partly given in the above. They come in the greater joy of a purer life, a nobler purpose, a greater service, and in the assurance of everlasting life in the kingdom of God.

This law is so extensively distributed through the Scriptures that we cannot here go further with its details.

LAW UNDER CHRISTIAN SCIENCE.

Science and Health says:

The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord,—not because it is supernatural or preferential, or because it is an infraction of divine law, but because it is the immutable law of God. p. 28.

It is here held that the "immutable law of God" is found in Christian Science. This Christian Science law sets forth that there is no reality to material things, that all is mind, spirit, and the supposed material laws, or laws involving material things, are but false beliefs to be cast out of mind rather than to be observed. It is for this reason that baptism and the sacrament are rejected except in a spiritualized nature, because they involve material things.

Spirit is supreme and governs all, having full control over everything. The false belief of material things can have no power over mind, and life is in no wise dependent upon, or affected by the elements.

If man is absolutely governed by God, or Spirit, then man is not subject to matter "neither indeed can be, and therefore man cannot suffer, neither can he infringe his Maker's spiritual law." p. 371.

Expose the error which would impose penalties for transgressions of the physical laws of health. . . having only human approval for their sanction. p. 380.

When infringing some supposed law, you say there is danger. . . we cannot suffer in reality from breaking any law except it be a moral or spiritual law. p. 380.

We should relieve our minds from the depressing thought that we have transgressed a material law, and must of necessity pay the penalty. p. 382.

Decrepitude is not a law or necessity of nature, but an illusion which may be avoided.

Under this teaching men are to ignore and set aside the physical part of their natures as all other material things for "spirit and its formations are

the only realities of Being." (p. 160.) There is no law dealing with matter, and life is only in Spirit—Mind. To us the law of Mind in Christian Science is not clearly defined as it presents no complete "rule of action" for either the individual or society, but seems to give each mind its own supremacy over itself and all things.

No rule or law is given dealing with society collectively, such as would generally, change the present customs and practices, along industrial and economical lines.

The contrast previously seen or other points in the two systems of doctrine is found here also. Organization deals partly with the material side of the divine work and in the next number on that topic it will appear that the contrast continues. There is much that might be said on this subject of law, but space forbids.

(TO BE CONTINUED.)

NOW.

J. E. VANDERWOOD.

Now is this only time we have in which I live and do,
Tomorrow's possibilities may never come to you,
'Tis now that opportunity presents itself complete,
Of gently following the prints of Jesus' bleeding feet.
It is the now, eternal now, in which we make our life,
In which to overcome the cause of mortal sin and strife;
'Tis now and only now we live—we have no time to squander,
Since now is only now to us—it may not be tomorrow.

To live today is life indeed, the now is our possessing,
Today we may be true to self—to others be a blessing,
Today we think and act and do, it is our time for giving
The very best we have in life, to make it worth the living.
The air is pregnant now with hope, oh what a blessed token,
'Tis now that love may soothe and heal, a tender heart that's broken.

Serenity and peace are now—and we may now enjoy them,
Arise and live today complete, your joys will all increase then.

'Tis now that we should be sincere, our life to live for others,
Proclaim the Fatherhood of God, and hold all men as brothers.

'Tis now that we should bless the earth, defer not till tomorrow,
We may bring peace to men—dispelling sin and sorrow.

The golden moments of our life, are now—why sleep or slumber?
'Tis now we may distribute cheer, and blessings without number.

'Tis now we may uplift and bless, encourage great and small,
'Tis now the blessed now that we should make life best of all.

INDEPENDENCE ITEMS.

Sunday was a fine day and a good sized congregation assembled to hear Bro. C. Edward Miller preach at the morning service. His theme was Service and Justice, using for a basis of his remarks 1 Sam. 30:24—"But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike." In comparing the service of God's creatures he used the simile of man and the toad, one of the highest creations and the other one of the humblest, each doing service in their sphere. Each is necessary. The toad is one of the most harmless creatures and it is also a great friend to the farmer, the horticulturist, the gardener. [We say, protect the toad. He lives on bugs and flies, and does no harm.] Incidentally Bro. Miller threw some well-earned bouquets to the choir because of the service it is rendering to the church.

The afternoon prayer meeting was characterized by instructive testimonies and talks along the line of the Saints keeping themselves unspotted from worldly pleasures, that perilous times are at hand.

In the evening Elder J. R. Lentell was the speaker. His subject was "Let this mind be in you, which was also in Christ Jesus." His effort was to show what kind of a life we must live in order to be in the same mind as was Jesus. He also portrayed the duties of members of the church to seek to build up the kingdom of God, which he explained was the church. Bro. John, now a missionary, is an Independence boy. His effort was fine.

There was an attendance of 843 at the Sunday School. The collection of the second Sunday in August is to be given to the orchestra to assist in getting new music, etc. The Senior and Teacher-training departments are to have a picnic on Saturday afternoon and evening, August 16, at Budd Park, Kansas City.

At 11 o'clock forenoon Sunday the Religio held an institute at Walnut Park, at which talks on the various lines of work were given by Bro. Bushnell, Gardner and Vernon Lee, also Sr. Nellie Brocaw, and a vocal solo by Sr. Bernice Griffiths.

Bro. Garrett was at Quindaro all day Sunday, conducting services there. On Monday Bro. Bond was called to Holden, Mo., to preach the funeral sermon of Bro. McWethy, father of F. A. McWethy, who died last week. Bro. Bond had a long acquaintance with the family of three or four generations, from his boyhood days.

In a visit to the daily vacation Bible school we met with a happy surprise. An hour, from 9:30 to 10:30, was taken up with exercises composed of short interesting talks to the children and singing beautiful songs, which Bro. LaRue their leader, and others had learned the children. The children showed enthusiasm and earnestness, with exceptionally good order. At 10:30 all marched to their various stations in different parts of the building and some in the large outdoors, where they earnestly went to work at hammock weaving, basket making and other lines of work, which was kept up for one hour. Rev. Floyd, pastor of the First

Baptist church, was present and gave an interesting talk during the exercises. He praised the work being done and wished all the other churches would fall in line. He expressed a desire that a "branch" of the children would come over to his church and show what they could do. Bro. LaRue promised that his desire would be gratified.

By word from the editor from Columbia, Mo., he expressed himself as being pleased with the ministers' meeting there. He is having many inquiries in regard to our work. He thinks the meetings will be beneficial to himself, and we have no doubt but that he will be the means of enlightening some and of doing good for the work. These meetings are to last two weeks.

The second annual chautauqua is in progress in Independence this week. This year there seems to be more vaudeville than at the last one, and not so much of the higher class of entertainment from speeches of celebrated men and women.

Senator Frank J. Cannon, of Utah will talk at the Kansas City Chautauqua Sunday evening, August 3rd, on the subject of "Poligamous Duplicity." Mr. Cannon has expressed a wish that all Latter Day Saints in this vicinity come and hear his message, and no doubt many will be interested to know how he distinguishes the Reorganized Church from the Utah Church, as well as other matters connected with Mormonism in general. The Chautauqua will be held between the northeast high school and Budd Park. Those going from Independence will transfer on Hardesty and Jackson car and then on northeast going west.

A sister Knudson in the Sanitarium during the very hot weather excited the sympathy of Sr. Anna Flower, one of our good sisters who is ever on the alert in the interest of others, who solicited from some thirty friends enough money to buy an electric fan for the afflicted sister. A very delicate operation had been performed on Sr. Knudson. A piece of her backbone was removed and a part of a bone from one of her legs was grafted in where the diseased bone was taken out, and then she was put in a plaster cast. It is reported that she is getting along nicely. The science of surgery is advancing to such an extent that some wonderful things are being accomplished in the interest of humanity.

The Reorganized church is steadily on the increase in Independence. In the two branches there are now not far from 3000 Saints, enough to wield a great influence for good when united, morally, spiritually, or politically. When the temperance question is involved in politics the influence of the Saints is felt to a marked degree.

W. H. Deam.

INDEPENDENCE, SECOND BRANCH.

Second Branch of Independence, Mo., church located at the corner of West 30th Ave. and Delaware Street. Sunday school 9:30 a. m. with an attendance of many bright and happy faces. Preaching at 11 a'clock a. m. by Bro. Bishop Bullard. His principal theme was faith. I am unable to say more than that his effort was good, and appreciated by all who heard him, having been called away by previous arrangements. I am not able to make full report.

Prayer meeting at 2:30 p. m. and a glorious time was had so it is reported; the gifts were manifested, tongues and interpretations. All went home greatly strengthened.

Preaching at 8 o'clock p. m. by Bro. E. T. Arwell, and a very strong effort was made to establish the fact that the angel, John the Baptist, visited Joseph Smith, and restored the keys of the Kingdom, the authority to preach and administer the ordinances, and that his coming was predicted back in Malachi, and in the Acts, and in fact in many places, which he read in support of his arguments. He held the closest attention of his hearers throughout his effort, and I think all were edified, and well repaid for the sacrifice made in sitting in the heat, without a complaint.

Wednesday evening at 8 o'clock p. m. will be the regular prayer meeting. Thursday evening the regular ice cream social will be held at the corner Hayward and Cottage Aves., to raise funds for a heating plant for the South Side church house.

The teachers and priests are after the slothful, which is no more than should be expected, though none are very far in the rear so far, being well cared for.

W. S. L.

SAN FRANCISCO AND OAKLAND.

Elder Oscar Ensley has located at Brown's Valley, California, fifteen miles from Marysville, and is trying to effect an opening for gospel work. He has done some preaching with varied interest. One of our missionaries will go to his help ere long. Also we just learned of Bro. George F. Albertson locating at Gridley, from Michigan, and he too is making an effort for an opening for gospel work. There is a colony of over 600 members of the Utah church at that point. Gridley is twenty-six miles from Chico where lives Elder Hommes who may keep Bro. Albertson until a missionary can come.

Bro. J. D. Stead and S. M. Reiste are located at Lodi with the district tent. Lodi is twelve miles from Stockton and a new field. The tent work in Stockton was quite satisfactory, so writes Bro. Stead.

Bro. Cornelius, who recently came from Australia with his family, located in Stockton where he invested in a quarter interest in a laundry, and recently the plant burned with its contents, resulting in a sad loss to Bro. Cornelius, having no insurance. Stockton is beset by incendiaryism.

Bishop C. A. Parkin spent Sunday at Monterey in gospel work.

The city pulpit was ably filled Sunday by Bro. George S. Lincoln in the morning and Bro. J. A. Saxe, the pastor, at night. The young people held a spiritual prayer service at eight o'clock in the morning. Elder G. J. Waller preached the morning sermon in Oakland to a good house, and in the evening the pastor occupied, the attendance still being good. The Religio is in a very prosperous condition. The Sunday school also is moving along. The city auxiliaries are also forging ahead—the Religio under the guiding hand of Sr. Nellie DeSalvers, recently elected president.

Bro. F. M. Sheehy is in Sacramento and Stockton look-

ing after the work. He contemplates attending the Southern California reunion and returning for ours at Irvington, Aug. 15th to 24th. Will you be there also?—Send orders.—Don't forget certificates.

J. M. Terry.

1202 14th St., Oakland Calif., July 24.

CHICAGO, FIRST BRANCH.

The extreme hot weather brought the children out in goodly numbers Sunday, but many of the older ones were elsewhere. Elder David Dowker gave a splendid talk in the morning, while one of small stature occupied the evening hour. Bro. Dreyer of Milwaukee, Bro. DeTray and Bro. Shaw of Independence, Sr. Brown and Ustick, formerly of Kansas City, were among the welcome visitors.

Bro. Frank F. Whipper spent the day at Des Moines assisting Elders F. G. Pitt and J. A. Bronson. Frank is a staunch Book of Mormon man and with his stereoscopic slides, 300 in all, produces the effect that causes reasonable men to think. Our branch priesthood were all busy Friday evening visiting the flock.

If all the branches in the Southern Wisconsin and Northern Illinois Districts do as well as First Chicago we will have quite a gathering at Bolvidere, August 22nd to 31st. We have booked eleven orders for tents.

The first born of our branch priest, Bro. C. B. Hartshorn, was baptized at the morning service. I am rejoicing in the opportunities that I enjoy in the Lord's work.

James F. Kier.

4530 W. Van Buren St.

[Presume the "one of small stature" was the correspondent.—W. H. D.]

THE ROUND TABLE

Rev. 22:1 says, "the leaves of the tree were for the healing of the nations." When is this to be, as I thought there were to be no sickness or pain after death?

The statement refers to the redeemed earth and the healing is probably from infirmities of spirit, not applying to the redeemed who walk in the city, but provided for "the nations," whoever they may be. These may be of a lesser glory who are to receive the ministrations of the celestial kingdom. See D. C. 76:7.

Will little children who die be resurrected as children to grow up in the millenium, or as full grown persons?

We know of no Scripture which answers this question, and any attempt upon our part to do so would be merely speculative, we do not know.

Will there be marriages during the millenium, and will children be born during that time?

Christ plainly states that "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven," Matt. 22:30, and this rule applies to all resurrected beings. But Isa. 65:23; 11:6-9; D. C. 45:10, show that children will be born in the millenium. The righteous dead will be raised, and the living saints who are worthy will be changed, both becoming immortal, but the children of the righteous, it seems, will continue on in mortality not meeting the change until after maturity. These will probably marry and multiply, all growing up "without sin unto salvation," and by the time they become old they will be changed. This seems to be true of some remnants who are left of the nations after the final destruction of the wicked. Scattered individuals will be left like the remaining olives on the tree after it is shaken, (Isa. 24:1-15.) and these will multiply and form the nations whom Satan will go out to deceive at the end of the thousand years, and during the little season.

Does the authority of the apostleship to ordain and set in order all the other officers of the church include the authority to make choice of those who are to be ordained?

Not necessarily. The right of selection of patriarchs (D. C. 104:17) is placed in the apostleship, and that of ordaining men where no organization exists, and possibly in some other cases; but most of the officers in local or general organizations are chosen by the body subject to divine call. The right of selecting men to the office of seventy is placed in the seven presidents of seventy.

CORRESPONDENCE

EAST ST. LOUIS, Ill., July 23.

Editor Ensign:—Inclosed you will find a copy of *The Evening Sun*, announcing the Latter Day Saints winners of the first prize in a contest of churches, lodges and individuals, in this city for a \$650 Nelson Player Piano or a \$750 Baby Grand Piano. The branch is elated over the victory. The writer being very pessimistic in the start, must confess that the honors belong to others—Charlie Carl 11 years, and Olive Carl 9 years old nominated the Latter Day Saints. Charlie worked about a month with little or no help. Then Frances Carl, his mother, Willis Carl his father, and Elsie M. Barracough took up the work. These four took in over 350,000 votes by getting paid up subscriptions to the *Evening Sun*. There were a few other saints who offered some highly appreciated assistance; Sr. Richard Avery, Sr. Sarah Dickens, Anna Coyby, Flora Smith, Ruby Graham and Alice Dickens. I have often said every child has its influence, and every act or effort its effect. But

little did I think that there was a possibility of getting any one of the five pianos with a branch of 170 saints in a city of 80,000, and then to carry off first prize with a lead of over 120,000 votes. We marvel at the results of the children's faith. We feel that it is also a tribute to the standing of the saints of the city. Among those who contributed to our list through Sr. Barraclough's solicitation were the Mayor, the Recorder and a number of the principal business men of the city. Bro. and Sr. W. F. Carl also solicited the best business men of the city, men with whom we are acquainted and doing business.

Now to the condition of our branch. Things are moving along very nice generally. We have a live and wide awake set of officers; Louis L. Joerdn, James Scott, H. W. Brunkhorst and Chas. E. Smith, respectively. The little boy of Mr. and Sr. Coonce, Aaron Bernard, of Tunnell Hill, Ill., was blessed Sunday, July 13th, by the writer and W. C. Carl.

Since writing last we have been highly favored by the visits of Elders J. W. Rushton, Carmichael, Dowker, Sparling and Hale W. Smith. The latter stayed over a week during which time we enjoyed the privilege of his services. A dream of his childhood, was literally fulfilled in our presence. When sixteen years of age, sixteen years ago, he dreamed that Geo. W. Vandel (then a boy at school) introduced him to an audience as the speaker of the hour. Bro. Vandel now an elder, was in charge when Bro. Hale came, and introduced him to the saints, fulfilling the dream. Another testimony he bore, before going on a mission to the west, after prayer his father (our esteemed Prophet) warned him of danger ahead and admonished him to heed the impressions of the Spirit. Before reaching his destination he was impressed to get off the train, which he did. The train was wrecked, and a number killed in the car which he occupied.

We enjoy the visits of our passing brethren.

In bonds.

G. K. Barraclough.

3038 Forest Place.

WICHITA Kans., June 26.

Editor Ensign—As it has been over a year since anything has been written from these parts to your valuable paper, and believing that some would like to hear how the work is going on here will say; the undersigned last June 1912, took a chart and with the help of Bro. and Sr. J. N. Madden now in Pittsburg, and a few other faithful saints, went out upon the streets and started to sound the good news. And surely it must have been good news, for after we were there a night or two we could see many of the same faces there drinking in the word of God and desiring more. We had an attendance of from 50 to 150 people every night.

You could hear the people say, "Now that is what I like to hear." "That man preaches the Bible," but a few others said, "Not so, they are Mormons," and other remarks. (The old, old story, you know,—does any good thing come out of Nazareth?) We had several arguments and we feel that we came out safe as ninety per cent of the people were with us.

We were on the street a week when Bro. J. Arthur Davis, and R. F. Slye came and helped us for a week. Then they left and the writer continued for two weeks longer. Then after a week's rest Bro. Slye returned and we took up the work for three more weeks. The result was Bro. Slye baptized a sister now in Iowa and later I baptized Bro. Samuel Moss, who heard Bro. Pender (now deceased) preach seventeen years ago up in the northern part of the state. Since then I was called to Iuka and baptized two faithful people now living in Okla., Bro. and Sr. Chance, and three others shortly after, here in the city.

While last Sunday we had the pleasure of baptizing the oldest son of Bro. and Sr. McDivitt, our worthy deacon, and Bro. Charles and Sr. Minnie Truman, all of which the branch can feel proud of. The last two belonged to the Baptist church. Bro. Truman was blessed when a baby, his father being a member of the church and died when he (Charles) was nine years old. They lived near Lannon, Iowa.

Last December the writer preached seventeen sermons at the shops where he and Bro. Truman labor together, and it was the first sermon by a Latter Day Saint minister the brother had heard since a boy. This shows how much more all Latter Day Saints should have their children blessed, and not put it off.

Monday the 23rd, we put up the district tent in the north part of town and the people are coming and most all are blessed with our message. But if we do not get help we will not be able to keep the interest going. But we will do all we can and trust the Lord to bring in the harvest.

Will close for fear I will take up too much space, and become wearysome.

In gospel bonds,

E. L. Barraclough.

SHOALS, Ind., July 18.

Dear Ensign—It will be two weeks tomorrow since the writer returned to his field of labor, having been absent for three months on account of sickness. Am glad to be able to say that I am well and enjoying my work again. The last six weeks of his sickness the writer spent at the Independence Sanitarium, and truly was made to feel that God is with his people there, and is blessing them. In their prayer-meetings at the Sanitarium they often enjoy the gift of prophecy and the Lord speaks words of comfort and cheer to the sick and afflicted, and many receive the blessing of being healed. The writer feels grateful to the kind Father for the few weeks spent at the Sanitarium, as he was not only relieved of the affliction while there, but was greatly blessed spiritually, and the Lord was very near unto him during the sickness, feels that he was there for a purpose, for a schooling, and hopes to profit thereby. My desire is to make use of every lesson I learn and profit by every experience I pass through.

My next stop in the field was Littles, Indiana, where the writer has preached several times in the last two years, and baptized some last summer, but on account of sickness and being a busy time, did not have much of an interest this

time, so only preached a few nights. Also preached one night at Oatsville. Was then called to Bickwell to administer to a Sister Lemen, and left her much improved. I then came to this place and started meetings on last Sunday, and have been having a good interest. Am holding the meetings in Solomon Shoaf's yard, which we have sealed, and we have quite a large crowd out most every night. This Bro. Shoaf has just moved here lately from Petersburg. He heard me and also others preach at Littles, Indiana, in the last two years and so had sent for me to come and baptize him, which was attended to on last Sunday. Bro. Shoaf is a very promising young man; he no bad habits.

The Christian people are greatly stirred up and their pastor, Mr. G. Halleck Rowe, is looking for a "Rowe" and may get it. He had a long article in the *News* on "Mormonism" the next Sunday night. He said, "I will give an expose on the rottenness of Mormonism." We will be there Elder Rowe.

We do not to stir up contention, but do want to defend the "Truth." Wishing all the blessings of our kind Father in heaven upon all.

As ever in bonds,

Jacob G. Halb.

PLATTSMOUTH, Nebr., July 24.

Editor Ensign—There are many reasons why we should be grateful to God for his goodness and mercy, for there is so much good comes from his bounteous hand. True the summer has been hot and dry here in the Southern Nebraska District, yet the farmers are blessed with an abundant crop of first class wheat which they are able to put on the market in the very best condition. Corn is suffering some because of the extended drought, and if rain does not come soon some fields of corn will yield but little, though there are some fields of corn that appear to be in first class condition notwithstanding the dry weather. I never saw corn at this season of the year look better than it did in Iowa when I was at home the first of the present month. They had a good rain there since any fell in these parts.

Since coming into this district I have labored at Nebraska City, South Auburn, Lincoln, Wilber and Plattsmouth, and have found the saints very kind indeed. They have kindly supplied my needs and have shown every kindness that a traveling minister could reasonably expect, and the writer appreciates their goodness and thanks them for their kindness.

The saints at Lincoln are at a great disadvantage owing to the fact that they have no church in which to hold their services, and are under the necessity of hiring a hall, which can only be occupied at stated times, which makes it next to impossible to hold a series of meetings; and if it were possible to hold a series of services the expense would be too great for the few saints residing there. However, they are making a commendable effort to keep the truth before the people. While at Lincoln, June the 8th, Elder J. G. Munsell baptized seven into the church, and the writer had charge of the services and assisted in the confirmation services.

The late district conference that was held at Lincoln from the 18th to the 20th including the Sunday school and Religio conventions were quite good, all things being considered. During these meetings the saints served dinners and suppers in a room at the back or rear of the hall, which made it very convenient and pleasant for conference visitors, and the social features of these meetings, or rather the social times had by the saints during the intermissions were indeed very pleasant and profitable to all.

The few saints at South Auburn did well in their efforts to attend services, and care for the minister, and their kindness is remembered and appreciated.

I was treated more loyally since being in the mission field than I was while at Nebraska City and Wilber, and the saints were very attentive to the preached word at both places. "It is good to be a saint in latter days."

Of course I was a stranger when I came into the district the 12th of last May, but that soon wears off when one labors among the saints, for we all have on the same uniform, robes of righteousness. At least we all accept the same Christ, believe the same gospel, and are all members of the body of Christ, and we are one in faith and practice to a large degree, though we may not all see eye to eye on every point as yet. However, we are laboring to attain that development, and feel that we must succeed in the Lord's time, if we heed his counsels.

I called at Elmwood the 21st, and found a few saints, and was royally entertained, though it was thought that conditions at present were not favorable for holding services, and the writer's sojourn was of necessity short, though we are thinking of going back later in the season.

I called to this place the 22nd, and am holding cottage services at the home of Bro. Jesse Baldwin, and am enjoying the hospitality of his excellent family.

In bonds,

Charles E. Butterworth.

TRAYER, Mo., July 21.

Dear Ensign—I have been engaged in the gospel field since the first of May. In my laboring among the saints of Southern Missouri I find many who are willing to do all they can to assist the work, and to help me from one place to another. I think my labor among them has helped to build them up in the work. I have been an instrument in the hands of the Lord in bringing some into the kingdom. I have made some new openings in this field where some have been waiting to hear the old Jerusalem gospel for more than two years. I have made some good friends. Have made three new openings this month, and have more new calls. I preached last Sunday at a new place and had just dismissed the meeting and gotten outside of the church when I was asked to preach them another sermon. I rested about fifteen minutes and then preached in a grove for about one hour and a half, having the best of attention. So the good work goes on. I have left quite a few near the kingdom.

I would like to hear from all of the missionaries in the Southern Missouri District, also branch presidents.

Your brother in gospel bonds,

Elder J. F. Cunningham.

MACHIAS, Maine, July 18.

Dear Ensign—I left my home in Independence, Mo., June 24th, stopping in Chicago over Sunday, the 29th; spoke for them three times and conferred two that Elder Henry Kier had baptized. The good Spirit was present with us all day. I stayed in Boston a couple of days and by boat I went to Rockland, Maine, visiting saints two days, and then to Vinal Haven and preached three times on Sunday, July 6th, ministered the sacrament and listened to some faithful testimonies. Leaving there I went to Bar Harbor, the great summer resort. I spoke three times there with excellent liberty, found the few saints there alive in the work. I arrived here the 11th, and on Sunday, the 13th, we met with the dear saints. The house was very well filled with interested listeners. I am billed for tonight, making three sermons this week. I will be here over Sunday, and expect to visit Jonesport, the Beals, and Head Harbor Islands. Several told me they would obey the gospel. I am feeling well and hopeful.

Elder J. C. Foss.

GLEANINGS FROM OUR CORRESPONDENTS.

Walter W. Smith, Philadelphia, Pa., July 23.—Gospel work moves along nicely. Two vacation schools, Saints' Church average 331 last week. Beacon Light Chapel average 199. Good interest. Baptized ten last week and more near the water. Had fine visit from Bro. U. W. Greene, Sunday. Best wishes for the *ENSIGN*.

Alma J. Shell, Pensacola, Fla., in a business letter says he has located there and expresses a desire that if there are any Saints living near there that they will call and see him. He orders epistles and says that he finds that by having one of these little leaflets in his pocket it is much easier to defend the faith.

J. H. Poe, writing from Seligman, Mo., says he would be pleased if some elder would come down there on the "Roaring River" and preach for them, that the *ENSIGN* contains all the preaching he hears, and that the Reorganized Church is not known there. He lives on R. F. D. 4.

E. B. Hull, Brooklyn, N. Y., July 26.—We are trying to reach the honest in heart in this section through the children. Last month we instituted a service for children, in which objects are used to illustrate moral and religious truths. Many of the grown-ups are interested and attend the children's service. We have hope for future developments.

Nannie Myers, Claudell, N. M.—I ask the prayers of the saints that I may be faithful to the end, and that God may give me more of his Spirit to guide me in the way of right that I may have a better understanding and have strength to bear all the persecutions. I am the only saint here and there is much opposition. What I would do without the church papers I do not know. O how I have prayed to God that my husband might see the light.

Mrs. Emma Basquin, Masonville, Iowa.—The church papers are all the preaching I have and they are of great comfort to me. I am still trying to live the best I can, and thank God for the many blessings I have received. I know this gospel is true. I am letting my neighbors read the church papers and I pray God that some may see the light.

"LET GO."

"Hold fast," that splendid motto, has many battles won, When linked with noble purpose to earn the world's "well done";

But one of equal import for all shrewd men to know Is when to quit and have the grit to then and there "Let Go!"

Have you lost your coigne of vantage, have you slipped into a rut,

Its no disgrace to change your base before the wires are cut; It bespeaks the wily general to outwit a stubborn foe— Don't stand your ground when you have found 'twill pay you to let go.

Are all your business dealings based upon the Golden Rule, Or do you hold its precepts up to keepest ridicule?

You'll surely never prosper with a life built on that plan; Let go what can not help you and cling to that which can.

Have you formed some hurtful habit? is it wrecking your good health?

Do you feel its coils are tightening as it robs you of life's wealth?

Its demands will grow much stronger, till at last it will unman.

Let go what can not help you and cling to that which can.

Do suave and boom companions encompass you about Who sneer and jeer each time they hear a word that is devout?

Then heed this timely warning, and, in spite of clique or clan,

Let go what can not help you and cling to that which can.

From coarse and vulgar language do you zealously refrain, Or do you give an evil tongue a loose, unbridled reign?

Reverse the boon of human speech—God's special gift to man—

Let go what can not help you and cling to that which can.

Dr. W. A. Blackwell.

"He that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts."

SERMONS AND ARTICLES

SIGNS OF THE TIMES.

BY ELDER W. R. SMITH.

In Matthew 24:3, we have three questions asked the Master by his disciples: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

It is evident to my mind that the Master had been teaching them in regard to these things or they would never have asked those questions.

We notice that he had not only taught them of his second coming and the end of the world, but also of the destruction of the temple, city, and the chosen people of God. And if his statements concerning the destruction of the temple, city, and people were literally fulfilled we may expect his statements concerning his second coming and the end of the world to be literally fulfilled also.

When the Master looked down upon that wonderful city and saw what they must evidently suffer for their wickedness, he said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."—Matt. 23:37,38.

Again he says:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24.

"There shall not be left here one stone upon another, that shall not be thrown down."—Matt. 24:2.

The above prophecies were directed to the downfall of Israel and the destruction of the city and temple, which the Jews thought would be a matter of impossibility. Nevertheless it came true just the same. Jesus said, "And now I have told you before it came to pass, that, when it is come to pass, ye might believe."—John 14:29. Jesus told us what would come to pass, and now history comes along and tells us that the very things which he said would come, did come to pass. That Titus the Roman general led his army against Jerusalem and after battering down the walls marched his army into the city where many had fallen by famine, and destroyed many with the sword, and many were taken captive and scattered among the different nations of the earth becoming a hiss and a by word throughout the world.

When Titus had done all this, which seems would have satisfied anyone, yet he vengeance was not satisfied, so he ordered the temple to be literally demolished.

Now it is easy for the religious world to believe the above, but when we talk of Christ's second coming and the end of the world, they scoff at the idea, fulfilling the statement of the Apostle Peter when he said:

"Knowing this first, that there shall come in the last days scoffers walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3:3,4.

Thus in their blind zeal to condemn this work, they go right ahead fulfilling the prophecies recorded against them. Blinded by the priestcrafts of men, not able to see the signs that surround them on every hand.

Let us notice some of the signs which Jesus said would take place before his second coming and the end of the world. He said: "Take heed that no man deceive you."—Matt. 24:4. Take heed—look around you from every view point, see the condition of the religious world. "For many shall come in my name, saying, I am Christ; and shall deceive many."—Matt. 24:5. What! deceive the people when they come in his name? How could it be possible?

The Master came from the courts of glory to do the will of his Father, and he said:

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."—John 7:16,17.

The same thought is expressed in John 12:49,50, also John 14:1. When Jesus came he held a commission, a commandment from his Father to teach to the people, and he said, "And I know that his commandment is life everlasting."—John 12:50. He sent his disciples out to teach the same doctrine, with the same commission, the same commandment to the people, that through obedience to this doctrine they might have life everlasting, declaring that,

"If ye keep my commandments, ye shall abide in my

love; even as I have kept my Father's commandments, and abide in his love."—John 15:10.

Again he said:

"He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."—John 13:20.

Christ did abide in the love of his Father by keeping his commandments. We may abide in his love by keeping his commandments, and if we fail to keep his commandments we will be like the Pharisees and lawyers who rejected the counsel of God against themselves (Luke 7:30); we shall stand condemned. Christ did not reject the counsel of God but obeyed it. (Matt. 3:13-17). Then when he sent his disciples out to teach the people he said:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved and he that believeth not shall be damned, and these signs shall follow them that believe."—Mark 16:15-18.

Peter said on the day of Pentecost, to those enquiring souls:

"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."—Acts 2:38.

Teaching the same doctrine which Christ taught. No deception then,—but abiding in the doctrine of Christ. Paul said to the Hebrew saints, that the principles of the doctrine are, faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment.—Heb. 6:1,2.

Now the same writer said to the Galatian saints:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. 1:8,11,12.

So, for anyone to come and teach contrary to the doctrine taught by Christ and the apostles, and get people to believe that it would save them in the kingdom of God, would be deceiving the people, and Christ said such would be the case. That many would come in his name and deceive the people before the end of time. He said:

"Howbeit in vain do they worship me, teaching for doctrine the commandments of men. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."—Mark 7:9.

The same thought is expressed by the Savior in Matthew 15:7-9. In this way they deceive the people, come, claiming that Christ has called them to preach the gospel, then instead of preaching the gospel, they lay aside the commandments of God and teach their own traditions, the commandments of men.

The teaching of the Master harmonizes so nicely with the teaching of Paul to Timothy when in speaking of the last days he said:

"This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Timothy 3:1-5.

Let us notice a few points in the above to show that we are living in the very time as spoken of by Paul.

"Perilous times shall come." Are we living in perilous times? Look around you, take up your daily papers and read of the calamities on every hand. Surely no one should be so blind but what they can see the condition of, not only the religious world, but the social and political as well. The conditions are terrible; no one knows what to do to better them.

Are there any who seem to care for no one but themselves? "Lovers of themselves?" Are there any boasters and proud? Look around you and see. If there are it is evident that we are living in the last days, just before the end of time.

"Disobedient to parents." Is not that true? Sometimes when preaching upon this subject I ask the people, "Are the children of today as obedient as they were forty years ago?" And invariably the old people of the congregation will begin to shake their heads. That is evidence that they know the conditions have attained that Paul spoke of.

"Without natural affection." Oh! the condition of the world today and especially the United States! Professor Charles Ellwood in a lecture on the divorce evil to the students of sociology of the University of Missouri as reported in the *Kansas City Star*, April 25th, said that the number of divorces granted in the United States in 1905 were, sixty-eight thousand, an average of one divorce for every twelve marriages. In France the rate is one divorce in every thirty marriages. In Germany one divorce in every forty-four marriages. In Switzerland, one divorce to every twenty-two marriages.

In England, one divorce to every four hundred marriages.

The state of Washington has the highest rate in the United States, one divorce to each five marriages; Oregon and Montana, one to every five and a half marriages; Texas, Arkansas, Kansas, and Missouri, one to every eight marriages; Kansas City, one divorce to each four marriages; San Francisco, one divorce to each three marriages.

Surely Paul was looking at our day when he said, "Without natural affection."

"Lovers of pleasure more than lovers of God." We find that that condition exists today. We go into a community, get out an appointment for preaching and probably a half dozen or a dozen will greet us; but let a little slight of hand show come along and advertise for a show and the house will be filled till there will not be standing room. Seeking for the pleasures of the world.

"Having a form of godliness, but denying the power thereof." That applies directly to those deceivers whom Christ said would come, teach the people that God has sent them to preach his gospel and then deny the gifts and blessings which Christ said should follow them that believe, and which Paul said was given to every man.

So we cannot fail to see who the deceivers are, something about one thousand different denominations and no two preaching the same. It might be possible that all are wrong, but it is impossible for all to be right.

"Wars and rumors of wars." Christ said this would be one of the signs of his second coming and the end of the world. Was there ever a time in the annals of history in which there were more wars and rumors of wars than there are at the present time? Surely these are no uncertain sounds.

"Famines, pestilences, and earthquakes in divers places." These are to be more prevalent as we draw nearer the end of time. I can remember when a failure in crops was scarcely known. When men planted their corn in the spring, they could figure pretty closely what they would gather in in the fall. And when they sowed their wheat in the fall they could figure closely the amount they would gather into the granary. But not so today, there are failures on every hand. Let us notice a few statistics about famines.

"In 1867 and 1878 England and France suffered terribly from famine; Germany, Eastern Prussia, Algiers and Russia were in a similar condition, at one time fully 100,000 Arabs perished, Persia has been nearly annihilated by famine and pestilence, 400 Indians perished from hunger in Quebec, November, 1893. India was visited by famine in 1865 which took away fully 1,000,000, and in 1868 1,500,000 starved. It was visited again 1876, . . . and in 1877 500,000 more perished; not less than 2,000,000 died from famine in 1878."—Voice of Warning.

In November, 1911, 8,000,000 in Russia were suffering from famine. Christ said there would be famine before the end of time; and surely there has been since the ushering in of the gospel in this dispensation.

Now about earthquakes.

"Since 1860 earthquakes have been more frequent, widespread and terrible; thundering more common and frightful; lightnings more fearful, terrific and disastrous; and tempests, tornadoes, cyclones and whirlwinds have been more prevalent and destructive than ever known before in the same length of time. These facts are beyond successful contradiction."—Ibid.

"In October, 1864, in India the waves of the sea were driven inland by a cyclone, and many thousand lives lost and many million dollars worth of property was destroyed."—Ibid.

"On October 31, 1876, in the same region [India] a cyclone drove the waters of the sea over some of the most populous districts, destroying two hundred and fifteen thousand human lives, with an immense amount of property. In 1867 at the Island of St. Thomas, the waves rose sixty or seventy feet higher than common, and heaved themselves beyond their bounds, carrying upon their crest a United States war steamer, and leaving it high and dry on land. In 1868 at the Sandwich Islands, the waves rose fifty or sixty feet higher than was their wont, and heaved themselves beyond their bounds, washing away a number of little coast towns, destroying life and property. In August of the same year, occurred the great tidal wave, which beat along the Pacific Coast from the bay of San Francisco on the north, to Cape Horn on the south. At the bay of Valparaiso, and other contiguous seaports, the waves rose fifty to seventy feet higher than usual, tearing the shipping loose from its anchorage in many places, and bearing the larger vessels in upon dry land, destroying a great many lives and millions of dollars worth of property, and up to the present time, tidal waves, with the sea heaving, its waters beyond their bounds, are frequent and appalling."—Ibid.

"We mention in particular the tidal waves at St. Thomas and the neighboring islands, which were full fifty feet in height. . . . Those who witnessed these waves say that the Ocean's roar was exceedingly frightful."—*New York Tribune*, Nov. 12, 1868.

The above quotations are in fulfillment of the statement of the Lord in Luke 21:25, where he says,

"The sea and the waves roaring." Also in Doctrine and Covenants 1:4, where he says:

"Wherefore I the Lord knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world.

"And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, leaving themselves beyond their bounds."—D. C. 85:25.

Surely what Christ said would come to pass, history says has come to pass. Who can doubt it?

Surely we are living in the latter days, just before his second coming and the end of the world.

Jesus says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14. What gospel? The one that he and the apostles were then preaching; and we believe that after the great apostasy as pointed out in the Scriptures of divine truth, that that same old Jerusalem gospel was brought back to earth by the hand of an angel as spoken of in Revelation 14:6,7. The Savior says, "Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh."—Matt. 24:44.

Now we will not set the day nor the hour, no, not even the year; for we understand that no man is to know that time, not even the angels in heaven. But while we will not know the exact time, we will understand the signs of the time if we will only study and improve the opportunity given to us.

May God help each one to see that the time is short; the end is nigh at hand when Christ will be revealed from heaven with his mighty angels. And when he comes in his glory, and sits upon the throne of his glory, may we have so wrought and overcome that we may sit with him in his throne and reign with him during the thousand years' reign here upon this earth, and then enter in through the gate into the city and ever be with him.

121 S. Fuller St., Independence, Mo.

ON THE TRAINING OF CHILDREN.

MINNIE WARNOCK.

There has been so much written on this subject, such varying ideas and methods set forth, that the seekers after the better way are ofttime confused.

Whether to follow the teachings of modern specialists, or whether to be guided by ones own wit, wisdom or family traditions, or again whether to seek the divine instruction that has come down from old, is the great question which confronts the parents of today. Latter Day Saints are zealous seekers after the old paths. Where gospel principles are concerned, they will not tolerate the human hand print.

"It is written," is the slogan of their warfare. Now in this great and important work of child training, why should they not exercise the same care in searching for divine wisdom and guidance?

SUBMISSION AND OBEDIENCE.

There runs like a golden thread through all the Scriptural references concerning children, the one thought, the great desideratum, that they should be kept in a state of complete submission and obedience, and this condition to be established in their earliest childhood by the help of the rod. There is no other way indicated.

THE ROD OF CORRECTION.

The rod is defined as meaning a sprout, a shoot, a twig or several of them bound together; something that would smart or sting, but not injure the body.

Some people (God only knows how many) have interpreted it as meaning anything that was loose and near at hand when their blood was up, and thus by their cruelty have brought into disrepute the effective yet harmless, the Scriptural and God-ordained, instrument of correction, the rod.

PARENTS AND CHILDREN OF THE LAST DAYS.

The Scriptures show plainly that parents would be remiss in their duties, they would let their children grow up in stubbornness. From Isaiah we quote these sayings:

"And babes shall rule over them."

"The child shall behave himself proudly against the ancient."

"And as for my people, children are their oppressors."

Paulspeaks of them as "disobedient to parents" and "lovers of pleasure more than lovers of God."

Now the inevitable question arises:—How do Latter Day Saints' children measure up?

In 1831, the Lord said, "And their children are also growing up in wickedness." Two years later he rebuked four of the leading men of the church because they had not taught their children "light and truth" and had not set their houses in order. We quote as follows; "And see that they are more diligent and concerned at home, and pray always or they shall be removed out of their place." "What I say unto one I say unto all." In sec. 28, par. 13, speaking of the condition of children as to sin, the Lord says, "For it is given unto them even as I will according to mine own pleasure, that great things may be required at the hands of their fathers."

This shows that the Lord requires the moral and spiritual training of the child to be done by the fathers, and presumably the mothers at home. The very earliest preparation is necessary to keep him in a humble and receptive state of mind, that the later planting of gospel truths may be effectual. He should be guarded against the insidious growth of stubbornness. It takes so little to check it at the start. Many children are spoiled during the first two or three years of their lives. As babes they are fondled and petted and used as playthings, thus developing their egotism and exaggerating their self-importance. Many parents with emotional, excitable natures, allow their affectionate-doting to run riot to the detriment of their offspring. Babies are patted and bounced and trotted and tossed. Their tender nerves and ears are assailed by what is to them a noisy gibberish. Their little faces and lips too often kissed by those far too unclean and unwholesome for such pure contact. Doubtless many a helpless innocent has been "loved to death."

The pitiful wail of a nervous baby should pierce the heart of its parents or caretakers with a message like this; "I am so tender and helpless. Handle me carefully and only when necessary. Give me pure air, cleanliness, proper nourishment, room, quiet, and a chance to develop normally. Do not talk to me until I invite conversation." Most parents need to cultivate self-restraint. Parental love should be like deep, pure, flowing water, free from all foam or frothiness.

When parents awake from their day-dreams and find their faultless babe has grown into a spoiled wilful child, they feel helpless before the situation.

They discover that it is no small matter to run counter to his will. It is a very disagreeable and disturbing affair, ofttimes to the neighbors as well as themselves, so they decide not to cross him very much, but to be very patient and wait for him to outgrow his willfulness. "He is too young now; when he gets older and can understand better he will be all right." Under this delusion they settle down to a long and hopeless wait.

They look to the Sunday school for help, and are willing for it to take up the work of their child's moral and spiritual training. Thus another burden is laid on the Sunday school and church, to teach the untaught, to rule the unruly, to control the rebellious, to entertain the restless and discontented, and all with very limited time and opportunity. This expenditure of vital energy on the part of the church's self-sacrificing workers is made necessary, almost wholly so, by the weakness, carelessness, ignorance, or neglect of parents in not teaching their children meekness and obedience. They would have found in the following sayings

HELPFUL INSTRUCTION.

"He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." Prov. 13:24.

"Chasten thy son while there is hope and let not thy soul spare for his crying." Prov. 19:18.

"Withhold not correction from thy child; for if thou beatest him with the rod, he shall not die." Prov. 23:13.

"Thou shalt beat him with the rod, and shalt deliver his soul from hell." Prov. 23:14.

"The rod of reproof giveth wisdom, but a child left to himself bringeth his mother to shame." Prov. 14:15.

"Correct thy son and he shall give thee rest; yea he shall give delight to thy soul." Prov. 29:17.

"He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end." Ecclesiastes (Apocrypha) 30:1.

"He that chasteneth his son shall have joy of him among his acquaintance." Ecc. 30:2.

"He that maketh too much of his son shall bind up his wounds; and his bowels shall be troubled at every cry." Ecc. 30:17.

"An horse not broken becometh headstrong, and a child left to himself will be willful." Ecc. 30:8.

"Cocker thy child and he shall make thee afraid; play with him and he will bring thee to heaviness." Ecc. 30:9.

"Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end." Ecc. 30:10.

"Give him no liberties in his youth and wink not at his follies." Ecc. 30:11.

"Bow down his neck while he is young, and beat him on the sides while he is a child lest he wax stubborn, and be disobedient unto thee and so bring sorrow unto thine heart." Ecc. 30:12.

"Chastise thy son and hold him to labor, lest his lewd behavior be an offence unto thee." Ecc. 30:13.

ANCIENT ISRAEL'S WAY.

The Israelites were not permitted to cover up the sins of their stubborn and rebellious children, and let them run at large corrupting the moral and manners of other children. If after they had chastened them and they were still rebellious and would not hearken, they were brought before the elders of their city. And the elders proceeded to do that which made all Israel take notice and fear. Of course such drastic measures could not be enforced in this age, nevertheless modern Israel should be just as anxious and concerned in putting away evil from their midst.

Parents should enlist the interest, sympathy, and influence of God-ordained priests and teachers in their serious difficulties with the older children, not stopping till every avenue of the church which offered assistance had been traversed. If all this should prove ineffectual, then the juvenile court holds out the helping hand. In this way parents of evilly disposed children do all in their power to reclaim them and at the same time safeguard their neighbor's children against possible contamination from such source. A new version of the great commandment might be given as follows: "Thou shalt love thy neighbor's children as thine own."

Some parents seem never to miss an opportunity to scold, threaten, or browbeat their children. A perfect harangue of abuse often accompanies the chastisement. This either arouses the combativeness of the child or breaks down his self-respect. A calm statement, or a few words of explanation would be a better prelude to the chastening, leaving the lecture, if one is necessary, to a later and more favorable time. Too much talk is confusing. Action speaks louder than words to the child mind.

A BEAUTIFUL SIGHT.

When the army of children are gathered together at Sunday school, on children's day and other special occasions, one is greatly impressed with the beautiful sight. One also marvels at the generalship of the superintendent and his associate workers in holding them in good order. It takes tactful, watchful, resourceful, experienced and energetic workers to accomplish this feat. Veteran Sunday school workers can show the scars of many a battle.

THE IDEAL SUNDAY SCHOOL.

The Sabbath is the rallying day for the young and old at the house of the Lord. Could all the blessed throng of children come as lambs, lambs of the fold in every deed; meek, obedient, easily entreated, rejoicing in light and truth, filled with the Spirit, what a place of joy and peace the Sunday school would be; to what heights of glory it would soon attain. And then at the children's prayer meetings, what an out-pouring of blessings there would be.

The presiding officers would not have to plead in vain for them to arise and praise God.

Surely this is not too high an ideal for saints of the Most High!

This condition must obtain sooner or later, Why not sooner?

Church and Sunday school workers though able and willing to lead the army on to victory, cannot move faster than the parents make it possible for them to move.

So let us gird on our armor a little tighter, forget our past failures and sorrows, and with renewed courage and zeal, work for the redemption of our children, our children's children and our neighbor's children.

"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 to your souls.—Jeremiah 16:16.

THE WORK OF THE BISHOP'S OFFICE.

BY ELDER M. H. SIEGFRIED, COUNSELOR TO BISHOP BULLARD OF THE INDEPENDENCE STAKE.

This statement is addressed more particularly to those who are not acquainted with the workings of the office than to those who are accustomed to being in the bishop's office and knowing what is done and the lines of work attempted.

According to the provisions of the law as contained in the book of Doctrine and Covenants, the bishopric, to be complete, should consist of a bishop, and two counselors chosen from among the elders or high priests.

TEACH THE LAW.

One of the first duties of the Bishopric is to see that the people are left without excuse as to an understanding of their duties as touching the law pertaining to temporalities. That is, they should teach the law of tithing, consecration, surplus, free-will offerings, etc. This must be done before much else can be done; for what the bishopric may do thereafter, depends very largely on the freedom with which the people comply with the law.

It may be well to say that the opportunity for teaching the law does not alone depend upon the privileges of the pulpit. In fact, the private conversation, both in the office and in the homes of the individuals, is a very successful way to educate the people. Many people daily neglect to do what they have been taught, not willfully, but neglectfully. They should educate and train their own consciences to be wide awake to the duties imposed by the law. In other words, people must learn to reverence God's holy law.

ACCOUNTING-REPORTING.

It is fair to say that the people who contribute funds for the church work as outlined in the standard books of the church, have a just right to know that the money thus contributed is spent in the proper way and not diverted into foreign channels or an unjust distribution made of it. In order that they may be given this knowledge, a just and true account must be kept and should be open for examination at all times.

It is required of us here (Independence Stake) to report fully to the first stake conference held following January 1, when our annual report is made to the presiding bishop from whom it goes to the Herald for publication. In this report all items of receipt and expenditure are given. To make a report requires that a set of books be kept, especially adapted to this work.

MISSIONARIES FAMILIES.

Of necessity and of right, the families of those who are in the missionary field, should be cared for by the church. These missionaries, after stating to the Quorum of Twelve, about what they think they will need for the support of their families, monthly, during the year, have a just right to expect that it shall be forthcoming and somewhere near monthly as agreed upon. Of course, if the people who should support the treasury do not sense the necessity of complying with the law, it may be that these families will not be supplied as they should. But here is the work of the bishopric which has the supplying of these families. They should see that the funds given into their hands for this and other lawful purposes, are conserved for those purposes and it should not be lost sight of in the press of other matters.

A list of these families is furnished the local Bishops by the presiding bishop shortly after each general conference, and it then becomes the duty of these local bishops, to do their full duty in seeing that these families do not go in want for that for which they have been engaged by the church.

THE POOR

Aside from supplying the needs of the missionaries' families, there are many who come to the office for assistance or aid. It very often becomes the duty of the bishopric to decide who are and who are not worthy poor, for there are some unworthy poor as well as some unworthy rich. It is a solemn fact that the interests of the church as well as the well-being of the individuals must be looked after. And it is not only folly to promiscuously dispense charity, but it is absolutely an injustice to give to the unworthy from the tithes and offerings often paid by those sacrificing the comforts of life. While it is no pleasant task, it becomes necessary to stand between righteousness and unrighteousness and decide which is which. The bishopric must, therefore, be judges, standing between the church, as a church, and the individuals who come claiming aid. However, it is the object of the church through this department, to feed the poor, clothe the widows, and house the orphans.

This is a fundamental object for which the church is laboring.

COURTS.

Aside from deciding matters pertaining to worthiness as to receiving from the coffers of the church the Bishopric forms a court to try cases coming before them in their territory, arising from the misconduct of members of the church. These cases are brought before them with the view of getting at the right and wrong of the matter, justly; and of protecting the church from the stigma of evil doing by members of the church, and of also protecting the individual against any danger of hasty prosecution by members or officers of the church. This is no pleasant task and it is much worse when life-long friends and members of the church come to disagree over some petty affair and call for a court of the church to settle that which they should have been willing and anxious to have settled themselves.

ADVICE-WRITING

Many saints are writing and coming here, since this is one of the gathering places for Zion. The advice given to the saints from time to time, as well as the instruction to "have all things prepared before hand," gives rise to the necessity for some one to attend to giving advice and counseling with them ere they come. All do not ask counsel before they come. This the stake bishopric endeavor to do, assisting men in finding employment, telling them of the conditions and opportunities for work along their particular line so far as they are acquainted,—helping them to rent houses, if they want to rent' purchase if they desire to purchase, secure a loan if they have to have one. In fact, our object is to give advice concerning the general conditions which surround saints who "come to Zion," so they may know what to expect when they get here. This department might be made a wonderfully fruitful department of our work, and we trust it may be by a thorough, systematic organization, conducted in the interests of those who need help in finding employment. (This is not intended to make any one feel dependent upon this department; not to lead, but to assist.)

FINANCIAL STATEMENTS-INVENTORIES.

In connection with the judgeship of the bishopric the filing of the inventory cannot be overlooked. Each member of the church resident in the stake is expected to file an inventory ("lay all things before the bishop") with the bishopric; and then the party filing and the bishop shall decide as to the amount of tithing or consecration which may be paid to the church, and in case of a disagreement the matter shall be laid before the high council. A true inventory will contain a record of all assets and liabilities at the time it is filed, for without this it will be impossible to ascertain the amount of tithing, etc, due the church. The taking and keeping of these inventories requires considerable work, limited only by the number who diligently comply with the law. After the inventory has been filed, to properly keep the matter before the office, an annual statement should be made, which adds to the work of the office, about which this paper is written.

STUDY.

It should not be forgotten that men to do their work any where near up to the standard, should not be burdened with office details all the time; but they should have time to study that they may become more useful to the office and more efficient servants of the people and the church. They must study. They must not only be acquainted with the laws and ordinances of the church, but they must be diligent in the study of ways and means for the carrying out of the law. This is an important part of their work, too often neglected. No one can be a successful servant in this line of work who does not study, and who is not diligent. The office (the building in which the work is done) should be a place of work and service, and not a place for persons to visit and occupy the time of those who are there, simply because they are too polite to invite the visitor who stays too long to leave. They are there to do the work of the office, and if their time is taken with visiting, how can the work be done, and how can they devise ways of doing more work, and better? This is a day when men are needed who will work and labor, as well as pray and sacrifice.

"THE DIGNITY OF HOME."

One night I awoke and this is what was being said to me: "Preside over your plain simple home, gracefully and well. Make no excuses, or slighting

remarks. Those who do not like it, let them keep their distance."

What a revelation indeed this was to me! I had never looked at my home in that light before, but had often said we had no home, it couldn't be called a home, just a place to stay, and invariably made excuses to visitors or callers feeling keenly the lack of those things I thought were required to constitute a home, and have even made slighting remarks about our condition; this more to our immediate family, though. When the Lord in such a kind, gentle, and delicate way, showed me my mistakes, and called this "Place to stay" "your plain simple home."

Oh! how I realize as never before that the grace and dignity, that should surround and prevail over each home, be it ever so humble, is far superior and far more adorning than all the fine furniture and clothing one could possess. Both are nice, desirable, and good, if possessed in wisdom, and not in haughty, arrogant pride, which is not the definition of grace or dignity. Grace and dignity, in our homes, I think, means the proper respect and reverence for this divine institution, each other, and the Lord. If one must be lacking let it be the luxuries rather than the grace and dignity that should surround each home.

Rosa Francis.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

RESOLVED THAT THE PRESENT DAY MANNER OF DRESS IS IMMORAL IN ITS EFFECTS UPON HUMANITY.

Synopsis of a debate before the Independence Home and Child Welfare department.

THE AFFIRMATIVE.

"It seems that this is a form of degeneracy that woman has entered into; that she must seek to impress her individuality upon the world through her clothes. Time was, when the feminine charms of woman were her intellect, her manners, her refinement. Now, it seems that it has turned into a bold display of physical charms,—that which is not meant for the eyes of men.

"The resolution is a large one because it involves the motives of women, and who shall be the judge? Who shall say the motives of women are to attract attention to her physical charms? None of us would like to do that, but we know that no women of true refinement is ever seen in the present extreme styles of dress. Therefore when we see women that are naturally the morals are called into question, and oftentimes undoubtedly, they are called into question because of the improper dress of innocent women.

"Our morals influence our dress, and the higher our standard, the more particular will we be as to our manner of dress.

"We are living in an age of sensuality. If we knew of a man who had a tendency to strong drink, we would not parade him up and down before a saloon to reform him, neither should we put temptation in his face by our manner of dress, where he must come in contact with women every day, hundreds and thousands of them, as he passes up and down the street; constantly that temptation is before him. Is it proper for women to do that? Do we have the thought in mind that we are our brother's keeper? Will we become tempters?

"Women hold largely the moral standard of the nation in their own hands, and as far as being members of the church, we should make an effort that our dress, our manner, should conform to that which we believe will be pleasing to our Master. Speaking of dress, one Book of Mormon writer says, "They were neat and comely," and it seems that that covers the ground and with all the graciousness of woman's nature, that should be the attractiveness of woman, that we should not look to the carnal and study so much of the physical being as we should that of mind and manner."

These extremes of dress are the outgrowth of immoral thought. They are fashioned in Paris for women of "the underworld." Many innocent women and girls copy these styles, but they also must be subject to the consequences—unfavorable comment in private or in public, even to insults; (And our mothers have always taught us that a lady would seldom, at least, be made the subject of insult) When girls

dress and not modestly and seek their associates accordingly,—they will not attract discourtesies.

"There is a great tendency on the part of young girls today, to follow unthinkingly, just what they see. Again, there isn't any young girl who does not feel somewhat left out at times, because she sees other people attracting attention. All of us have been girls and we know well enough that we have passed through that period. There is a tendency to be like them, in order that we may share favors as they do. Of course if a girl is very carefully brought up, her mother may tell her from the beginning, just what this means, but if not, that girl is very likely to copy just what she sees; she wants the favors and there is where the danger lies. And there is where our girls innocently, so often go down. Not our girls as a church, but girls of today. We ought to seriously consider this and we ought to teach our children that the people who attract the most attention are not always the kind of people to copy.

"It is true that some men seem to find it a great struggle to keep themselves straight under certain conditions. We have not much sympathy for them, but since it seems to be the truth, and as long as these things exist, then we ought to be very careful about what we do."

"The morality of our country is largely in the hands of women; what effects women effects man, and the higher her standard of morals, the higher is the standard of morals of men, while woman is called the weaker vessel, yet she does influence morality to a great extent."

THE NEGATIVE.

Because of the diseased minds of men and their false education—passions have been aroused; lust has grown rampant. Statistics prove that there is more morality among the heathen than among us, a civilized people. They are true to their companions and have not their eyes always full of lust,—this thing that is condemned in both the Book of Mormon and Doctrine and Covenants. And until we get at the root of the thing, we will never in the world wipe it out.

"We must bear in mind that our ideas of right and wrong, of morality and immorality and of proper and improper are largely influenced by that which we can see as customary. Years ago in the days of our grandmothers, the styles were just as tight as they are now, close fitting, the necks as low, the sleeves as short, but immorality was not as prevalent as it is today. When the styles came in those days, they came to stay awhile,—a year or two, or possibly three or with no limit; but today what is in style this spring is out of style this fall, or nearly so; so that we have something new for us all the time to attract our attention and to arouse our curiosity, always something new."

Surely the "lax home conditions" are responsible for these things. "Modesty is not taught in the homes of today like it used to be." "Our girls today do things innocently and unconsciously that girls years ago would not think of doing."

"Today our children are sent away from home for almost every bit of instruction. True, we have places outside of our homes where instruction possibly can be given better than we can do it in our homes; still that does not relieve the mothers of their duty. A mother should be as near her child as possible, so that there would be that feeling—"Mother knows what is proper, mother knows what is right; ask mother and she can tell you; she knows how to do that and the other thing, instead of taking some one else's word for every thing.

"Today, girls to a large extent never think of asking their mothers how their clothes should be made, because possibly mother is a little old style to their notion. Now if girls were trained so that their mothers never became old styles to their ideas, perhaps the mothers would have a little more influence in the selection of clothes than they do have.

"These tight fitting skirts have only been worn about two or three years possibly, and if we could read statistics we would not find that immorality has grown in larger proportions within the last three years, say, than it has in the last number of years. So we must come to the conclusion that dress is more an outgrowth of immoral thought than that immoral thought is the outgrowth of dress. If the women of today would select styles that are becoming to their figures, much of this criticism would be alleviated. Just because some one else wears them, others think they can, when it may be altogether out of question.

"The women of today can select certain good features from the styles of today—not the extreme styles—and be well dressed, probably better dressed than they would have been a few years ago. The skirts do not have to have yards and yards of material in them, they do not need to be skin tight; merely hung loosely without being full.

Then we have the loose arm holes now that are certainly very comfortable, and in glancing through the fashion sheets, these exceedingly low necks are not displayed there; you see just the comfortable round necks that are not to be criticized in anyone."

But remember this, that in dressing your children—you place on them little dresses, very low in the neck, very short in the skirt, and almost no sleeves, containing the same styles as they grow up and up; and then when older they want to continue using these cool, comfortable easy made dresses,—they cause all this trouble.

When men's minds become normal, the lust in their eyes will decrease, for "out of the abundance of the heart the mouth speaketh." The exchange of immoral, vulgar stories between parents, or men, or women, will not help the situation, but may be considered one serious cause of the difficulty. The extreme dress of today is but the outgrowth of immoral thought; the human form is not immoral.

NOTICE.

To those who have been expecting to see more concerning the Prayer Union, published in our column—we wish to say that it has been arranged that all Prayer Union matter shall appear in the Mother's Home column of the *Saint's Herald*, where it has space every week. Sr. Eleanor Walcott Kearney, Clinton, Missouri, has the Prayer Union in charge, and will be pleased to answer all questions concerning it.

MISCELLANEOUS

CONFERENCE NOTICES.

WESTERN MAINE DISTRICT.—Conference will convene August 30, 1913, at Little Deer Isle, Maine. We want to see as large an attendance as possible. An enjoyable time is anticipated. For information address me at Stonington, Me. F. J. Ebeling, Dist. Pres.

Williamsdale, N. S., July 21.

REUNION NOTICES.

EASTERN COLORADO.—Reunion will be held in George Bullard's grove, eight miles southeast of Wray, Colorado, commencing August 27th and closing with the Eastern Colorado District conference which convenes Sept. 6th. Free transportation from Wray to grounds. See D. N. Danielson at meat market, when you get to Wray. Free pasturage for horses for those who come with teams. Free straw on grounds for campers. Board responsible for those who can not board themselves. Missionaries cared for. Those wishing to rent tents notify committee by August 10th. Tents 10x12 will rent for \$2.00.

A. E. Tabor, Sec. Com.

KIRTLAND, PITTSBURG AND OHIO REUNION.—New Philadelphia, Ohio, where the reunion is to be held, can be reached as under:

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In the past some inconvenience has been encountered because of the failure of trunks to arrive promptly. They should be sent ahead one or two days to allow for what are sometimes serious delays. This is important.

L. F. R. Curry,

For Transportation Com.

DES MOINES DISTRICT.—Reunion will convene at Rhodes, Iowa, August 15th to 24th. Orders for tents must be in the hands of the undersigned not later than August 9th, as tents and equipment must be shipped on the 10th. Prices as follows: Tents 10x12, \$2.00; 12x14, \$2.50; 14x16, \$4.00. If tents are to be erected by the committee 25 cents extra will be charged. Canvas cots 35 cents; wire, single 45 cents; double, 60 cents; mattresses, single, 35 cents; double, 45 cents; pillows, 15 cents; chairs 12 cents; tables, 40 cents; pillow slips 5 cents; comforts 30 cents; gasoline stoves, 2 burner, 70 cents. The above prices include freight both ways. Address all orders to

E. O. Clark.

2500 Logan Ave., Des Moines, Iowa.

APPOINTMENT OF BISHOP'S AGENT OF THE EASTERN MAINE DISTRICT.

The Saints and friends of the Eastern Maine District of the Reorganized Church of Jesus Christ of Latter Day Saints:

Please take notice that upon the removal of Bro. J. A. Koehler from the district and action of the district conference of the Eastern Maine District recommending for bishop's agent Mr. Newman M. Wilson of Jonesport, Maine, that Bro. Wilson has been duly appointed bishop's agent in and for said district.

We take pleasure in presenting the name of Bro. Wilson for the work of agent in the Eastern Maine District and hope that the Saints and friends throughout the district may earnestly assist him in his work. Also special thanks of the Bishopric is tendered to Bro. Cushman who has been acting as the agent since the departure from the district of Bro. J. A. Koehler, and the Bishopric is also pleased to be able to tender its thanks to Bro. Koehler for his good work while in the district. For the help received from each of these parties we trust the Lord may bless and help each one so they may be better able to overcome.

Trusting that from the earnest efforts of each member and friend of the district to help along Bro. Wilson in his financial work, great good may accrue to the Lord's work in spreading the truth among the people of the district, I am in behalf of the Bishopric,

Very truly and respectfully,

E. L. Kelley,
Presiding Bishop.

Independence, Mo., July 25, 1913.

NOTICE TO SAINTS OF SPRING RIVER, CENTRAL AND EASTERN OKLAHOMA DISTRICTS.

To the Saints of the Spring River, Central and Eastern Oklahoma Districts:—

I desire to call attention to the very important matter,— "The Call" of the Presiding Bishopric as set forth in the *Herald and Ensign* of July 9th, relating to the securing of funds for the purpose of meeting the urgent demands of the indebtedness of the church now upon us, also to solicit your hasty and hearty co-operation, thus giving the greatly needed relief to this arm of our work and service.

This is a small matter if we will lay hold of it with commendable faith, zeal, and courage, and are long moneys that have gone out to interest account, will be going to the families of our missionaries, who often have been compelled to patiently wait and the father and husband in the field to wonder and hesitate.

Let us move forward, though for the present moment it may seem a sacrifice, but are we not living in a day of sacrifice?

The amounts to be raised by the above named districts are as follows:—Spring River, \$2400.00; Central Oklahoma, \$850.00; Eastern Oklahoma, \$800.00, and the amount should not seem burdensome, although there are children and doubtless some others who will not be able to assist, therefore let your donations be liberal so that the amount apportioned may be reached early.

All who can and will assist should pay in your donations to your branch agent, who will receipts you as special donation; however, when not convenient, remittance can be made direct to me, stating "Special donation." All agents in remitting be careful to give full name of donor and purpose for which donation is made. Should any desire to assist and cannot do so until September or October let me have your name and amount, but trust that all who can possibly do so, will send in their money at once.

Your Brother and co-laborer.

Ellis Short,

Bishop of above named districts.

TWO DAYS' MEETINGS.

There will be a two days' meeting at California, Mich., August 9th and 10th, and at Sparta, Mich., August 23d and 24th. Bro. G. A. Smith and C. F. Ellis expect to be in attendance. A good representation of saints is desired. Come for a spiritual feast.

W. P. Buckley, Dist. Sec.

NOTICE TO HIGH PRIESTS.

To the High Priests, Greeting:—This is to give official notice that in the near future we expect to mail to each member of the quorum a copy of our 1913 High Priest Annual to the last known address; should it fail to reach you within a reasonable time after this notice shall appear, please write for a copy, furnishing your present address, and another copy will be mailed to you.

Your fellow servant,

Rob't M. Elvin, Sec.

Lamoni, Iowa, July 28, 1913.

NOTICE TO SAINTS OF SPOKANE DISTRICT.

To the Saints of the Spokane District, Greeting:—Without the burden of quoting Scripture to convert Saints to the need of the Lord's work, we will state frankly that we are in need of money to supply the elders' families who are laboring under conference appointment. The burden of the missionaries is sufficient without having to worry about their family's support; the hungry must be fed, they can't wait, so we ask you to send in the Lord's portion so the needy can be supplied. Never mind the close times; this is a day of doing things and the Lord can turn and overturn our good. Let us remember a tenth is the Lord's and he has waited most too long on some of us for a more convenient time. The Lord has recently said, the time will come when his servants of the bishopric, local and general, will not need to beg the members to fulfill their duty, but their time will be occupied in caring for that which shall be willingly and readily brought into the treasury of his house. Saints let us hasten this time by works before it is too late on our part.

Your co-laborer,

W. W. Fordham.

S. 238 Haven St., Spokane, Wash., July 26, 1913.

CONFERENCE MINUTES.

FLORIDA DISTRICT.—Conference met at Santa Rosa Church, near Berrydale, Fla., July 12, 1913, C. J. Clark and F. M. Slover presiding. E. F. McCall and W. M. Hawkins secretaries. Ministry reporting: Elders, Sven Swenson, C. J. Clark, W. S. McPherson, W. M. Hawkins, B. L. Jernigan, W. A. West. Priests: John H. Johnson, James Barnes, E. N. McCall. Teacher, J. G. Dixon. Branches: Coldwater 98, Santa Rosa 84, Fairview 24, Alafara 161.

A motion deferred from last conference recommending John H. Johnson and James Cooper for ordination to office of elder, was taken up and their ordinations provided for, which was attended to at the Sunday morning prayer service. Bishop's agent reported on land last report \$155.53; receipts since \$102.50; total \$258.03; paid out \$150.00; balance on hand \$108.03. This report and books were audited by a committee consisting of W. A. West, O. O. Simmons and J. D. McArthur and reported correct. Treasurer reported on hand \$3.00. It was provided that blanks be printed specially for the ministry to use in reporting to the district conference. Reunion minutes were read and adopted. Officers elected as follows: C. J. Clark, president; S. D. Allen, vice president; E. N. McCall, secretary; Ruby McCall, treasurer; Bessie West, librarian; and W. A. West recommended for historian.

The Open Head Branch was declared disorganized. Preaching by Elders Sven Swenson, F. M. Slover and A. E. Warr. Adjournment was had to meet at the Alafara Church at Dixonville, Ala., October 11, 1913, at 10:30 a. m.

E. M. McCall, Sec.

CONVENTION MINUTES.

FLORIDA DISTRICT.—Sunday school association met in convention at Santa Rosa Church near Berrydale, Fla., July 11, 1913. Schools reporting: Alafara, Santa Rosa, Coldwater, Fairview and Sunlight. Convention adjourned to meet at 2:30 p. m., October 10, 1913, as Dixonville, Ala.

J. S. McCall, Sec.

NORTH DAKOTA DISTRICT.—Sunday school convention met at Fargo, N. D., June 24, 1913, with the reunion. Meeting opened with assistant superintendent, J. C. Page, in charge. Officers reported. Motion carried that \$5.00 be allotted to the library commission in the interest of the district library work. The following officers were elected: Thomas Leitch, superintendent; J. C. Page, assistant superintendent; Emilie McLeod, secretary; Sarah Stowell, treasurer; E. E. Weddle, home department superintendent; Laura Freie, member of library board. Convention adjourned to meet at the same place and day as the next district conference.

Emilie McLeod, Sec.

DIED.

HATFIELD.—Vinita Gertrude, daughter of Bro. E. T. and Sr. Amanda Hatfield was born June 15, 1911, at Ft. Scott, Kans.; died July 20, 1913, at Kansas City, Kansas. Funeral service conducted by Elder M. H. Bond. Interment at Mt. Hope Cemetery.

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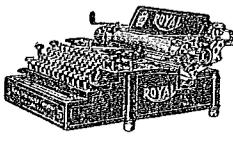
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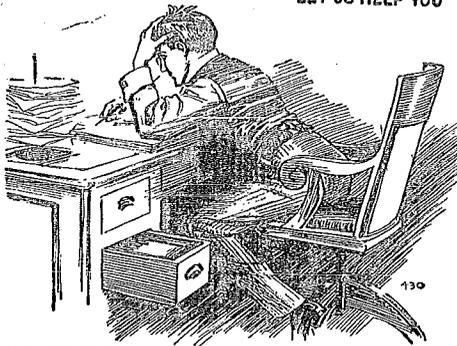
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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 7, 1913

NO. 32

ZION'S ENSIGN

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CHARLES FREY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

THE GOOD GROUND.

The central thought of the parable of the sower deals with the character of the soil upon which the seed falls. In the interpretation of this parable as given by Christ in Matthew 13:18-23 the seed is made to represent the "word of the kingdom," and the several kinds of ground represent the several conditions of character of men to whose ears the words come. The inanimate earth may not be itself responsible for its condition whether stony or otherwise, but what of the human heart? Is its possessor responsible for its condition, and if so, to what extent?

On one occasion the Lord upbraided the apostles for their unbelief and hardness of heart; they had not believed others of the saints who had testified that the Lord had risen. The offering of evidence which safely establishes a truth obligates the hearer to believe, and should he refuse to do so, he is sinning against himself, against light and truth, and against God; in other words he is hardening his heart, for a rejection of the truth once, renders the hearer less susceptible to its reception on a later occasion.

On another occasion when Christ was instructing his disciples, they utterly failed to understand the import of his words. He warned them against the leaven of the Pharisees, and they thought he was reproving them for not having brought bread to eat. But Jesus said: "why reason ye, because ye have no bread? perceive ye not yet neither understand? have ye your heart yet hardened? having eyes see ye not? and having ears hear ye not? . . . How is it that ye do not understand?"

A lack of faith, or possibly a lack of full obedience, hindered their perception; they could not understand; the word did not accomplish its purpose because the ground of their hearts was not in perfect condition.

From these instances it is apparent that man is not only able, but is required by the Lord to determine the attitude and nature of his heart, and to keep it in that condition that it will be prepared to receive any truth that may come to it, and so appropriate it for a still greater development.

It is a principle of agronomy that if the soil is to produce matured and full yield harvest it must have within it the essential elements by which the vegetation grows. Poor soil may not even sprout the seeds, or should it do so, would not be able to feed them to maturity. There must be rich elements upon which the seeds and plants may feed. The growth and final harvest is dependent upon the richness of the soil.

So the nurturing and developing of the seeds of divine truth in men's lives is dependent upon the richness of their lives. Loyalty to right and truth enriches them. Rejecting these principles and walking in in evil's ways impoverishes the soil in which God seeks to plant his truth. The ground is too hard for the seed to penetrate.

The Lord through Zechariah told Israel how they might prepare their hearts to receive and nourish his truth: "Execute true judgment, and show mercy and compassions every man to his brother. And oppress not the widow, nor the fatherless, the stranger, nor the poor, and let none of you imagine evil against his brother in your heart." But by refusing to do these things they

"stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit." (Zech. 7.)

Cornelius, whose life was full of good deeds, alms and prayers, was a recipient of divine truth, and it was evidently on account of the worthiness of his life that God chose him to be the first-fruits of the Gentiles. A life of righteousness brings one into closer harmony with the divine nature regardless of what his profession may be, and quickens his power of perceiving truth and right.

The gospel scarcely found lodgement within the Jewish national life. The record of the Jews had been one of perversity; they observed traditional forms while working iniquity; they appeared to be good while within they were full of corruption, and they were in no condition to receive the truth. Not many individuals did the Lord find who were "without guile."

As the sowing of seed upon the ground tests or proves the character of the soil, so the sowing of the gospel seed tests and proves the character of men. So also as a wise handling of the soil in the growing of crops will enrich it, so the growth of divine truth in one's life will bring enrichment of character. Israel's character was impoverished and little opportunity was offered for the development of the kingdom which Christ planted in their midst and hence a more fruitful soil was sought for among the Gentiles.

The sowing of the gospel seed today tests the character of men's hearts. People who have disregarded the plea of the distressed, and have maintained injustice, or have wrought evil designs against their fellow men, and conspired to their undoing, have rendered their hearts and minds less susceptible to the principles of mercy, justice, and brotherly love, and it is not strange that the divine message fails to reach such.

The doing of righteousness and justice opens the gates of the soul to the light and truth of God. "He that receiveth light, to him shall be given more light; and that light groweth brighter and brighter until the perfect day," is the promise of the Lord, and it is also said that "he that receiveth not the light, from him shall be taken even the light which he has received." This is a natural law. The eye that is never opened to the sunlight will not develop the power to see, or the eye that has seen, should it for long time be removed from the light, may lose that power.

A fruitful soil for the plantings of the divine hand is only established and maintained by receiving and doing the things of truth and right. The extent of the harvest is unlimited.

SHALL HE FIND FAITH ON THE EARTH?

According to Professor Preserved Smith who writes in *Hibbert Journal*, liberal scholars generally recognize that considerable portions of the gospels, (Matthew, Mark, Luke and John) are unhistoric. One author holds that the fourth gospel is a purely speculative work. Since Strauss it has been the fashion to disregard the miracles. Very many scholars also reject the stories of the infancy of Christ. In like manner the professor argues that the account of the incarnation, death, and resurrection of Jesus is a myth brought into the Christian teachings by the Apostle Paul, and states that this is a growing opinion among scholars.

The trend of the times seems to be more and more away from Christ and the simple vital facts of his life and death. While the historical books of the New Testament are not written with the same care that an experienced historian of modern times would write, yet we find in them a simple, straightforward relation of what may safely be accepted as facts, given by simple-minded men. To reject these simple facts is to reject the testimony of the whole Bible, for the entire Old Testament with its sacrifices, symbolic ceremonies, and prophecies, point to the coming of the Son of God in the flesh, his death and resurrection by which is to be brought about the resurrection of all men.

Latter Day Saints are doubly confirmed in their belief of these things through an acceptance of the

historical record of the Book of Mormon which so directly confirms the New Testament account of Christ's death and resurrection. While they have historical support in that book, the history of both is further confirmed by the statements of revelation which have come to the church of Jesus Christ in modern times.

The latter books, we know, are not accepted by the world generally, especially by that class of learned men who do not accept the teachings of the New Testament, but since there is perfect agreement between them and the Bible upon every vital point, and both tend to maintain the integrity and truthfulness of the Bible, there is at least one good reason for accepting them.

The professor urges that the several writers of the New Testament were influenced by the teachings of Paul, who, coming into the church later, brought in those peculiar claims of Christ's crucifixion and resurrection, and he makes considerable argument to show his position plausible. But no such criticism can be brought against the Book of Mormon writers who wrote upon the western continent, giving historical evidence of Christ's crucifixion and resurrection. Free from every form of old world influence they wrote their own story in their own way, as simply perhaps as the Palestinian writers but none the less direct and positive. "The Lord hath not left himself without witness."

HIGHEST POINT.

Three French balloonists recently attained a height of nearly 33,000 feet, or over six miles. Extreme cold was found and the air was so rarified that only by the use of an oxygen breathing apparatus was life sustained. The highest point previously reached was 28,200 feet in 1878 when three men went up in a balloon, two of whom died from suffocation due to lack of oxygen before reaching earth again three hours later. The third was resuscitated. How many are sacrificing and striving for the highest point in character? No danger of suffocating up there.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 12.
ORGANIZATION.

The Reorganized Church has an extensive organization based upon the revelations given to the church in conjunction with the Bible. More than an outline statement cannot be given here, but it will be sufficient to show the general form and nature of the organization.

The church was organized April 6, 1830, but it must be understood that this organization was not complete, consisting as it did of only six members. But prior to this date the revelation directing the organization had made provision for apostles and other officers which could not have been had at the original organization, but must be added from time to time as the growth of numbers, and the qualifications of men, with other circumstances, might render practicable and necessary.

It is true that some of the officers were not provided for until subsequently to the organization, but in each instance provision was made by revelation before the need for such officer became pressing, and before the wisdom of man would have thought of them.

As to personnel the organization consists of (1) A first presidency composed of three men, one of whom having been designated of God, and elected by the church, presides over it, and is also sustained as a prophet; the two others also designated by revelation and approved by the church, acting as his personal supporters or counselors, the three forming the presiding quorum of the church. The important affairs are dealt with by this presidency as a quorum, each member having equal power as to voice and vote.

(2) The twelve apostles are appointed by revelation and approved by the church, and form a quorum having specific duties, the quorum as a whole having equal authority and power as the

(Continued on page 6)

INDEPENDENCE ITEMS.

Sunday forenoon Bishop Richard Bullard was the speaker. His remarks were embodied in an appeal to the Saints in behalf of the financial affairs of the church. It was not in the nature of a "whipping," but was kindly spoken, and was embraced in sound and logical reasoning and no doubt will be fruitful of good results. He read from the last revelation that part regarding financial affairs wherein the Saints are admonished to avoid unnecessary expenditures for houses of worship or places of entertainment, and both in public and private carry out the principle of sacrifice and repression of unnecessary wants, the principal object being that the church indebtedness might be liquidated, or that part of it that is most necessary. The speaker stated that the proportion due from the Independence Branch on the general church debt necessary to raise now is approximately \$2600, or an average of a little over one dollar apiece. There are many who can pay little or nothing, so each one should pay according to their ability. At the close of Bro. Bullard's talk Bishop Kelley made a few appropriate remarks and explanations.

At the morning service the choir rendered an exceptionally fine anthem. Every one seemed to feel the same inspiration in the composition and its rendition. Pres. Harrington was very visibly affected. Such an anthem will bear a frequent repetition.

In the evening Elder E. L. Henson of the missionary force was the speaker. He reviewed the fall of man and the restoration brought about by the shedding of Christ's blood through the merits of the gospel, or the obedience of the principles or ordinances thereof.

The sacrament meeting in the afternoon in two divisions was an exceptionally good one. Testimonies followed in such close succession that there was no time for singing, and only one verse was sung during the time taken for testimonies, and that was by request of presiding officer. There were no riding of hobbies, no criticisms and no sermonizing or long experiences told.

At the branch business meeting Monday night one was removed by letter and thirteen received on letters and baptismal certificates. Some matters involving the expenditure of hundreds of dollars were considered—some three hundred and twenty dollars for insurance and two or three hundred dollars for toilet rooms. The committee on steam heating plant had done some work, but were not able to give any definite report.

The Walnut Park Mission is progressing nicely under the leadership of Bro. Welton Wood. There was an attendance of 57 at Sunday school. That is good. Bro. John Lentell preached in the forenoon and Bro. Harry Smith at night. The sacrament meeting was a very spiritual one and there were over 50 in attendance. Good work is being accomplished at this little mission.

There was a sad occurrence Sunday evening at the home of Sr. John E. Lewis. While Sr. Lewis was at church one of the boys, aged about 14, accidentally shot himself with a small rifle. The funeral services were held Tuesday afternoon from the residence on S. Spring Street.

Last Friday Miss Chappell, superintendent of the daily vocation Bible school in Kansas City, and Miss Bright of Swojet settlement, visited the vacation school at the Stone church and were greatly pleased with the advancement and the way the school was being conducted. The attendance on that day was 309, the enrollment being 370.

Bro. John Zahnd was put in charge of the Englewood Mission about three months ago. He reports that the attendance at both church services and Sunday school has been doubled in that time. Also two services each week have been added. Now there is preaching in the forenoon as well as evening and prayer-meeting on Wed-^{nes}day evenings. Social meeting is held Sunday evening preceding the preaching service. All meetings are well attended.

The tent meetings continue on South Liberty Street. The interest there is such that it is thought best to continue. Bro. Harrington requested the Saints to not attend on Sunday evening, or at least not many, because the tent would be filled with outsiders.

Dr. (Bro.) Charles Keown, lately of Chicago, has located here and has offices with Dr. Luff, and is living at 1401 W. Short St., in Bro. G. E. Harrington's house. Bro. Harrington is building on the Electric line between Short and Walnut streets, just east of Bro. Bierline's residence.

Elder A. V. Closson left last Thursday evening for his missionary field in the Pittsburgh, Pa., District.

In his lecture at the Kansas City chautauqua Sunday night Senator Frank J. Cannon said some pretty hard things about the "Mormons." According to newspaper reports he said that it was his belief that there is more polygamy in the Mormon church today than ever in the history of that institution. He was asked if there was any difference between the U ah church and the Reorganized church. He said the Reorganized church was law-abiding and did not believe in polygamy, but he said he could not agree with it in theology, because he did not believe in putting any man between himself and Christ. He certainly ought to know that the Reorganized church places no one between its members and Christ as a mediator.

Judge James H. Slover died at his home on N. Spring St., Sunday evening, and his funeral services were held at the First Presbyterian Church, Tuesday forenoon, all the courts and county offices being closed for the day in respect for the dead judge. Among other compliments expressed by Judge Latsch concerning Judge Slover he said: "Every man, woman and child about Independence knew him and he knew them. It was difficult to hold a cohesive conversation with him while walking on the public square of his home town, because he was continually smiling and nodding to his many friends." The Independence *Examiner* said of him: "The sweetness of his temperament, the purity of his character as an individual and as a judge, and the kindness and courtesy which invariably marked his life have endeared him to the community to the extent enjoyed by few if by any other man." In a recent article we made mention of a visit to him in which we explained the work of the Priests and Teachers in our church, when he expressed great commendation for such work. Judge Slover was a man whom it was a pleasure to meet. He had a smile and a kind word for all, for the rich and poor, man, woman or child.

W. H. Deam.

INDEPENDENCE, SECOND BRANCH.

Sunday School convened at 9:30 a. m. with Bro. Dilles superintendent in charge. There was an attendance of 280, and collections of \$5.60. Preaching at 11 o'clock a. m. by branch president, Bro. H. W. Gould. The thoughts presented were gleaned from the statements made by Christ to his disciples concerning his coming, and the end of the world. With a feeling of inspiration the speaker gave a very interesting talk and all present felt that they were among those who should be on the lookout that they may not be found asleep, when the call of the Master is made. The saints were admonished to be more in harmony with the teaching of the books, for in so doing, they would observe the word of wisdom, and be blessed of the Savior.

The prayer-meeting at 2:30 p. m. was well attended, it being sacrament day. The basement was well filled, and all seemed to be partakers of the Spirit of God, which was present. At 8 o'clock p. m. preaching by Apostle J. F. Curtis, to a very good audience. The closest attention was given the speaker. His humorous manner of delivery kept the congregation awake, and he held their attention to the finish, until finally, he said if the clock did not stop he would, and he did.

Monday evening was regular business meeting, and the business of the branch was attended to with dispatch, and all went home feeling better, after agreeing to settle the debts of the branch, and also the apportionment of the general church debts. A general good time is expected by reason of the zeal manifested by those enlisting in the effort.

W. S. L.

ST. JOSEPH, MO., FIRST BRANCH.

The social given by the young ladies of class No. 10 of the Sunday school was a success socially and financially. The young ladies carried out their arrangements splendidly, and cleared a nice little sum for the piano fund. The willing spirit of helpfulness manifested by these lassies, none of them over fifteen years of age, is truly commendable.

On Wednesday afternoon, the 23rd, two more were added by baptism to the colony of Saints at Elwood.

For the past two Sundays we have had to hold all services in the basement of the church. This has caused some little discomfort and inconvenience but we have submitted to it cheerfully and uncomplainingly. The Ladies Aid Society recognizing the pressing need of a new carpet or a new floor in the auditorium decided to assume the responsibility of laying the floor and providing runners for all the isles. Everybody who could do so was invited to come to the church on a set day for a general housecleaning bout. There was a generous response to this invitation and the result is a clean auditorium. Two of the most industrious scrubbers were Bro. B. J. and W. W. Scott, who were a whole host in themselves. We believe by next Sunday the rejuvenated room will be ready for use.

Saturday and Sunday, 26th and 27th, Bro. Arch McCord and C. P. Faul of Stewartville conducted a two days' meeting here. Bro. McCord spoke Saturday evening to a good sized and attentive audience.

Sunday morning Bro. J. A. Gunsolley gave a characteristic talk to the Sunday school and also delivered an interesting sermon at eleven o'clock, to which the closest attention was given. Bro. Gunsolley's wide experience in various lines of church work makes him an able exponent of his subjects. In the evening bishop's agent, Chas. F. Paul addressed those assembled on temporalities. We hope everybody experienced a waking up along these lines, and we know some did.

The Religion is still actively pushing ahead. The Social Committee has arranged a picnic for Tuesday evening, the 5th, at the park. These little gatherings are pleasant and certainly promote sociality.

Sunday, August 3, was Cradle Roll promotion day in the Sunday school. Sixteen little tots were promoted to the Beginner's grade, with appropriate exercises. As we looked upon the little darlings in their innocence and purity we offered up a silent prayer that God would preserve them from the contaminating influence of the world. The eleven o'clock sermon was by Elder R. Etzenhouser and was a fine comprehensive talk.

At six o'clock the regular monthly observance of sacrament service took place. This occasion is one of deep solemnity, and is one in which every one of the members of the branch, able to do so, should participate. Spiritual life depends upon it.

Bro. B. J. Scott was the evening speaker and truly edified us by his earnest, well chosen words. Bro. B. J. also at seven o'clock performed the sacred rite that united in marriage our esteemed young Bro. Evan Price Hopkins to Miss Edith Burnham, an estimable young lady whom we hope will feel so at home with us that she will soon be one with us.

Bro. Chas. Morton, of the Wyatt Park Mission, has removed with his family to Kingston. The family will be greatly missed by the mission.

One more embryo preacher has arrived at the home of Bro. Coventry Archibald. Five boys—what a power for good in the world they can become.

Reporter.

ST. JOSEPH, MO., SECOND BRANCH.

Our Sunday school is growing under the supervision of the new officers. In the last six months the school has grown from 55 to 115. The interest is spreading, the children are taking a hold, and a goodly number of outside children are attending. The children in two weeks collected \$25.00 in nickles and dimes to apply on the church debt. The officers are as follows: I. L. Bear, superintendent; P. K. Gist, assistant superintendent; Lucile Erler, secretary; C. R. Smith, treasurer; Fredio Erler, chorister; Ethel Hutchens, organist.

Bro. Pickering and Pierce have moved the big tent from Elwood to South St. Joseph, and every indication is that there will be a great good accomplished here. We are giving them our support. Our prayers are very active. This is a rare opportunity for the young members to occupy.

Our branch is in a prosperous condition. We are having good meetings and large attendance. On Sunday evening, July 20th, Bro. W. W. Scott of the First Branch spoke to a good sized audience, Bro. Bear, our president, being at

Cameron, Mo. In the morning Bro. I. M. Gore was the speaker.

C. R. Smith.

SAN FRANCISCO AND OAKLAND.

The city pulpit was occupied Sunday by Elder G. J. Waller and Bishop Parkin respectively, with an extra attendance and interest. The Sunday school and Religion were up to the standard. Bro. C. A. Parkin spent Sunday at Monterey in church work. He found Bro. Trotter in very poor health from a paralytic stroke. Bro. R. L. Holt lives there.

Preparations are completed for a good reunion from first class preachers and cooks over to the stake driver. No efforts have been spared to have all things prepared beforehand. Don't forget the time and place—August 15-24, at Irvington—get certificates.

News from the tent work at Lodi are to the effect that they are having a good hearing which is encouraging. Bro. Stead and Reiste are doing well their part.

Bro. James H. Mills, son of D. S. Mills of blessed memory, with his wife, formerly Sr. Henrietta Waller, are up from their southern home, Los Alamos, for a visit with her home folks, Bro. G. J. Waller and family.

Bro. C. W. Deuel and Chas. Cady are doing gospel work in Pacific Grove where lives a scattered few of our people.

The Oakland pulpit was occupied Sunday night by Bro. Waller, the morning by the pastor. The interest in the auxiliaries is quite lively and resulting in much good.

J. M. Terry.

1202 14th St., Oakland Calif., July 31.

HOLDEN BRANCH

First Sunday in July, we were permitted to hear Bro. A. H. Parsons who, with his wife, was here visiting father and mother.

At the Religion July 3 the annual election of officers was held, and now the care of the Religion is in the hands of Sr. J. W. Layton, president, Thos. Barton, vice president, Alma Burroughs secretary and treasurer.

The infant son of Bro. and Sr. Dave Allen was blessed by Bro. Scarcliff and B. Thompson and named Ivan M.

July 13 the Stake Sunday School and Religion held an institute, and many good thoughts were presented.

We feel to rejoice that our deacon, Bro. Charles Hayer, is improving. He has been very sick and the doctor gave little hopes for his recovery. Only to God be the praise.

On the 26th Mr. P. J. McWhitney, was called home. Funeral on the 28th. M. H. Bond, an old friend and school mate preached the funeral sermon to a large crowd of Saints and outsiders.

As Saints we have been wandering around, not knowing what to do, for three weeks. The church doors were barred against us, as repairs were being made. Now the interior looks very much improved. Sunday, Aug. 3rd, Saints were made glad to again worship in the church, the morning hour being occupied by Bro. C. E. Hand and evening by Bro. J. Moler, the afternoon hour was devoted to praise and prayer and the administration of the sacrament.

We are experiencing a very severe drought, making it very hard on man and beast, and there has also been three fires during the last week.

A. A. S.

THE ROUND TABLE.

To what extent may a minister of the church entertain views contrary to the commonly accepted principles of the church, and still retain his commission?

It is difficult to say. Each individual case, should any arise, would of necessity be determined on its merits, either by the courts of the church or the appointing councils. If a man held the fundamental principles in harmony with the church, and so taught them, but held conflicting views on some other points which he did not press upon his hearers, he might safely aid in the work of the ministry. Should his views and teachings be very much out of harmony with the doctrine of the church, he ought not to desire to represent the church before the world.

What is the meaning of the statement: "For the husband is the head of the wife?"—Eph. 5:23.

Paul says in this connection "Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the church; and he is the Savior of the body." The teachings of the apostle here show that the submission he urges is mutual, while recognizing the husband as the head of the family, which is proper. So far as this teaching goes the wife's submission is required only in that which is right, "as unto the Lord," and no husband should assume the attitude of an arbitrary dictator over his wife or children. If he exercises his authority over his family as Christ does over the church, he will do it in love and righteousness, and with self-sacrifice, seeking its highest good.

What is the difference between the office of highpriest under law of Moses and the office of highpriest as held under the gospel? We are told in Doctrine and Covenants 83:4, that Moses and the high priesthood of Melchisedec were taken out of the midst of the children of Israel, yet the office of highpriest is spoken of as being among them long after that. If that office as held under the law belonged to the Aaronic Priesthood why was it not restored as a part of that priesthood in this dispensation?

The highpriesthood of the Aaronic order was confined upon Aaron and his sons to "be an everlasting priesthood throughout their generation," (Exod. 40:12-15; Num. 25:13.) This priesthood had the right of presidency over the Aaronic order as appears from the long history of Israel from Moses to Christ during which time, the Aaronic highpriests were the highest authority in religious matters. The Doctrine and Covenants in complete harmony with this "everlasting covenant" says, speaking of the office of bishop: "There remaineth hereafter in the due time of the Lord, other bishops to be set apart into the church to minister even according to the first; whereof they shall be high priests [of the Melchisedec Order] who are worthy, and they shall be appointed by the first presidency of the Melchisedec priesthood, *except they be literal descendants of Aaron*, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the firstborn among the sons of Aaron; for the firstborn holds the right of presidency over this priesthood and the keys or authority of the same. No man has a legal right to this office to hold the keys of this priesthood except he be a literal descendant and the firstborn of Aaron; but as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found." 68:2. It is further stated in 104:8 that "the bishopric is the presidency of this priesthood and holds the keys and authority of the same," that is of the Aaronic priesthood. From these quotations it is apparent that the bishop of the Aaronic priesthood is of the same office as the high priest of that order under the law. The authority is in the church being restored when the priesthood was restored, but under the covenant only literal descendant may hold that office. So far in the Reorganized Church bishops have officiated by virtue of the Melchisedec priesthood which they hold, though whenever the Lord shall designate a literal descendant he will no doubt officiate as an Aaronic high priest.

CORRESPONDENCE

HEARNE, TEXAS, July 14, 1913.

Editor Ensign:—It has been said that "Silence is golden." Perhaps my silence and absence from your columns for months has furnished your readers with some of the "finest of the wheat."

I should have written sooner and reported my inability to respond to mission appointment by reason of financial conditions. But by private correspondents many, if not all, were informed. For four months I have been laboring at my trade, laying brick. Will very likely continue during the year. Any regrets or good wishes I might express would not change the financial conditions, either with myself or the church. It is a sad condition to report the church \$75000 in debt. That does not, in my opinion, reflect good credit on the membership nor on the ministry. I include myself with others, and confess being careless in teaching the financial law. Humanity is a strange freak on the face of nature's production. We follow groves, traditions and fables; we float as if we are on the crest of the wave, and advance by the force of the breezes that blow.

There is a strong sentiment prevailing among most christian people that we are "Saved by grace, not by works, lest any man should boast." And because of this many church members are rejoicing in the delusion that no good works of theirs will count for their salvation, for "Jesus paid it all"—tithes and every thing else; "he made the sacrifice for me." The people whisper to themselves, and they bask in sweet repose, dreaming of the day when the angels will come with divine chariots and transport them to a never ending home around the great white throne. We should not be severe in blaming the mass of Christian folk because of this dream. They have been taught it for years and generations; and the preachers of Christianity are still at it. I have a special love for preachers—who will tell the gospel truth.

Public sentiment is a powerful factor in the government of human affairs. And it does not depend upon the right or wrong of the sentiment, just so it is public. Those we call Saints, are simply human, like others, and are subject to this force of human experience. But the saving gospel of Jesus Christ provides that we "be not conformed to this world." Fashion, pride and style, worldly pleasures, shows, etc, with numerous habits of evil is sapping the spiritual life from many church people, until the day-dreams of vanity and delusion like a speeding train are carrying us on to our desecry.

Like the debt of the College, the Lord speaks now and says the church debt of \$75,000 should be paid. But who is going to pay it? Can we depend upon the membership of the church to pay this debt and at the same time keep up the running expenses of the church? There is no other visible resource. The membership must be depended upon, they cannot avoid it. The fulfillment of the Prophets of old was: "Will a man rob a man—yet ye have robbed me in tithes and offerings."

The church could not go into debt, the Bishop was morally obligated to the families of the ministry. Letters pouring into his chest, beseeching for financial help to sustain the wives and children of the men who labor to preach the gospel. What could the Bishop do but borrow the money until the church debt now confronts us?

Why? Simply because the Saints did not pay their tithing as they should. Some have been faithful and nobly aided in carrying the burden. While many others have failed. It is time now to awaken, to rally to the aid of the Bishop and be as God said you should be—co-workers together with him.

Last winter when I made my annual report and statement asking for an appointment for this year, and answering the question: "How much per month will you require for your family so you can spend your time in the mission field?" My answer was: "To live and get out of debt." That answer was the best I could suggest.

My experience has been like many of my brethren and like the church itself. I could not avoid going in debt. The high cost of living, payin; rent, etc., simply demanded an outlay of money over the amount received from the church. It is truthfully said that: "misery loves company." So you will please pardon me for the spark of enjoyment received when reading of the like experience of others, and of the church as a whole.

One struggling brother tried to correct conditions by explaining the difference between "cold facts and warm truth;" also by referring to a notable battle wherein some were "smitten before Ai." Then the appeals from the Bishop and his agents, together with the word of the Lord, all combined has not been sufficient seemingly, to arouse the Saints to faithful obedience to the financial law. As stated above, some have been faithful, and no doubt responded to the full demands of the law, while others have been careless and selfish with their increase, thus robbing God of His portion.

Scripture may at times have a two fold meaning or may be applied in various ways. For instance: "What measure ye mete, it shall be measured to you again." "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven;" "Blessed are they that do his commandments;" "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap;" "Faith without works is dead." "Will a man rob God?" The answer is clear and strong—"yes, he will rob God in tithes and offerings."

The ministry is also confronted with Scripture which may apply especially to him; "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." But,—while "all things are possible with God," all things are not possible with the ministry. The ministry are advised of the Lord to "take no thought for the morrow;" "Provide neither gold nor silver, nor brass in your purses, nor script for your journey. . . for the workman is worthy of his meat." Paul uses the following and applies it to the ministry. "For the Scriptures saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward." Also this: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

I think it is good philosophy to say that one condition is dependent upon another. We have a sample of this in Rom. 10:13,14,15. "For whosoever shall call upon the name of the Lord shall be saved. How then can they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how can they preach except they be sent?" Why of course! To be sure the Lord calls the preacher for "The harvest is great and the laborers are few." The church appoints him and the General Conference or Saints say, go! Then they write him letters to "come,"—"oh do come and hold a week's meeting, two weeks or a month, we will gladly furnish you a home while here, wash your clothes, pay your car fare, get you a new hat, new shoes and a fine suit of clothes; and over and above that we will love you for ever, just for the works sake; our neighbors and ourselves are hungering for the restored gospel." These appeals are touching; they are real live and every day experiences with the ministry. They come with good grace, with human kindness and divine necessities. It is almost impossible for the true servant of Christ to ignore or fail to respond. My heart yearns to respond; for having learned the way of life and the methods of receiving divine grace I know of the responsibility that rests upon the preacher who is called of God.

But I am not alone in this—this experience is not mine only; it is common no doubt to the faithful ones who have responded to the Lord's call and who has answered, "Here am I, and me."

Shall we plead the doctrine that the ministry should not marry—should not have a family? If not, shall we plead with modesty, grace and doctrine for the support of our loved ones while we leave them dependent upon the church? If the Bishop and his agents receive not the tithes, offerings and consecrations of the scattered Saints as well as those in the boarders of Zion, how can there be supplies to sustain the church and provide for the wife and children of the ministers. What else can we expect than to depend upon the church to sustain our family while we spend our time in the mission field? The gospel law provides for this. It requires tithing—one-tenth of the increase from all Saints—whether living in Zion, near her boarders, or in the remote corners of the earth. None are exempt from the law. It requires a sacrifice on the part of the Saints to pay their tithing—of course it is a sacrifice. What is sacrifice? It is self-denial. Jesus said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Self-denial and selfishness does not guide in the same direction. They are opposite in principle, opposite in power and effect. For Saints to continue in worldly ways, satisfying their lust for pleasure, worldly pride, abnormal appetites, for intoxicating liquors, tobacco, snuff and cigarettes; using the Lord's tenth for their own indulgence in amusements, park excursions, shows, etc., can not be reasoned as self-denial, but selfishness; and no one should be ignorant or unmindful of final results. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

These things I have referred to, the Lord of Heaven has mentioned in His word, and said to avoid them. Repentance is a part of the gospel law, so is self-denial. The financial question comes very near to each one of us. It is a great and living necessity. The ministry and membership alike have daily needs for finances. The gospel law provides that the ministry spending their time in the mission field shall be supported by the membership of the church—from tithing, free-will offerings and consecrations. The Scriptures so teach.

In the absence of tithing being received the Bishop can not supply the needs: The minister is bothered, for he is morally and divinely obligated by all law, human and divine, to be better than "an infidel."

Where is the people who would respect the preacher and receive his message as divine love, who had knowingly and willingly left his wife and children destitute, absolutely in need, with no visible resource for support? "Oh," we are told, "the Lord will provide." "We are saved by faith." "We walk by faith and not by sight." Furthermore the ministry are expected to maintain a high standard of faith, sacrifice, etc. Yes, that is true, and the membership are not excused from the high standard themselves, not one. I very joyfully accept the riches of faith—the gift of God; and with equal grace do I accept the riches or needs to pay the grocery bills, etc., at home—the gifts of the Saints of God. In harmony with the Apostle James I suggest the vanity of saying; "Go thy way, be thou warmed and filled," yet give nothing for the needy.

In conclusion I very respectfully state: That my apology is written. I was not able to respond to the appointment from the last General Conference to the Texas Central district, nor any other district, for reasons herein given. I count myself fortunate in having a trade that demands good wages. Many of the Saints, and no doubt several of the ministry have excused me and will compliment me for the present move in working at my trade, especially in consideration of the embarrassment of the general church and my own indebtedness. Well, I gently reply that it seemed absolutely necessary—unavoidable.

But, so far as the amount of my wages is concerned, and the amount of family allowance received during these past years of gospel labor I have known all the time, what I could make by bricklaying, that it would amount to two and three times as much as the allowance from the church. And from a human standpoint I would rather lay brick than to preach any kind of gospel. But I have not judged nor been influenced by human standpoints. My readings have not been from the archives of worldly pleasures and selfishness. If twenty years thus given to the ministry of this gospel, with struggling financial necessities at home, depriving myself, my wife and children of many necessities of life, (which I am sure they could have enjoyed had I worked at my trade), incurring an indebtedness of several hundred dollars—if I have not already practiced self-denial and sacrifice, then I will not need to return again to pliable childhood to learn the meaning of those words. I am therefore bold to vindicate myself for working at my trade, rather than to leave my family unsupported and labor in the church work. I have great regard and respect for the Bishop—do not blame him in the least for not supplying our "wants and needs." It was impossible for him to do so.

I would also have it understood that I have love, regard and respect for the Saints everywhere. But am not blind to their short comings, their failure to respond to the financial law of the gospel of Jesus Christ. The failure of others does not discourage me, it does effect me in a way. I am very determined to "go forward and not backward," to do every thing that I understand the law and the Lord requires; to make whatever sacrifice and self-denial is demanded by the law of right.

I rejoice, having good health glad to be able to work, am thankful that Providence has fixed it so that the man I work for cheerfully pays me seven dollars per day for my labor of eight hours. The present demand for bricklayers in Texas seems to be far more than the supply. It is a ripe harvest for men of my trade. The opportunity is favorable the church treasury is empty, ye more, seventy-five thousand dollars in debt! Those who think I am not justified in joining the knights of the trowel, please let me hear from you, I am anxious to know your name, "Silence gives consent." May peace, love and obedience prompt all to repentance which bringeth salvation to Israel.

Yours for progress,
R. M. Maloney.
Home address, Oklahoma City, Route 9.

DODGE CITY, KANS.

Dear Ensign:—I was once a member of the Soul Sleeper Church but on seeing that it was not in harmony with the teachings of the Holy Scriptures I commenced investigation for the true way, and God in a miraculous way showed me this latter day work was his gospel, and I am so thankful to him for his revealing it to me for it is a glorious gospel. We are removed from the association of any of the saints and from church privileges, no saints here but myself and son. I would be so glad to have some gospel work done here but there are no chances for it now. We have never had but one sermon here by the true Latter Day Saints, but some by the Utah elders, and prejudice runs high.

Mrs Nancy Thorp.

OKETO, KANS., July 28.

Dear Ensign:—I thought perhaps you would appreciate a line from the dry state of Kansas. But yesterday the dry spell was broken in this part of the country, where they have had no rain to speak of, since the month of May. We had a heavy storm yesterday. Notwithstanding it was a busy day with me, I drove about fourteen miles, preached three sermons, baptized two, confirmed two, blessed three children, administered once and had charge of four services. I return to Blue Rapids, Tuesday, which is my objective point, where we are busy making arrangements for our reunion August 29th to Sept. 7th.

With kindest regards,
Joseph Arber.

SERMONS AND ARTICLES

TRUE RELIGION

Sermon delivered at General Conference, Lamoni, Iowa, Sunday, April 20th, 1913, by Elder Paul M. Hanson.
REPORTED BY BELLE ROBINSON JAMES.

I wish to select a text from the first Epistle of John, the 5th chapter, 1st verse:

"Whoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him."

It makes a difference what one believes. The mission work of Christ to the world was to enable mankind to form a correct attitude toward the truth, toward God, toward their fellow-men and toward themselves. In the affairs of men responsibility is recognized everywhere. If a man robs, he is held accountable; if he is negligent, he may be held for crime from what ensues, for what he should have done or should not have done. The engineer in his cab is held responsible for the way he moves his train from station to station. Responsibility rests on the banker, the physician, the attorney-at-law; and for every one in society, responsibility exists and is recognized. Thoughts precede acts. Now as in the affairs of men responsibility is to be found, so also in the affairs of God responsibility rests upon men for the way that they move on in this world as respects their conduct in religious matters.

Now, as in the affairs of the world, one must think right to obtain desired results, to avoid the consequences of his acts, that is so far as paying a penalty therefor, and in order to avoid the dangers of violation of law, whether respects unsanitary conditions, carousal at night, the violating of the laws—any of them—governing health, so it is as respects the law given by Christ to the world. Christianity is not an arbitrary collection of laws; there is a logical reason for every word that Jesus spoke to the world, for every promise that he uttered, for every commandment that he promulgated, for every rite and ordinance that He gave or made obligatory upon the world.

One cannot feel the force of such utterances until one grasps something concerning the character of Christ, concerning his personality. Who was Christ? The only begotten son of God. There never was one before Him like Him; there has never been anyone like him subsequent to the time that He appeared on earth. One striking evidence of His divinity, one unanswerable argument to the fact that he was whom he was claimed to be! Now, if Jesus be the One whom he claimed to be, there is no ground for the belief that his teachings are now obsolete, all of them or any part of them. There is the great stumbling block of today—the claim that we have outgrown some of the teachings of the Savior of the world.

Christ appeared among men: we may depend upon the graphic and accurate reports of the New Testament concerning him. We are acquainted with the gracious words that fell from his lips—we are not lost to the great works that He accomplished, to the compassion that he manifested toward all, to the diseased and the poverty stricken ones, his message to the rich and to the poor, to the high and to the low, thus showing in every way divine functions. He lived on earth—we believe that, but he was a grander character than to have come and only lived from the time of his advent as a babe to his crucifixion upon the cross. There must be a greater and grander conception of Jesus than that.

Let me call your attention to the words that are found in the 1st Epistle of Peter, 3rd chapter and 19th verse; it is recorded that Christ was put to "death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah." To three words from that quotation I wish to direct your attention: *he*, referred to a personality, a personal being; *went* always used in reference to the action of a person; and *preached*, a term peculiarly identified in the Bible with the proclamation of the truth of the Gospel. "He went and preached." This is offered to indicate that Jesus, so far as the continuity of his life is concerned, lived on beyond the tomb and his work continued with him. We thus have become acquainted with the existence of Jesus on earth and after the dissolution of his body and spirit on the cross, and we find him active, the same unchangeable Christ, preaching to those that needed help.

Let me direct your attention to the Old Testament, to the book of Daniel, the 3rd chapter and 25th verse. After the three Hebrew children had been cast into the fiery furnace, Nebuchadnezzar, the King, who had had to do therewith, cried out, "Lo, I see four men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." There is an unambiguous reference in the Book of books, the Bible, to the existence in ancient times of the Son of God. There are more references to show that Jesus lived and took part in the affairs of humanity before he appeared in Bethlehem as a babe.

In the 1st Epistle to the Corinthians, the tenth chapter, beginning with the second verse, is an announcement concerning the Israelites: "And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." Here is Christ in the time of the Israelites, they "drank of that spiritual rock"—that is the language—and "that rock was Christ."

This will give you an insight, I hope, into the universal character of Christ and his purposes, and if we can but understand the character of Christ, we will then form possibly, an attitude toward Christianity that we never before entertained. The viewpoint that Jesus does not possess divinity, that he was only an ordinary man, but an advanced thinker, paves the way for the forming of the idea that Christianity is sort of a religion of evolution, that is, from error to an advanced system, from ignorance to a belief in the Supreme Being.

I can see how if one entertains the idea that Christianity is not the law of life, is not a divine system of religion, I can see how that person may have an attitude toward the Almighty that will be in accordance with his religious belief. And according to one's belief in God, so will be his conduct religiously. I said that it makes a difference as to what one believes. So there is much to be lost or gained as the attitude is correctly formed concerning what Christianity really is.

Turn to the ages of the past. Go to the time when Abel under an impulse or by divine direction made an offering unto God. An acceptable offering. See the results that have been acted out in the world as result of the story of that part of Christianity; the faithfulness of Abel in his devotion to Christ toward whom his sacrifice pointed. It made a difference what Abel believed. He offered to God a sacrifice and it was acceptable. Cain did not make an offering that was acceptable; he did not have the kind of a belief that would lead him to do it. It made a difference between these two as to what they believed.

It has been a problem in the minds of some as to how the golden rule ever found a place among the Chinese, among the Persians, and also in what manner certain ordinances being a similarity to the ordinances of the Christian religion ever found a place among heathen peoples. Among them was the principle of sacrifice, but perverted, until it was practiced to the point of offering up human beings. I say it has been a problem in the minds of some earnest, honest-hearted religionists how the Golden Rule and certain ordinances had any existence among the heathen peoples before the coming of Jesus Christ to the world in person. And so when they have found that rule, when they have found the ordinances in a perverted form, and in the code of Hammurabi laws similar to the laws given later through Moses, they have concluded that these things developed gradually until Christ came and gathered what he had from all the conglomeration of theories before him, simply evolved advanced ideas from what he had gotten from his predecessors.

This must be corrected. In the beginning God revealed his will to men. Jesus came as an exponent of God, to give correct interpretation of God. Christianity is not a system of religion in the sense of springing from error and mysticism and ignorance and superstition up to the high point that it now occupies in the minds of many Christian people. It was divine from the start. It is divine now, and Christianity is today what it is nineteen hundred years ago and will ever be what it is today, and so I hold before you the thought of a living Christ, and that whoever believes in Jesus Christ is born of God is the announcement of the Apostle John.

So the thought, then, of a living Christ, opens up this question to gigantic proportions. You remember after his death, not only did he go and

preach to the spirits in prison, after having been put to death in the flesh and quickened by the Spirit, but you remember he was seen by Paul, by Cephas, by the Twelve, and five hundred brethren at another time. There is the confirmed proof of the living character of Jesus Christ. He is your Savior of today, by the same means that he carried from God to the world in the "meridian of time" and was the Savior of the people then, and will be for evermore the kind of a Savior that he is today.

It is not only something that ought to be corrected as being a minor error, but it is a misrepresentation of Christianity, of Christ and God the Father, to advance the idea that some part of the Christian religion has become obsolete. Listen to the words that Jesus gave to the church in the final book of the New Testament. You will find this in the opening chapter of the book, the 18th verse. Listen! "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." This is an announcement given by Jesus Christ in another form from what it was given by one of the inspired writers, "Jesus Christ the same yesterday, and today, and forever." "I am He that liveth, and was dead; and, behold, I am alive for evermore." There is no comparable God; there is no comparable Christ; there is no comparable Church. We cannot think of another God that we would put beside the Infinite God and make a comparison. We cannot think of someone that we could compare to Christ, thinking that in some way he would almost equal Him. That is true Christianity. It is true of the church.

This view, then, brings to us the thought, it being a divine system, answering the vital needs of the soul, having a direct relation to the soul of man that as man gets in touch with some part of that work whether it is but a fragmentary part or more, that person is bound to be blessed; that is what makes so many people happy who have a belief in Christ, though they accept but a fragmentary part of his doctrine, but a portion of the organic form of the church, reject a great many of his promises, still because of the power of Christianity, because of its divinity, because of it being entirely divine, when a person gets in contact with that, though he but touches it, he is bound to be blessed. That is what gives to people the joy they have in their religious life.

But think of Christianity! If accepted as a unit, undivided, as Christ gave it to the world! Then every fiber of man's being will be blessed. He will be born again. Mark these words, he that "believes that Jesus is the Christ is born of God." Now I do not understand that the mere giving of a mental assent to the fact of the divine Son-ship of Jesus Christ means a belief in him. It does in a sense but not in the full sense. I do not understand that one who will render but a partial obedience to the requirements of divine law is thereby showing a belief in Jesus Christ, only partially. The thought is not enjoined that whoever has a partial belief in Jesus Christ is born again, but whoever believes that Jesus is the Christ is born of God. Light attracts the plants; that is the same of the light of the Gospel of Christ. If men will, by the using of their agencies allow themselves to be drawn to the light, they will be blessed. They will be blessed if they stand within the fringes of the line of Christianity, because of its power and its radiating light; but Oh, if they will cross the line, come within the limit of divine law and keep moving on toward the center, then the fulgence comes to them that was intended of God in the giving of his perfect law; and so I urge the thought that Christianity is not a development from Paganism; Paganism is rather a development of Christianity—what I mean is, that it is a perverted form, if you please, of Christianity.

I wish to bring before you the thought that the term Jesus Christ includes a summary of the whole truth of God given for the salvation of men, because Christ stood as a representative of it. You cannot separate the personality of a man from his work; you cannot separate the personality of Jesus Christ from what he stood as a representative of. What distinguishes Napoleon Bonaparte in history? His military genius. What makes Abraham Lincoln to the American people what he is? His principles leading to the emancipation of the colored race. Why is Washington distinguished from others of our republic? Because of the part that he took and the manner in which he proceeded.

Separate Napoleon Bonaparte from his military achievements and he exists no more to you and me than any other man in his time. Separate Abraham Lincoln from the emancipation of the

dark race and Lincoln is no different to us than any other man. Take from Washington the work that he performed in the interest of his country and Washington then is on the same common level with his fellows. Now take from Jesus Christ what he stood as a representative of, his representations concerning God, the church he organized, the doctrine he announced, the promises he made, and Jesus Christ stands to you and the world no different from any other person of his time. What makes him Jesus the Christ is what he stood as a representative of; so this text, "He that believeth in Jesus Christ" involves a belief in the summary of what Christ introduced to the world. He that so believes truly is born of God—he is changed. The divine law is working upon him and through him. A new creature now seeks communion with God. The appetite is changed; there are no more carousals at night. Depression, due to anxiety and anger and hatred is removed, and many ailments of the body due to violation of law are prevented through the law of life being observed; or if there has been a violation of law, by the keeping of the law of God and by its restorative power many are made whole, or there may be a manifestation of miraculous power. Christianity comes to us and tells us whom to worship, and how to worship—so it makes a great difference what we believe.

The law of influence begins its work when a correct belief leads us to a true worship of God: then we are influenced by our ideals, by the ordinances of the Gospel, by the promises of God, by his doctrine and by the glorious announcements made respecting a life of futurity.

There is an argument that comes to my mind that I wish to lay before you. In the field of science, we have not reached a point beyond which we believe there can be no further development; as grand as have been the achievements of wireless telegraphy, the wireless telephone, and all the great wonders of the scientific world in our time, there is not one here tonight that believes that the last word has been said as respects these developments of science. There is no one who believes there can be no higher development, but we all feel because the almost impossible has transpired, that which we once thought could hardly be done, that the future is filled with many possibilities. We are led almost to the point where we can believe that anything can be done, that is, anything which is not self-contradictory. In the scientific world then, the highest development of science is not acknowledged. Yet in the religious world some deny that we should have as high a development of Christianity as was possessed 1900 years ago! So many claims are made not only that we should not have the New Testament order of things in all of their original beauty and strength and splendor, but that we have outgrown them and do not need them today. A powerful religious organization will proclaim its belief that Jesus did not possess divine son-ship; another will announce the apostolic office does not belong to the church today; another that baptism has no virtue, or if it is to be observed, it matters not what form is practiced. Another religious body will assert that the laying on of hands for the healing of the sick, ordaining men to the ministry, blessing of children, and confirming of members into the church, has no necessary place in the church today. Another promulgates the idea that there is no such thing as present revelation from God. Thus, you see, there is a departure from the reasoning concerning scientific matters; if there was to be no higher development than these things, and as Christianity is capable of, not of improvement but of unfolding, it being a product of the Divine mind, in accordance with the position taken on science we should have at least as respects religion the high point of development that was reached by the New Testament Church. Do you get the point in mind that I have endeavored to make before you? I say that if Christianity in all of its parts is not to be maintained today as a divine system, including, of course, the church, because that is part of Christianity. I say if it is to be maintained today as a divine system of religion at least to the highest point of development that was reached by the New Testament church, then what stage of advancement should we stand for? If there was to be a decision made if there was to be no further development of science, we would say, Let us have the highest point that was ever reached in the scientific world;—let us talk about it so it will not be lost to posterity, the wonderful principles by which through their oper-

ation men have been able to connect their minds with those of distant points.

But somehow a different view-point is taken when we come to Christianity, but if there was to be further development or improvement of the Christian religion as given by Christ, let us understand that we should maintain then the highest development that it ever reached in any age.

Coming on the train from Los Angeles, I conversed with a lady of culture and refinement. She informed me she was a member of a noted church and said she took great pleasure in leading the choir and oftentimes to church feeling that she was going to receive that which would be exalting in its character, went buoyant in spirit, and returned home with a heavy heart. Somehow, she said, she did not get what she thought she would receive. She said that ofttimes she had done this. She did not know she was speaking to a minister of the Gospel but opened her heart when talking along general lines of religious work. Now there is a great principle involved in this matter. Look to the monarchical form of government—look to Russia, look to Turkey, to any monarchy of the past or of today. Such a government may be maintained for a time by intrigue and force and artifice, but soon there will be rumblings of discontent, then revolution, and the noise of musketry. Why? Because there is pent up in the people under the monarchical form of government something they know is not having expression, there is no medium through which it can find expression; and so they will not be bound down forever, and soon the discontent begins and then there is the trouble.

The same thing applies religiously, where Christianity is not held as a unit, is not maintained in its entire strength and fullness—where the government of God does not exist. While those who have subscribed to a fragmentary part of Christianity may get a great deal of satisfaction in a way, soon there will be empty churches; soon there will be rumblings of discontent, soon agnosticism will go through the land and the churches will become empty, because there are powers wrapped up in the people of a spiritual character that they cannot find a medium of expression for through the places they attend as church.

We can see through this, I believe, what is involved in this matter of the highest form of religion, which is Christianity, being maintained as we would maintain the highest form of human government; and as the human government advances in character upward, the less is the trouble and the greater the satisfaction of those who love their country. That is true in reference to Christianity.

This lady with whom I was conversing, asked me what I thought about churches federating. She said they had in her little town down in Oklahoma five churches, and but a very few members in each and each one maintaining a pastor. "Now how much better it would be," she said, "if we would all unite and secure a man of ability whom we could pay well. Let some of the minor points be set aside and all agree on fundamental principles." I said, "I believe I can see a way how you can unite down there, you all join the Baptists who believe in immersion and you will have unity; they will accept all of you." She smiled, "Oh, never," she answered, "but if they will come to my church, we can have unity." Federation will never fill the void in the spiritual life, the church relation, of that woman.

We cannot dispose of Christianity, point by point, nor as the infidel would dispose of it by a wave of the hand. We know what the infidel's position is, but is Christianity properly represented today by a denial of the principles that formerly constituted Christianity? Is it correctly represented by one saying that Jesus Christ has no divine sonship—one of the claims advanced in Christendom in regard to Christianity; by another, no revelation; another, no apostolic office; another, no prophetic office; others, no elders, deacons, or bishops; no baptisms; no laying on of hands; no personal God; no healing of the sick; no operation of the Holy Spirit, etc? Draw a sum total; what have you? Christianity disposed of in a violent manner. It is done gradually. When an infidel takes the Bible and declares he does not accept it as obligatory upon himself he an easy manner, as he thinks, disposes of the entire subject. What is the difference between that method and rejecting Christianity point by point, gradually, when the sum total of action amounts to the same conclusion reached by the infidel? I say, what difference is there in the result of the procedure? By the Latter Day

Saints, from the beginning of the rise of their church, the proclamation has been made that Christianity in its entirety is for mankind today; they have through much sacrifice offered it just as it was offered nineteen hundred years ago by the delegates then sent forth of God to send the soul-reviving news to the world.

We see that logic leads to the conclusion that we must have all of it or else let it all go; for where is the hope of having anything if there is not that which exists as is pointed out by the Bible in Christianity? And so in conclusion I emphasize the words of our text, "Whosoever believeth that Jesus is the Christ is born of God," which means a belief in what Christ stood as a representative of, as respects his church, its organic structure, its doctrinal teachings, its promises. It makes a difference what you believe. It is your belief that moves you on and your belief reflects and determines the character of your acts. Acts are thoughts put in motion.

If in Jesus Christ is to be found an exposition of God and interpretation of God, how we may become like him, it is of vast importance that we believe in him as he has represented himself to us. To so believe and represent Christ is the mission of the Church, of its ministry, of the Latter Day Saints.

IS THERE A DEVIL?

In the Weekly Globe Democrat of July 20th, an article appears over the signature of Samuel L. Stiver, in which he endeavors to prove both from the Scriptures, and from reason, that there is no such thing as a real devil. Seeing that this article has gone before the public for our examination and as many there be who read the Globe Democrat who hold opposite views to that of Mr. Stiver, doubtless a reply to the same would be in order. The article is written, so the author says, with a view to placing the responsibility for the evils in the universe where it belongs. I write with a view of permitting the responsibility of these evils to remain where they are.

Mr. S. says that his "Satanic Majesty" is the result of "racial nightmare." Now I with many others, do not think so, but believe that there is a personal devil as is taught by the word of God. It is stated in the Bible, and by Mr. S. that God cannot be tempted. Very true, God, The Father cannot, but his Son being born of a woman, and partaking of the nature of his mother as all children do, was tempted of the devil. Mr. S. says, "The child partakes of the nature of the parent." To this I agree, our Savior not being an exception to the rule, partook both of the nature of his mother Mary, in that he was tempted, and also of God, the Father, in that he did not yield to temptation. But it is said that it is not reasonable to believe, taking all the Scriptures together, that the Holy Ghost, or Holy Spirit would lead our Savior to be tempted of the devil. In this conclusion Mr. S. is wholly correct, for it never was and never will be the work of the Holy Spirit to lead into temptation; that is pre-eminently the work of the devil himself. The idea, as presented in the King James Bible, that the Holy Spirit led our Savior to be tempted, is a mis-translation of Scripture. Mr. S. well says, "Touch the subject on any side we choose and we find contradiction." Here the gentleman admits that there are at least two sides to the question, and that there are contradictions on either. True, there are some contradictions in the King James, and revised versions of the Bible, as not only Mr. S. admits, but the translators themselves, as follows:

"Blemishes and imperfections there are in the noble translations we have been called upon to revise," referring to the King James version; "blemishes and imperfections will be found in our own revision," referring to the revised version. Let us then be honest and acknowledge when in one place in the Bible it says that Jesus was led by the Holy Spirit, to be tempted of the devil and in other places teaches differently, that there is an erroneous rendition of Scripture, for God does not contradict himself. The fact that when man is tempted he is led away of his own lusts, as mentioned in the Bible, does not disprove the fact that there is a personal devil. Eve, of her own will partook of the forbidden fruit in the Garden of Eden also, but the devil caused her to be willing to partake. So in many other instances the devil influences men and women to do wrong. So we see the devil leads men and men follow him, thus the evil in the universe rests on the devil and those who follow him,

or mankind, and not on God in heaven, nor on man alone.

The fact is as stated in another translation, that Jesus was led of the Holy Spirit to be with God and commune with him during his forty days' fast and he was not so led to be tempted of the devil, as many suppose. However, after his fast, the devil came to him and tempted him, but our Savior refused to concede to Satan's proposals. It is further argued that, "The negation of God is nothing," hence there can be no devil. In reply, I say that everything has its opposite. The opposite of good is bad, of right, is left, of high is low, of hot is cold, of wet is dry, and so on; and the opposite of God is the devil. No difference what the wise of earth say if they do not harmonize in their statements with a proper translation and interpretation of the Holy Scriptures, then their wisdom should be set aside as being of no value.

C. J. Spurlock,

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

(Continued from page 1)

presidency on all important matters coming before them in accordance with the law.

(3) The seventy who are selected by the seven presidents of seventy by the "Spirit of wisdom and revelation," also approved by the church. The number when complete is seven times seventy or 490 men who form a quorum equal in power to the apostolic quorum, or that of the presidency, but for convenience this body is divided into seven equal parts also called quorums, each being presided over by one of the seven presidents, one of whom presides over the whole.

(4) High priests who are unlimited in number designated by various leading authorities of the church presumably by the same Spirit of wisdom and revelation as the seventy, and approved by the church; or a high council of the church.

(5) Elders, unlimited in number but formed into quorums of 96 each.

(6) Priests, unlimited, but having quorums of 48 each.

(7) Teachers, organized into quorums of 24 each.

(8) Deacons in quorums of 12 each.

The apostles and seventies constitute the missionary arm of the church, being assisted by such high priests, elders and priests as can travel. The apostles also have in conjunction with the presidency a general supervising care of the organized churches. The high priests and elders are the pastors of the church, assisted by the priests, teachers and deacons.

In addition to the above there are other officers, viz., (9) bishops with a presiding bishop at the head, whose duty it is to teach the law of Christ pertaining to temporal things, to gather and distribute finances, hold and care for church property, care for the poor and needy, the families of the ministry, and assist the membership in organizing and conducting the temporal affairs of life. The bishops are also constituted judges in the church.

(10) Evangelists or patriarchs: These are a class who are made free from missionary or pastoral cares, doing evangelistic work in the church, strengthening the spiritual life of the members.

Thus every department of work has its proper class of officers to care for it.

Territorially there is the local organization or church, usually called a "branch," which when fully organized may have either a high priest, or elder to preside, a priest, a teacher, and a deacon having specific and distinct duties. The next division is the *stake* presided over by three high priests, being associated in some of their work by a high council composed of twelve high priests. Where conditions are not proper, or the personnel for stake organization is not available, the *district* organization is substituted, being presided over by a high priest or elder. Next to the stake is the general organization which has already been mentioned.

Judicially, the first or local form of court is the elders' court, specially appointed in each case from among the elders. Next in the large branch, district, or stake is the bishop's court, composed of a bishop and his two counselors. This court has both original and appellate jurisdiction. The stake high council presided over by the three presidents of the stake constitute a superior court of appeal. A still higher court is the high council of the church presided over by the presidency of the church, or in case one of the presidency should be a party in the case it is presided over by the presiding bishop

and his two counselors. This is the supreme court of the church. Thus justice and right are assured every member.

Explanation of the term *Reorganized* in the legal name of the church seems necessary here.

Subsequent to 1844 when the head of the church was removed by death, various leaders arose dividing the body into as many factions, the largest of which followed Brigham Young to Utah. Decline rapidly followed others' until they became extinct, but the scattered remnants of the original church assembled their forces and began to reorganize on the original principles from which all the other leaders had departed. The reorganization of what is now the Reorganized Church of Jesus Christ of Latter Day Saints, was a reorganization *only* of the personnel, the original form and doctrine of the church being retained, but the reorganization under Brigham Young was one of doctrine and form, as well as personnel, thus developing an entirely new church. The civil courts have more than once decreed that the "Reorganized" Church is the true succession of the one founded in 1830. The faction in Utah having carried the original name, the true church found it necessary to incorporate into its name the term "Reorganized" in order to distinguish itself from the illegal title of the body in Utah.

ORGANIZATION IN CHRISTIAN SCIENCE.

No provision is found for organization in the Christian Science text book—*Science and Health*, and taking up this feature of the Christian Science movement we of necessity turn to Mrs. Eddy's historian, Sibyl Wilbur, in "The Life of Mary Baker Eddy," published by the Concord Publishing Co., New York.

Mrs. Eddy commenced her work with pupils whom she taught personally, and with the growth of numbers established a school, and later what was termed a "college." She had conducted the college some time before any effort was made toward organization of her followers, and it was not until the number had increased considerably did she see that "it must be organized." (p. 259). "What then were the tasks of the hour? An effective church organization was the crying need." —p. 260.

Subsequent to this Mrs. Eddy introduced her work into Boston, giving a number of lectures. "Those Boston audiences revealed to her that the foundation of her church was to be laid in the city of liberal culture." (p. 261). We let the historian speak.

Organization was her word for the hour. It has become in her mind an imperative duty to organize the Christian Science Church. A tentative organization had been made. In 1874 it will be remembered, the little band of eight students had pledged themselves to raise money for church services, but their ranks had been broken by rebellion and that organization had been disbanded. On July 4, 1876, the Christian Scientist Association was formed to hold the students together for work and occasional meetings. This proved effectual for its purpose for a number of years. Mrs. Eddy now urged the incorporation of a church society. This was accomplished in August, 1879, and a charter, issued August 23, was received from the state. The articles of incorporation stated that the Church of Christ, Scientist, was to be established in Boston, thus fulfilling Mrs. Eddy's prophetic vision.

The members of the new church were twenty-six in number and the organization was made at the home of Mrs. Margaret Dunshie in Charleston. The first officers and directors were: Mrs. Eddy, president; Margaret Dunshie, treasurer; Edward A. Orne, Miss Dorcas Rawson, Arthur True Bushwell; James Ackland, Margaret J. Foley, Mary Ruddock, Oren Carr, directors. They elected and ordained Mrs. Eddy pastor after the Congregational method of New England. This is not the basis of the present Christian Science Church, but the organization continued in existence for about thirteen years when the church was reorganized. —pp. 266, 7.

"To meet the broader wants of humanity, and provide folds for the sheep that were without shepherds, I suggested to my students, in 1886, the propriety of forming a National Christian Scientist Association. This was immediately done, and delegations from the Christian Scientists Association of the Massachusetts Metaphysical College, and from branch associations in other states, met in general convention at New York City, February 11, 1886." —pp. 302, 3.

The national association held four subsequent meetings in New York, when Mrs. Eddy requested its members to adjourn for an indefinite period. She had then other plans for the church which unfolded successfully and harmoniously. —p. 303.

Mrs. Eddy worked for some time on a new plan of organization before it was ready to be put into effect. We read:—

Now the first step toward the masterly solution of this great problem of organization which confronted her was a loosening of all the bonds which apparently held her students together. With absolute reliance upon the underlying, irrevocable compact of Spirit which constitutes the "church invisible," Mrs. Eddy first closed the Metaphysical College and then a few months later dissolved the organization of the Boston church. —p. 327.

Mrs. Eddy's reason for this dissolution is stated by her in a notice in the *Christian Science Journal* for February, 1890:

The dissolution of the visible organization of the church is the sequence and complement of that of the college corporation and association. The college disappeared that the Spirit of Christ might have freer course among its students and all who come into the understanding of Divine Science. The bonds of the church were thrown away so that its members might assemble themselves together to "provoke one another to good works," in the bonds only of love.

Thus was dissolved both local and general organization, the association never again being called together. She then encouraged her students all over the country to organize local churches.

Mrs. Eddy now counseled a reorganization of the Boston Church as a Mother church, which should draw its membership, from Christian Science churches throughout the world. —p. 341.

Mrs. Eddy "ordained" *Science and Health* and the Bible, pastors over the church. There are no pastors in the usual sense, but "readers" are appointed, one to read from the text book and one from the Bible. The organization undoubtedly has secretaries, recorders, treasurers, et al.

From these extracts it appears that the Christian Science following has had at least five distinct and different organizations, the first in 1875, followed by the Christian Scientist association in 1876. In 1879 the movement took the title of "church," for in that year the "Church of Christ, Scientist" was incorporated, but as Mrs. Eddy says, "This was not the basis of the present Christian Science Church." After thirteen years of experiment, the "National Christian Scientists Association," was formed in 1886. After five general conventions this organization was dissolved as impracticable, and finally the Boston church was reorganized as a "Mother church" to include members in every place. There is this contrast to be noted in the Reorganized Church of Jesus Christ and the Church of Christ, Scientist, as to organization. The former has made no change in its theoretical form, or doctrine from the time of its beginning, and though there was a "reorganization" it was but a change of personnel and not of form. The latter has repeatedly changed its form though retaining in most cases the same personnel. The reader can draw his own conclusions.

(TO BE CONTINUED.)

HELPING THE INDIANS.

Not all the whites nor all the Indians of the country will agree with Secretary Lane of the interior department, that "The greatest service we can do for the Indian is to set him free."

Those acquainted with the Indians of the West understand full well, if these wards of the nation were given all their possessions, many would squander their substance quickly. That idea has been oft expressed by leading educated Indians. With centuries of shiftless living behind them it is no easy task for the agents of the government to teach the Indian how to work, how to save and how to lay by in fair weather that which is needed during storms. With all of the teaching and example it must be conceded that many of them are still Indians in habit and thought.

One great service the government can give the Indian is so to regulate surroundings that tricky traders and camp followers may not be permitted to swindle him. The white swindler has been a great menace to the Indian. Take him away, put educated men in charge, who will teach modern agriculture to the men, and domestic science to the women, require all Indians owning land to settle on it, or lose their government aid. This would be helping the Indians and preparing them for freedom. —*Cleveland Plain Dealer*.

WAR AND OTHER WICKEDNESS.

At a recent Hague anniversary meeting, held under the auspices of the Washington Peace Society, Secretary of State, William Jennings Bryan said some true things about war.

"War is in the interest of a few people, not of all," Mr. Bryan declared. "The profits are garnered by a few, while the masses pay the taxes. A few men gain glory while the mothers of the nations furnish the sons who make food for battlefields. War rests upon feeling, not upon necessity. Back of much of the furor for war is the interests of the manufacturers of battleships. And there are men so unpatriotic that they try to stir up trouble in another country against their own so as to make possible profit therefrom. Is there any baser use for money?"

Truth of precisely the same kind might be de-

clared—indeed often has been declared—about the liquor business. Its "profits are garnered by a few," and the cost of it is borne by the many. There is no glory in it, but the gains of it give power to the brewers and the distillers, while "the mothers of the nation furnish sons who make food for" the trafficker's voracious maw.

Back of much clamor for the liquor traffic's right to live and grow is the selfish interest of brewers and distillers. If the avarice of the maker and the seller of drink could be eliminated the appetite of the drinker would be easily overcome. —*The National Advocate.*

HOW MR. BRYAN "DEFEATED" ADMIRAL TOGO.

Mr. Bryan, who has been actively engaged in trying to avoid complication with Japan over the California Land Bill, has spent some time in Japan. A good story of his experience there is told in the "Methodist Times." He was invited by Admiral Togo to drink to his health in champagne. To do so would have been to break his temperance pledge; and to refuse, unless with the utmost tactfulness, might have caused much offense. Raising his glass of water to his lips, he very neatly combined a mild rebuke and a graceful compliment in the same sentence. "Admiral," he responded, "all your victories have been won on water. When you win on champagne I will drink to them in champagne." —*The National Advocate.*

WIRELESS AND AURORA.

The aurora borealis, or northern lights, apparently affects the wireless telegraph waves that pass between Hammerfest, Norway, and the northernmost station in the world at Green Harbor, Spitsbergen. Often the polar light so weakens the wireless waves that the operator in the receiving-station at Spitsbergen can hardly hear them, and at times communication is wholly interrupted. On the other hand, the appearance of the northern lights seem to strengthen the waves that are sent southward. Once, when the aurora was so bright in Spitsbergen that it was mentioned in a dispatch to Norway, the receiving operator at Hammerfest, where the polar light was not even visible, noticed an extraordinary increase in the volume and distinctness of the signals. —*Sel.*

AN EASY JOB.

The man who's bunting easy jobs
Is the man who works the harder,
Work brings from him covulsive sob
Which makes his task the harder.
The grief of service brings groans and grunts
And makes light tasks the hardest, of aunts,
The fact that he serves sorely confronts
And makes his work all the harder.
The man who has an easy job
Is found in love with his service;
With joy divine his soul doth throbb
With the chance he has for service.
His work is blended with cheer and song,
Love hides from his soul all that is wrong,
The days never grow tedious and long
Because he's in love with service. —
D. R. Baldwin.

**DEPARTMENT OF
Woman's Auxiliary for Social Service**

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417 W. Walnut St., Independence, Mo.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

The following appeal to the Woman's Auxiliary was presented to the Advisory Board, and while we feel that it is not the province of the Board to take any decisive steps in a matter of such general importance, we do desire to urge our sisters everywhere, to set up for themselves a high standard of morality in such matters, and to use their influence wher-

ever they can against such immodest forms of dress, as we so often see around us.

The Home and Child Welfare Department of the Auxiliary has recently published a timely and excellent reading on Dress and Morals, and several hundreds of the leaflets have been sent to different parts of the country. This may be followed by articles of a similar character. Our sisters in different parts of the country, who are not able to do so, might write for their local papers, articles on this subject, appealing to the women of their own communities, to take a stand against such shocking extremes in dress.

We do not wish to make a sweeping denouncement of the present styles of dress; for in many respects they are commendable, being healthful, cleanly, economical, both in time and money, and in many cases where the extremes are not followed, pretty, but, oh! save us from the extremes.

Advisory Board of W. A.

SEATTLE, Wash., July 1, 1913.

Dear sisters of the church, but especially those of the Woman's Auxiliary: to you we appeal from the local in Seattle, Wash.

Is there not some way by which an appeal might be made to the women of our country, to obtain their help if possible in taking a firm stand against the prevailing style in women's dress, which has become so obnoxious to clean minded people, and such a detriment to the morals of youths and maidens of our land?

Conditions are growing worse at a rapid pace, and to stand aside and allow such things to pass unheeded, seems equivalent to taking part in the nefarious practice.

Could not the "Woman's Auxiliary" make an appeal to other societies of women throughout the land for help in this matter?

We may be presuming too much, but from the things we see, and the results that seem but a sure outcome, we draw these conclusions.

That the modesty of our girls is in imminent danger, the manliness of our boys about to be wrecked, and last, but by no means least, the respect for our mothers is vanishing, and as a nation's women we are looked upon as ready imitators of whatever is held up to our view; whether it be a pattern of elevation or degradation.

Where is our individuality? Did we not ever have any in dress? If not, why not? Have we not enough good women in our beloved country to take a stand for right, quell this fast growing evil and bring modesty back to the foreground where she has become almost a stranger? May we not undertake this in the proper way, and ask the Prayer Union to give their voices in supplication for divine help?

We would like to take part in such an attempt. We appeal, sisters of the Woman's Auxiliary (general) to you, and any help you feel that we can give, we are here, at your service.

Yours for purity,

Mrs. Addie I. Scott.

210 W. Bowdoin Place, (Fremont) Seattle, Wash.

A certain brother, well known throughout the church, was lately talking to the mayor of a city of about ten or twelve thousand population, concerning the removal of a certain rooming flat, when the mayor stated, "The sex question gives us more trouble than the saloons, and the root of the whole matter is woman's dress."

MISCELLANEOUS

CONFERENCE NOTICES

WEST VIRGINIA DISTRICT.—Annual conference will convene August 30th and 31st with the Mt. Zion Branch. Sunday school association will meet on Friday, the day before. All are urged to come in time for the association.

Francis L. Shinn, Sec.

CONVENTION NOTICES.

NORTHEAST KANSAS DISTRICT.—Sunday school convention will convene at Blue Rapids, Kansas, Sept. 5, 1913. This will be the last Friday of the district reunion. There will be institute work every afternoon during the reunion. We are expecting efficient workers and hope every one in the district will feel it their duty to attend. Secretaries be sure and send credentials to the convention.

Mrs. Martha Cool, Dist. Sec.

NORTHERN CALIFORNIA DISTRICT.—Sunday school association will convene on Wednesday, August 20th, at 2 p. m., at Irvington reunion grounds. An interesting program will be held on Friday evening, the 22nd. Home department workers please report to superintendent, Mrs. George Sykes, 2326 S. Jose Ave., San Francisco. Local secretaries take notice: Please send your school reports and credentials in early to the district secretary,

Mrs. L. Day.

4096 18th St., San Francisco, Calif.

REUNION NOTICES.

SOUTHWESTERN OREGON.—Reunion will be held at Myrtle Point, August 29th to Sept. 7th. Beautiful grove for camping. Large crowd expected. Apostle F. M. Sheehy and perhaps others are expected. Bring tents and equipment. Tents are scarce here. Conference September 6th and 7th. Sunday school convention during reunion. Branch reports to district secretary, Mrs. Maude McCracken, Myrtle Point, Oregon. Sunday school reports to Sunday school secretary, Mrs. Pearl Goodman, same address. Official communications to district president, F. J. Chatburn, Bend, Oregon. I write by request of these officers.

Chas. E. Crumley.

Myrtle Point, Oregon.

APPOINTMENT OF BISHOP'S AGENT IN AND FOR THE DISTRICT OF SHEFFIELD, ENGLAND.

To the Saints and friends of the district of Sheffield, Eng.:

Please take notice that at the district conference of the Sheffield District held at Claycross, recommendation was made for the appointment of Bro. Joseph Holmes of Claycross in and for the district of Sheffield in place of Bro. John Austin, former agent of said district, and who does not continue the work on account of increasing age and inability to travel as heretofore over the district.

Bro. Joseph Holmes enters upon his work also with special recommendation of Bishop R. May, who is at the present time in charge of the financial work in the British Isles Mission.

We take pleasure in commending Bro. Joseph Holmes to the Saints and friends of the Sheffield District and bespeak for him the hearty co-operation of each one who is interested in the work of the Lord, in that field. Also the Bishopric respectfully tender its special thanks to Bro. John Austin for his faithful service as agent in the Sheffield District in the past number of years and trust that he will be good help in his part of the district to the new agent still, and that the Lord may bless and direct him in the work that he may be called upon to perform.

It is sincerely hoped that every member of the household of faith in the Sheffield District may soon get in communication either personally or by letter with Bro. Joseph Holmes of Claycross and that they may take pleasure and interest in helping the financial work along, of which he has charge. To this end may the Lord bless each of the helpers in their efforts. In behalf of the Bishopric, I am

Very respectfully,

E. L. Kelley,
Presiding Bishop.

Independence, Mo., July 29, 1913.

TWO DAYS' MEETINGS.

A two days' meeting will be held at Wilmot township, five miles north of Vanderbilt, August 30 and 31. Those coming from the north on the M. C. will be met at Wolverine on Friday, those from the south will be met at Vanderbilt. Chas. Burch, Dist. Sec.

NOTICE.

Elder Everett Hughes who was appointed to labor in the west district of Oklahoma, has been released from the missionary field for the balance of the conference year by his request. We regret to see this done, as we need more laborers, especially young men like Bro. Hughes. May the Lord send more laborers into his vineyard.

W. M. Aylor.

August 1, 1913.

CONFERENCE MINUTES.

NORTH DAKOTA DISTRICT.—Conference met at 2:15 p. m., June 25, 1913, at Fargo, North Dakota. Bro. J. A. Gillen was chosen to preside with Bro. Wm. Sparling as associate. Bro. J. W. Darling was chosen secretary and Bro. W. E. Shakespeare assistant.

The following officers reported: Wm. Sparling, district president; Elders: J. C. Page, J. E. Wildermuth, James S. Wagener and E. E. Weddle. Priests: Thomas Leitch, J. A. Stowell and W. Shocknow. Branches reporting: Fargo 40; Duseith 86; Minot 35; Milroy 35. The secretary was instructed to have corrections made of errors in branches.

The secretary's and treasurer's reports were read. The bishop's agent's report for five months ending June 1, 1913, was read and referred to an auditing committee, also the financial part of the secretary's report. Bro. J. C. Page, J. A. Gunsolley and R. S. Salyards were chosen as auditing committee.

It carried to disorganize the Star of Hope Branch. The conference concurred in the recommendation of the district president and declared the Antler Branch disorganized, and the district secretary and district president were authorized to grant letters of removal and place names of members in other branches. The name of Thomas Leitch was recommended for ordination to office of elder, but it was deferred for the present. Bro. Leitch not having received any personal evidence of the call. The name of Michael Rasmussen was recommended for ordination to office of priest and he was ordained under the hands of Bro. R. S. Salyards and J. A. Gunsolley. Bro. Wm. Sparling was chosen district president for the ensuing year; Bro. James S. Wagener vice president; J. W. Darling secretary and treasurer; Bro. Thomas Leitch member of library committee.

The auditing committee reported the books of district correct to date. Minot, N. D., was chosen for the next conference, to be held January 10 and 11, 1914.

J. W. Darling, Sec.

DIED.

WILLIAMS.—Sr. Mary J. Williams was born Sept. 27, 1830, at Leroy, Bradford Co., Pennsylvania, and died at the home of her daughter, Mrs. Martha L. Van Order, in Minneapolis, Minn., July 28, 1913. Sr. Williams in early life obeyed the gospel and united with the Reorganized Church of Jesus Christ of Latter Day Saints on the 11th day of August at Plano, Illinois, being baptized by Elder John Shtppy, and for fifty years she lived a radiant Christian life. Two daughters, Mrs. Martha L. Van Order and Mary W. Owen, and one son, Thomas E. Williams survive and mourn the loss. Her husband, Evan E. Williams, preceded her over thirty-five years. Funeral services conducted at the Stone Church at Plano, Illinois, and interment at the Plano Cemetery. Elder C. H. Burr delivered the address. [Year of her baptism not given.—Ed.]

FOR SALE

No. 3. This is a six room house with a good cistern, city water in street, good cellar and is surrounded by nice shade trees and a variety of fruit trees. Has a lot 150x172 feet, nice large garden, small barn, chicken house and out buildings, fine variety of grapes, only 100 feet from car line and in a splendid neighborhood. This will make a fine home for some one. Price \$2,500.

No. 11. Is a 7 room modern house located in beautiful Forbis Park, Independence, Mo., close to car line, churches and school, is well built throughout and will make an ideal home. This house is new and has only recently been built. Price \$3,500. Terms \$1,500 cash, balance on easy terms.

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MISSOURI PACIFIC R. R.

MAIN LINE—EAST BOUND.

31 St. Louis Special (no stop at Independence)	12 01 a m
32 K C & Joplin Mail	4 14 a m
33 Kansas City & St. Louis Local (all stops)	5 15 a m
34 Kansas City & Joplin Local Mail	10 40 a m
35 St. Louis Special (Stops for St. Louis passengers only)	9 37 a m
36 St. Louis Mail & Express	12 40 p m
37 Nevada Express	4 30 p m
38 St. Louis Express & Mail	9 45 p m

WEST BOUND.

201 Joplin to Kansas City	6 30 a m
202 St. Louis to California Special	6 30 a m
1 St. L. to K. C. Express (no stop at Ind.)	7 12 a m
203 Nevada to Kansas City	9 35 a m
7 Fast Mail (no stop at Indep.)	9 01 a m
204 Joplin to Kansas City Express	2 12 p m
1 Colorado and St. Joe Express	4 36 p m
31 St. Louis to K C Local (all stops)	7 06 p m

LEXINGTON BRANCH—EAST BOUND.

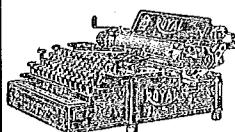
423 K. C. to Sedalia	7 20 a m
424 K. C. to Sedalia	5 15 p m

WEST BOUND.

423 Sedalia to Kansas City	8 58 a m
424 Sedalia to Kansas City	4 30 p m

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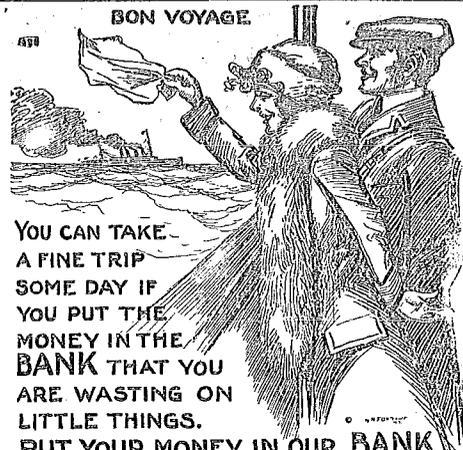
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H 131X.—Same as H 125X, leather lined and French Levant cover	3.15
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EDITORIAL

FIRST APOSTLES SECONDARILY PROPHETS.

A question which has frequently arisen in the minds of many members of the church and non-members, was recently sent us by a friend for answer in the *Round Table* department. In consequence of limited space in the department we take it up here. It is as follows:

Paul says that God set in the church first apostles, secondarily prophets; why then does the Reorganized Church have first a prophet at the head, and second apostles?

A proper understanding of the statements of Paul, and of the attitude of the Reorganized Church of Jesus Christ upon the relation between apostles and prophets in the church, will leave no room for disagreement. What is an apostle? What is a prophet? We shall let competent authority say.

APOSTLE DEFINED.

Apostle, literally, one sent forth. a messenger.—Webster's New International Dictionary.

Any messenger commissioned by, or as by divine authority.—Standard Dictionary.

One sent forth on a mission, an envoy. A technical term used in the New Testament and in Christian literature generally for a special envoy of Jesus Christ. . . . We find "apostle" used in several senses, once it emerges as a technical term.—Encyc. Britannica.

It is the opinion of Sincer that the appellation "apostle" is, in the New Testament employed as a general name for Christian ministers as "sent by God," in a qualified use of that phrase, to preach the word.—McClintock and Strong's Bible Cyclopedia.

The proper meaning is an ambassador who not only carries a message, but also represents the sender.—Scribner's Dictionary of the Bible.

Thus an apostle of Jesus Christ is a messenger sent forth by Christ, having a commission as a special envoy to preach the word given by the Lord and to represent the Lord. The name carries with it the principle of authority—one who is authorized by Christ to be his representative and officiate in his stead. The *Encyclopædia Britannica* says further "We gather that the original Palestinian type of apostleship meant simply personal mission from the risen Lord." This emphasizes the directness of the call and is according to the New Testament history, for the original eleven were called by the Lord in person, and the Scriptures imply that Matthias was chosen according to the direction of the Lord. Paul and Barnabas were called by the Lord through the Holy Ghost which came from the Lord in heaven. (Acts 13:1-3; John 16:14,15). Of the other apostles no record is made of their call but it may safely be assumed that it was similar to Paul's.

PROPHET DEFINED.

Prophet. One who speaks for another. Specifically, one inspired or instructed by God to speak in his name.—Webster's.

One who speaks as the inspired representative of a divine being; one who delivers divine messages, or interprets the divine will.—Standard Dictionary.

A person who acts as the organ of divine communication with men, especially with regard to the future.—McClintock and Strong.

The ordinary Hebrew word for prophet means to "bubble forth," like a fountain. If this etymology is correct, the substantive would signify either a person who, as it were, involuntarily bursts forth with spiritual utterances under the divine influence. But it is more in accordance with the etymology and usage of the word to regard it as signifying (actively) one who announces or bears forth the declarations of God. . . . In classical Greek the word signifies one who speaks for another. Specifically, one who speaks for a god and so interprets his will to man, hence its essential meaning is "an interpreter."—Smith's Bible Dict.

From these statements it appears that a prophet

is one through whom God chooses to speak to men. The "Spirit of prophecy" may or may not be associated in the same man with the apostolic power which carries the right of official representation. The prophetic function does not of necessity include sending forth on a mission as an envoy or ambassador, but indicates that the man is the mouthpiece of God, speaking forth the word of God by the inspiration of the Holy Spirit.

This meaning of the word is shown in Exodus 7:1, where the Lord, in consequence of Moses' hesitancy in speaking to Pharaoh, said to him: "Aaron thy brother shall be thy prophet," meaning that Aaron should speak the things before Pharaoh which Moses should tell him. In this case Aaron did not become Moses' representative to take his place, but to be his spokesman.

When the distinction between a prophet and an apostle, or between the prophetic power and the apostolic office, is clearly recognized the seeming difficulty in the above question will fade away.

While the two powers are distinct, they may be combined in one individual as was the case with Moses who held the prophetic power (Deut. 18:15), and was also sent by the Lord in person as a special envoy to represent him before Pharaoh and the court of Egypt, a mission which was in the strictest sense apostolic. Jesus also, whom Moses said would be like unto him, was both prophet and apostle. (Acts 3:22; 7:38; Heb. 3:1). Others there were in the New Testament church who were prophets speaking by the inspiration of the Holy Spirit.—Acts 13:1-4.

APOSTLES AND PROPHETS IN THE REORGANIZED CHURCH.

Under the literal definition of apostle previously noticed, it appears that the term is properly applied to anyone who is directly called and commissioned as the representative of Jesus Christ, and that that power may be associated with another, viz., the prophetic. But there are some whom God calls to the special work of an envoy, upon whom the responsibility is placed of going into all the world, and that is their main, or, we might say, their sole responsibility. They are Christ's representatives, and are specifically apostles. "He chose twelve, whom also he named apostles," (Luke 6:13). The number seems to have been restricted to twelve at any one time.

In the church today are found certain officers and among them are twelve apostles who constitute the missionary quorum of the church, but they do not stand at the head, or "first" as the question puts it. But who are they who stand at the head? We let the law of the church say.

"The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April, which commandments were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever."—Doctrine and Covenants 17:1.

On the day the church was organized a revelation was given in which it was said:

Behold there shall be a record kept among you, and in it thou [Joseph Smith, head of the church] shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of our Lord Jesus Christ.—D. C. 19:1.

Joseph Smith, Jr., held the two functions of speaking the words of God by the Spirit, which is the true prophetic power, and that of being sent to the world by a divine call and ordination which constitutes the true apostolic office. His position as head of the church did not come to him by virtue of his prophetic power, but by virtue of his divine call and ordination as an apostle of Jesus Christ. He held his prophetic power before the church was organized, but his apostleship came in conjunction with his being made the first elder, or president, of the church.

It is thus apparent that the office of president of the church is an apostolic office, and its occupancy an apostle in harmony with Paul's statement

that "God hath set some in the church, first apostles." The men who occupy under the specific title of apostles share a portion of the responsibility placed upon the president and his two counselors, as may be seen from Doctrine and Covenants 80-1, which says:—"Unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood," or of the church; considered in the light of 105:7 where it speaks of Thomas B. Marsh "whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, [the first presidency] cannot come; for on them have I laid the burden of all the churches for a little season," etc.

The first presidency of the church, with those who occupy in the quorum of the twelve are all apostles. When Paul said that God set in the church first apostles, he evidently used the word in its literal meaning, referring to men who were called and sent directly by Christ. If he had meant otherwise he would certainly have put it "God hath set some in the church, first, twelve apostles," but no, he used the word in its general meaning. So also in Ephesians 4: "He gave some apostles; and some prophets," etc.

One thing which the church has insisted upon, and rigidly followed, is that its leading men shall be called of God, having a definite divine call through proper channels before being placed in the leading offices. Nor do the men of this church seek and work directly or indirectly for these responsible positions. In this way the Lord constitutes the real head directing in all his work.

PROPHETS IN THE CHURCH.

It is a question whether the position of prophet in the church is a specific office or a function only of men who occupy in various offices, but Biblical history and present procedure seem to incline to the latter. It may be seen by the definitions of "prophet," that he is one who represents God only in the sense of being his spokesman—one who speaks the things of God by the inspiration of his Spirit. This power may be received in varying degree by those who are called of God to the work of the ministry in any capacity, and those who do receive it in sufficient degree as to enable them to speak by the Spirit are literal prophets whatever other office they may hold.

It is but proper and necessary that the earthly head of the church should so speak, and be a prophet—the Lord's spokesman—to the whole church. He is a prophet to the church and consequently the prophet of the church, but his prophetic office, as applying to the whole church, (if office it may be called) is dependent upon his apostolic office. Take away the latter and he could no longer exercise the former. What is said of the president is also true of his two counselors.

As the presidency holds both the apostolic and prophetic power, so may also the twelve who are called apostles. As they may speak by inspiration being thereby the spokesman of God they become prophets in the church, and so with others of the ministry, but these do not become prophets of the whole church but each operating in his own jurisdiction.

Much confusion has been caused in people's minds by a popular and mistaken view of what prophecy is, being associated only with prediction. "Prophecy comprehends three things; prediction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of Scripture, by an immediate illumination and motion of the Spirit," (Smith's Bible Dict.), but in medieval times this meaning of the word was gradually lost and it was used only in reference to prediction.

The most important function of a prophet is that of "understanding and explaining the mysterious hidden sense of Scripture, by an immediate illumination and motion of the Spirit," the others are secondary or incidental. Preaching then properly comes within the prophet's work and the

man who ministers the word in the way specified is indeed a prophet.

Discussion might be carried much further but sufficient has been shown to establish the fact that in the Reorganized Church apostles stand first, including the first presidency and the twelve. The prophetic power is secondary.

Bro. U. W. Greene writes to Bishop Kelley of his arrival at Fishguard England, being on his way to his mission in Palestine. He was accompanied as far as England by Bro. Newton. Bro. H. A. Koehler expected to accompany Bro. Greene to labor in the land of the ancient Hebrews but could not get passage on the Mauritania from New York; so embarked from Boston. They will probably meet in England and continue the journey together. We wish them abundant success.

INDEPENDENCE ITEMS.

Last Thursday afternoon occurred the most disastrous fire that has ever visited Independence for many years, causing a loss of over \$400,000. If the wind had been in the northwest instead of the southwest, in all probability it would have swept the public square, destroying most of the business houses. The two Independence fire companies were unable to cope with the flames and Kansas City was appealed to. The Kansas City Flying Squadron (Auto) was sent, making the run in eighteen minutes. With the additional hose by the Kansas City company, who were experts in handling it, the fire was soon under control. The biggest losers were the Scale Works, Robert Turner, the Air Line R. R. and others, ranging all the way from \$400 to \$15,000. Besides the Scale Works, barn, coal sheds, there were four or five houses burned and damaged, also the Episcopal church was damaged some.

Bro. R. C. Kelley who has spent two years in educational work in the Philippine Islands informs his father, Bishop E. L. Kelley, by cable of his contemplated return home via Naples and New York.

Thursday evening, August 7th, Bro. Gomer T. Griffiths left Independence for his long missionary journey to Australia. He would stop at Los Angeles, going from there to San Francisco where he will be met by Bro. C. Ed. Miller, and both will sail together, stopping enroute at Tahiti in the South Sea Islands for one month. They will also visit New Zealand for a short time, and from there will complete the journey to the island continent. They will not be gone less than two years. May success attend their mission.

The Wednesday evening prayer meeting last week after a number of prayers had been offered was given over to Bro Griffiths which he used in relating some of his experiences in the church, giving a short history of his life. He has had an eventful life, full of rich experiences and his address was not only interesting, but strengthening to the spiritual life of the saints.

The attendance at the Sunday services was lighter than usual probably on account of the extreme heat which has continued over this section of the country for many days. Bishop Ellis Short was the morning speaker, and gave many good thoughts based upon the Abrahamic covenant. Bro. J. W. Dubease was the evening speaker.

A drought with intense heat has prevailed over this central region for several weeks, until the corn crop has been considerably damaged, many of the fields being partly dried up. The immediate vicinity of Independence has suffered less than many other parts having had later rains than in many other places. Slight showers during the last two days give promise of an early change. All the early crops have been full and abundant for which we are thankful.

INDEPENDENCE, SECOND BRANCH.

Services as usual on Sunday, 272 attended Sunday school, collections \$5.69. A good interest manifested throughout. At the 11 o'clock hour, Bro. A. K. Dillee was the speaker, and his remarks were gathered from, "My doctrine is not mine but his that sent me." Bro. Dillee made a strong effort to show that a wrong interpretation of the Scriptures is had by not placing the emphasis on the word most needed. All were edified.

At 8 o'clock p. m. preaching by Bro. Harry Smith, and one would think him an old war horse, he did so well, and we were glad to be there, as in the morning hour. Bro. Harry's effort was along the line, "Nothing new under the sun, and what is, had already been." So many new thoughts were brought to the front, that I am at a loss to say which were the most edifying, but one thought in particular was, the system of tithing, which he thought was neglected very much to the detriment of the church, for because of the lack of funds the church is suffering.

Monday evening a meeting of the priesthood was held. These priesthood meetings are very profitable, for one is selected to make a doctrinal talk, then run the gauntlet of the questions fired at him—in a friendly way of course, making it interesting for all who take a part. Bro. J. T. Curtis was the speaker at this meeting, and stood his ground manfully.

CENTRAL CHURCH, KANSAS CITY, MO.

Our total branch membership according to the branch clerk's report to the last business meeting held the first Monday evening of this month is 385, a gain of eight since the last report to the Stake conference. We doubt however, whether there has been an increase of eight in attendance of members of the branch in that time. There has been an increase doubtless in average attendance, but it is made up of outsiders.

Beginning with the first Sunday in September the regular sacrament meeting will be held at 11:00 a. m. instead of at 6:00 p. m. and there will be no preaching in the morning nor

prayer service at 6 o'clock on sacrament Sunday. It is to be hoped this arrangement will meet the convenience of more people, and have a tendency to increase the attendance and interest as well. Also the mid-week prayer services will be resumed the first Wednesday in September. The financial board was instructed to proceed with the repairing and decorating of the church as means were available, and to do the outside repairing first. The parlors, kitchen and Sunday school rooms have already been papered and painted, and present a very pleasing appearance.

At a recent election of the Religio the following were elected officers for the ensuing six months: president, Seth S. Sandy; vice president, Chas. J. Cox, secretary, Miss Ethel Conlin; and Mrs. George Hood, treasurer. We regret that we are to lose Bro. Parsons as our Sunday school superintendent, as he announces his resignation to take effect September 1st.

Pastor J. A. Tanner is taking a vacation attending reunions in northeast and northwest Missouri. He will be back the 31st.

A move is on foot in Kansas City to effect a men's organization composed of the men of the different branches here. The first meeting will be held at Central, August 31st, at 3:00 p. m., when a temporary organization at least will be effected, object of the organization, and time and place of meeting decided upon.

The entertainment and amusement committee, working under the auspices of the Religio has provided the young folks with two tennis courts, located just east of the church near the Paseo.

The extreme hot weather of the past two weeks has had a depressing effect upon the attendance at all services; however, the average is some better than last year at this time. Sr. D. H. Blair who has been quite ill for a number of weeks, we are pleased to report is better. We trust after a few weeks' rest she will be able to return to her post of duty where she is greatly needed.

Bro. W. P. Stoff and wife of Omaha, Nebr., worshipped with us yesterday; also a number of others from out of the city, whose names we did not secure.

The pastor has announced the last week of September as a week of denial and sacrifice; closing with a rally day October 1st. The matter of the fall meetings postponed from last March is also under consideration, and due announcement will be made later.

August 11.

H. S.

QUINDARO BRANCH.

July 20th our pastor, Elder D. E. Hough occupied the morning hour with good liberty. Sr. Anna Shelton sang a very appropriate solo entitled "Close to Thee." The evening speaker was Bro. Woodson from Chelsea Park Branch.

The 27th Bro. Garrett of the Stake presidency was with us both morning and evening and also took charge of the six o'clock social service. Both sermons were very instructive.

The 3rd of this month Bro. M. H. Bond was with us. In the morning he took for his subject "Faith." He related a very remarkable instance how his wife and those who were with him were saved by the presence of an angel while out on Lake Michigan in a boat, proving that visitation of angels had not ceased.

At six o'clock the regular monthly sacrament service was observed. The emblems were carried to some who were unable to attend. A goodly number were present and took part in the meeting and a good time was had.

The interest in the Religio is on the increase. Last Friday night it was said by one who counted them that over seventy were present; they are making a special effort to have extra good programs.

The Aid Society is making an extra effort to help in raising our share of the general church fund, which is eighty dollars.

Last Sunday morning Bro. Thomas Newton was the speaker. His subject was: "Do we know God?" In the evening Bro. F. C. Warnky and his wife were here and Bro. Warnky was in charge of the social service and also occupied the eight o'clock hour.

Sr. R. E. Lewis has been appointed book agent for this branch and we are expecting to send in more subscriptions for the church papers. Roy Barron was chosen clerk.

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Carrie Barron.

SAINT LOUIS, MO.

Bro. and Sr. Ivor Cook were gladdened by the advent of a daughter on Saturday, July 19th.

The Friday evening meeting of the 25th was out of the ordinary. After the usual prayer-meeting, Religio consisted of a short lesson period and a shorter musical program, followed by ice cream on the lawn.

Bro. Barnore, the Australian missionary, was a welcome arrival of Friday evening, and stayed with us over Saturday and Sunday. On Saturday evening he gave a lecture on Australia, very entertaining and educational, with stereopticon views. The next day he enlightened the Sunday school with an interesting talk, giving as the secret of success the spirit of the little boy who said he went to Sunday school because he was "part of the concern." The young men's class gave a rousing rendition of that thrilling song, "Are your windows open toward Jerusalem?"

The morning sermon was a study of the last days, forcibly presented. The special sign that Christ gave his disciples of his coming and of the end of the world was that this gospel should be preached in all the world. Though these are the last days, the end is not yet. There is a great work to be done by this church before that time. "Men shall be lovers of their own selves." The conflict between capital and labor is caused by the love of the capitalists for themselves—also by the love of the laboring classes for themselves. In the church, those who are in comfortable circumstances are not anxious for Zion, but those unfortunate ones who think they would profit by going to Zion, are anxious for it. So in the church and in the world selfishness is prevalent. "In the finality there will be no unworthy poor in Zion, only

those who are doing the very best they can." "We believe in the literal and positive return of Jesus to the earth—"This same Jesus whom we see ascend." Some men make the mistake of thinking they can redeem the world and bring men back to God solely by their own intellect. "It can never be done. We still rely on that inspiration which instituted this church."

There was an afternoon sermon at the suburb of Cheltenham by the same speaker, which was reported as being splendid.

In the evening the Saint Louis saints witnessed more stereopticon pictures, some on the life of Jesus and some on other subjects, connected in a fluent talk. The comment on the picture, "By their fruits ye shall know them," was striking—"We do not judge a tree by the windfalls, but by the fruit that clings to the tree. So a church should not be judged by those who fall away, but by those that cling. "We should cling to the church, and realize in ourselves the full development that the church has to give."

Arrived of Friday, August 1st, at Religio, was a visit from Bro. Rushton, and an instructive talk on social conditions and marriage.

On the following Sunday our Sunday school superintendent being out of the city, his assistant, Bro. Rob Lloyd, took charge in a very refreshing manner. The usual talk was in the form of a thoughtful paper by Bro. Barrett, and the special song was sung by the Primary department.

Sacrament meeting, not very well attended, was of a helpful nature to those who did attend. At night Bro. T. J. Elliott gave a comprehensive talk on the attributes of Deity, August 4.

SAN FRANCISCO AND OAKLAND.

The city sacrament service was very good and was followed by a good sermon by Bro. J. A. Anthony in the evening. Bro. Anthony has been in poor health for some time but is now improved—we hope permanently.

Bro. C. A. Parkin was called to Santa Rosa to administer to Bro. Sides of Potter Valley, on Sunday last and while here preached with unprecedented liberty to the joy of all. The few saints at Windsor have purchased a building and fitted it up for church services. Now we can hold a protracted effort there as soon as practicable. This is a part of the Santa Rosa Branch.

By the time this is read wife and I hope to be "tenting on the old camp ground" at Irvington preparatory to the reunion commencing on the 15th. The prospect is for a good reunion.

Bro. G. J. Waller preached the evening sermon in Oakland following a well attended sacramental service in the morning. The prayer service Wednesday night was very spiritual though not so well attended.

J. M. Terry.

1202 14th St., Oakland Calif., Aug. 8.

CORRESPONDENCE

ROCKFORD, ILL., July 30.

Editor Ensign:—The mission work of this district is moving along real well in the main. As to the writer, I never saw a busier year so far. We are also glad to state that all of the brethren assigned to the district are active, excepting some where age and sickness have hindered. Having again been elected district president I have been busy mostly with the duties thus imposed. The local brethren in the main are good workers, and it makes district work much more pleasant I assure you.

I put in almost eight weeks before the Northern Wisconsin reunion convened, June 27th to July 7th. This district while one which in times past has had a hard struggle is indeed prospering in many ways. They now have permanent reunion grounds and buildings. An auditorium 40x70 feet, dining hall 2x40 feet (I believe it is). The grounds are located on the west side of Lake Chetek, well covered with oaks and pines. Bro. Leroy Colbart and his father donated the grounds the buildings are on, and by the time the reunion was over there was not much over \$100.00 unpaid. We hope other districts and especially the Southern Wisconsin and Northeastern Illinois will take notice, and as they now meet in joint reunion, do likewise; selecting some city or location near the line between the two districts. I am sure our reunion would be a much greater success if this sacrifice should be made by these two districts, and I assure you that some of us who have worked for twelve or fourteen years on reunion committee work would appreciate the great difference in the work it would make. We are hopeful of the future.

Just closed our eight days' effort at Beloit where the new branch is doing good work. Here in Rockford we only have a few members. We expect to hold forth here this week and over Sunday.

As one of the reunion committee of the joint reunion of Southern Wisconsin and Northeastern Illinois let me say: The reunion begins August 22nd and closes the 31st. The committee is doing all it can. Are you? Please send all orders for tents and cots to J. O. Dutton, Evansville, Wis., not later than August 12th. Come every one who can! Come to do good and get good!

Your brother and servant,
Jasper O. Dutton.

SPRING RIVER DISTRICT.

Dear Ensign:—For two weeks past Bro. Rushton, minister in charge, has been looking over the field in these parts. He has preached in Wier City, Scammon, Pittsburg, Joplin, Webb City and Parcell branches to appreciative audiences. He has been given the sobriquet of "Rushton the different," and I assure you its a happy appellation. Our brother's fame has gone out, that he was a rank Socialist of the Girard stamp. One sermon along these lines is sufficient to dispel every allusion and forever set at rest such charges. Our brother is an ardent advocate of Zion's co-operation as laid down in the books, with God and his righteousness, the inspiring, guiding and directing force, instead of political greed, graft and selfishness. We are pleased with our brother's efforts.

Jots Man.

"CAMP GROUP," JOPLIN, MO.

The camp is "a" number 1—About 30 tents all well filled with campers, representing only those who live at a distance.

Friday and Saturday evenings over 1000 were on the ground. Weather is dry—healthy good and all are enjoying camp life. Preaching is of a high order, and the good Spirit permeates all, not a discordant element, or an opposition spirit is manifest, all rejoice and God is glorified.

T. W. Chatburn.

ENTERTAINING UNAWARES.

It is said we may entertain angels unawares, and likewise we may be entertained unexpectedly, yet agreeably, as was the case here in Chelsea on Sunday eve not long since. Brother Hoffman dropped in upon us unawares and gave us a delightful talk, both edifying and appreciated by us all.

It is a source of great consolation to have our fellow-workers in the cause of the church of Jesus Christ to give us a passing call, revive, encourage, exhort and inspire us to a more vigilant action and a revival of spiritual strength. Such as most invariably proves to be the case on like occasions, when we get such a lift—a kind of free for all—without money or price. We have had frequent help along this line from our Independence brethren, which we acknowledge, with thanks and due appreciation to one and all.

We had a most pleasing entertainment on Children's Day notwithstanding the short time and opportunity for preparation, the condition was such as to surprise all present, even those who had it in charge and who were heartily congratulated on the result. It is fortunate that in most organizations are to be found a few who are willing and do make sacrifices for the enjoyment of the many, as in this case. And we should ever be ready to reward them with every evidence of appreciation of their labors and manifest interest, in behalf of all interest concerned. This will not only prove encouraging but be giving credit to whom credit is due.

And while they may not be working for earthly renown it is gratifying to know their efforts are accepted in the spirit it is given—for the general good. And we have it in our hearts to say, God bless those who are ever so ready to give the cause such efforts as are necessary to keep the work moving forward and upward. It should ever be our aim in this life to seek elevation to a higher plane of religious life and greater abounding Christian graces. As saints our business, social, moral, and christian lives, yes, and political as well, should all be as exemplary and commendable as we can possibly make them, devoting a sincerity and earnestness of purpose calculated to incline and draw others toward us.

It is this, we think, we will better be able to live down the prejudice, so long existing and yet prevailing in the minds of so many who so unjustly charge us more through ignorance than otherwise, we believe, not even giving us the benefit of an investigation. If people would more earnestly, diligently and conscientiously seek facts, knowledge and truth as they in reality exist, then more wise and just conclusions would be the result, and more universal justice prevail.

It is only the comparative few, who take the pains to investigate our rule of faith and practice wherein they might learn the truth, and be governed accordingly, rather than jump at, and accept hasty conclusions, is more detrimental to their own salvation and safety than otherwise.

The few however who do wisely investigate are not long in losing sight of all former ignorance and superstition through the light of the true gospel of the church of Jesus Christ, and seeing it they learn to believe and obey the truth. As saints we should diligently strive to let our spiritual life shine, and beam forth in one unclouded day and effulgent glory throughout our every Christian life and continuous religious warfare, seeking that degree of happiness, spirituality, and efficiency that arises only as we approach nearer and nearer toward a state of perfection.

There is no near road, or short cut, to either happiness or eminence, and they who succeed must work, wait, watch and pray, in order to be most certain of an impartial reward, to be received at the end of the race.

As we who are older note the interest, manifested in the training of their young minds, in the Sunday school, and the culture of these tender hearts, and looking into the bright faces, beaming with promise, we can at a glance and in a moment realize wherein rests the future of the church, oh, what a grand and glorious work is that of the Latter Day worker, in whatever capacity he may be working. Methinks in that great day when the Father comes to gather in his golden sheaves and garner them for eternity, when he comes to make up his precious jewels, these are they who will be among those to hear the welcome plaudit, "Well done good and faithful servants." What an incentive to action and encouragement to keep striving onward and upward. The Religion is serving an intermediate help in connection therewith.

The prayer meetings are not so largely attended as we wish and as they ought to be, but the Spirit is always manifested in our midst, and we feel benefited and glad to be there.

When we clasp the hands of each other upon our frequent meetings and greetings, we feel and know they are the hands of earnest, honest toil, each and every one alike, no high, low, stiff necks, or knees, but neck, humble, earnest, content and prayerful worshippers in the church of Jesus Christ, everyday toilers, laboring for God, home and native land. Such as the wide world over are the acknowledged salt of the earth and the leaven of society upon which depends the progress, prosperity, stability, purity and the perpetuity of our great American Republic.

No aristocratic idle rich with elaborate brocade and rustling silks; brush the dust of slothfulness, idleness, vain glorioussness, and vanities from off our long pine benches. But spirituality, with cleanliness, and neat, plain, and comely attire, alike, adorn them, and a general spirit of equality and loving kindness is in evidence upon our every coming together.

The few of us know each other, every one so well, almost, as every mother knows her child, and hence love each other accordingly, because we know how they move and live. We are at perfect peace with all the world. And how

ever unjustly criticized, misrepresented or ignorantly libelously attacked, we heed them not, but keep on in the straight and narrow path, in that selfsame, even tenor of our way, knowing in whom we are trusting and over willing to abide the time when the true gospel truth will reveal to all the world who is who, and what is what.

An old subject of whom the new light made a young saint.

STUDLEY, Kans., July 21.

Dear Ensign:—As you have been a constant weekly visitor at our house for over twenty years I feel impressed to write a few lines, hoping it may interest some dear brother or sister. We still remain members of the Allendale Branch but are isolated and feel that we cannot do without the "Silent Preacher." It is hard for a Latter Day Saint to live among the people of the world today, as they do not seem to care for anything but worldly pleasures, and to get gain by defrauding one another. They seem to say, "I will do you if you will do me." The time has surely come "when they will not endure sound doctrine, but after their lusts shall they heap to themselves teachers, having itching ears."—2 Timothy 4:3.

We had not heard a Latter Day Saint sermon preached for seven or eight years until Brn. J. F. Curtis and J. Arthur Davis came here on their way to the Curtis-Ellimore debate. They came Saturday morning and stopped over until Sunday. Bro. Davis gave us a good sermon in the little church here at Studley which he was quite willingly given permission to occupy. You don't know how quite much good that blessed sermon did our poor hungry souls. Soon after the debate Bro. Showers came to Studley and we secured the church again and he preached nine rousing sermons with fair and attentive audiences, although there was some prejudice manifested among the people, yet the good seed was sown and we will trust to the Lord to water it. Our prayer to God is that it may bring forth much fruit. Bro. Showers is an earnest worker for the Master and seems to be the right man in the right place. He seems to be blessed with a goodly degree of the Spirit of God. While here he administered to the writer, and I received much benefit, and we feel to give God the praise. While here Bro. Showers blessed my son's two little children. He received several calls for preaching while here; so the good work goes on.

It makes me feel sad to know that we cannot send more elders into the field on account of shortage of finances. Beloved Saints, let us make this a year of sacrifice and pay our tithes and offerings more freely, that there may be sufficient means in the treasury to send out many laborers into the field the next conference year, so we can each one feel that we have done our duty.

My heart is in this work. I know it is of God and I ask an interest in the prayers of the Saints that I may ever be faithful and live worthy of the name I have taken upon me. I am weak and often feel my unworthiness before God, but I know he is a God of love and mercy, and will bless those who have faith and put their trust in him. I know he does hear and answer prayer. I have prayed many times that he might send some of his servants to bring the angel's message to this place and on Friday before Brn. Curtis and Davis came I felt impelled to ask God to send some of the elders this way and Saturday morning, before I was out of bed, my son came in from his room and said to me, "Mamma, there are two elders in the other room." You don't know how my heart bounded with joy and I felt to praise God, he had answered my prayer at last. When I was praying I did not know of an elder within many miles of here, had not even heard one preach for a number of years, as stated before, and now within the last month there have been four of God's servants at my house, and thank God the work has been opened up in this place and I do hope great good may be accomplished here.

Your sister in gospel bonds,
Helen Oakley.

MONTROSE, Iowa, July 28.

Editor Ensign:—It may be possible some of the readers of the ENSIGN would be interested in what is going on down here in the corner of this grand old state, opposite the old historic town of Nauvoo.

The writer was ordained a priest last October, and as there had been no priest in our branch for several years I was at once put in charge of the work here.

I am thankful for the gospel and for the little ray of light which I enjoy. There are but few active workers here, but I have been trying to do all I can to keep the saints together, and to arouse an interest in those who seem to have become careless and unconcerned.

There is a thought along the line of "Social Purity" which I have often expressed to our people, and it may be a help to some who may chance to read these lines.

If every one of our young men and young ladies would band themselves together in the bonds of Christian fellowship, and always do that which is right, always be found in their places at church whenever services of any kind are being conducted, take some active part whenever opportunity affords, instead of being seen at the Sunday base ball game, the moving picture show, the public dance, and various other questionable places of amusement, then they would enjoy the sweet influence of the Holy Spirit and they would be so happy in the service of the Master, that they would have no desire to partake of the pleasures of the world, seeing there is no comparison between the two. This would work such an influence over those with whom they come in contact that it would be hard to estimate the good that might be done.

We are looking forward to the reunion to be held here by the tri-districts, viz., Nauvoo, Eastern Iowa and Kewanee which begins August 22nd and continues ten days. It is expected a number of strong men of the ministry will be present.

It is doubtful if any other place possesses as much historical advantages and scenic beauty. From the Iowa shore of the great "Father of Waters" we have a panoramic view of the old historic town of Nauvoo which all Latter Day Saints love to visit. The lake, created by the erection of the great dam at Keokuk, extends to Montrose and gives many

advantages for boating, bathing, sight-seeing, etc. The formal celebration of this great water power dam, one of the largest in the world, will take place during the reunion. These opportunities together with the benefits derived from the church services and association of saints, should be an inducement for many to come at this time and enjoy an outing for ten days. Remember some of the opportunities will never occur again. Cancel other dates and come to Montrose, August 22nd.

I love this latter day work and am striving to let my light shine as we are commanded in Matthew 5:16. I want to ask the saints, especially those who know me best, to pray for me that I may be more enlightened and receive wisdom and knowledge in this great latter day work.

In gospel bonds,
Joseph H. Reed.

CHICAGO, Ill., Aug. 4.

Dear Ensign:—The people outside of Chicago are of the opinion that the southside Chicago saints are sleeping. They no doubt have good reason for entertaining such thoughts; but it is not true. They are as wide awake as ever, and owing to the never-ceasing efforts of our worthy president to build up the work here, we are making good headway. Our prayer services especially are growing, more than doubling our number in the past few months.

The confirmation of Helen Cochran and Katherine Stone who were baptized a few weeks ago, were said by many to have been the grandest they ever heard. Mrs. A. L. Crippen was also baptized.

We had a good attendance at our sacrament meeting Sunday morning, and the meeting was apparently enjoyed by all. Bro. Dowker was the speaker in the evening.

C. L. Wainwright.

MALAD CITY, Idaho, Aug. 2.

Dear Ensign:—I left my field of labor the latter part of 'tareh, attended general conference, (one of the best in the history of the church), visited relatives in Independence and Joplin, Mo., thence home to Tigris, Mo., May 9th, where I remained till the 17th, then off to my field again. Stopped off at Springfield, was headed off there by a letter from Bro. Marion Hollandsworth of Eldridge, Mo., requesting me to be there on the 19th. I went, preached four sermons, baptized Annie Hollandsworth, a daughter of Marion, and Hattie and Stella, daughters of Allen Hollandsworth; blessed five children on the 23rd—(the authorities of the Southern Missouri District will please pardon me for complying with the request); then away, stopping off at Independence and St. Joseph, where I preached a few sermons to a noble band of saints, presided over by Elder J. L. Bear, a wise laborer, in whom they have full confidence. (They kindly remembered the needs of the missionary.) June 2nd on board of cars for Idaho, arrived in Malad City on the 6th, since which time I have labored here and in Bannock Valley and baptized four; others are seemingly near the kingdom.

J. C. Christensen.

JONESPORT, Maine, July 29.

Editor Ensign:—I am busy as a bee. Since leaving my home in Independence, Mo., June 27th, I have held 27 meetings, which indeed left a good feeling among the people. That is what every servant of God should do. I hear the names of Elders John Steehy, Gus Koehler and G. W. Bobley highly spoken of, for the faithful labor done by them. That's right, always leave a clean record behind you, then the noble cause of Christ will suffer no loss.

I preached last Sunday afternoon on Beals Isle and at this place in the evening to good interested congregations. I had fine liberty. On Tuesday night I spoke here to our saints and friends and all seemed to be well pleased. At the social meeting Wednesday evening 33 took a lively part in the meeting. My heart was made glad to hear the children, young men and women of the fathers and mothers, whom forty years ago I brought into the church, bearing a faithful testimony of what the gospel had done for them. Bro. Enos Rogers, who presides over the branch, is acting well his part, and makes a very good presiding officer, and other officers who are serving under him are willing workers, and are learning how to take their trick at the wheel.

Last Sunday afternoon about forty of the saints, including the sweet singers of Israel, headed by their leader, Herbert Rogers, came on the island and sang. I told them that any elder ought to preach a good sermon after listening to such singing as that, and the good Spirit was present and we had a profitable meeting. I found Bro. Cushman quite poorly. He is thinking of going west, to a milder climate. Bro. Ralph Bryant and cousin, W. N. Leighton, brought me here last Friday from Kennebec in their naphtha boat. We were two hours and a half coming down. I will now visit Head Harbor Island, the place where I preached some forty years ago, and baptized about thirty precious souls.

I am your brother,
J. C. Foss.

DEBBY, Ind., Aug. 7.

Dear Ensign:—The Southern Indiana Reunion closed Sunday Aug. 3rd. It was a decided success. Sr. Barmore and I arrived on the grounds July 29th. The general meetings were good, so also were the Sunday school and Religion sessions. Eleven were baptized. Bro. Moler and Metcalf have gone to Kentucky. Brn. Hall and Nolan to Southwestern Indiana, and Bro. McClain to Southeastern Indiana. I shall work along the Southern Kentucky.

In bonds,
A. C. Barmore.

CLEANINGS FROM OUR CORRESPONDENTS.

S. W. L. Scott, Knox, Ind., July 30.—We are pounding away here in the hottest weather we ever experienced. The temperature is simply torrid-horrid. Rain needed, but corn looks rank. Crops are coming along satisfactorily.

SERMONS AND ARTICLES

JOSEPH SMITH AS A PROPHET.

BY ARTHUR B. PHILLIPS.

At the time when the Latter Day Saints were organized as a church the idea of a modern prophet was a strange one to the world, and we do not wonder that many were skeptical when, after the lapse of ages, one youthful and obscure arose for whom was claimed the powers of a prophet sent with a message from the Almighty. Evidence being the means by which we ascertain the truth, doubt should in every age, give way before rational evidence; therefore the question may be asked: does the evidence reasonably indicate that Joseph Smith was a prophet of God?

The Bible being our standard of evidence, very largely, we learn from its pages that prophets were sent to turn the people to the commandments of the Lord and to reveal the will of the Lord concerning matters that might be obscure; to speak in the name of the Lord with authority, and to obtain revelation of things future that God might see fit to make known; to be a medium of light from God, a leader of people in the right way.

Probably every prophet that Jehovah ever sent to mankind was objected to by at least some of the people, and history shows that the majority rejected them in many instances; hence Stephen said: "Which of the prophets have not your father's persecuted?" Reasonable doubt does not lead one to persecution or infidelity. Those who claim to believe in all the prophets of Scripture times should accept proper evidence concerning any who may be sent from God in our own day, lest they be found guilty of unjust judgment; for God will hold everyone responsible for rejecting his word or the servants whom he sends.

It has been claimed by some that Joseph Smith was a false prophet. In reply we say that no evidence has been produced that shows a basis for such claim, and no one has shown the failure of even one of the numerous prophecies that he has given in the name of the Lord. On the other hand, all of his known public and private teachings, as maintained by Latter Day Saints from that time to the present, are clearly in harmony with the Scriptures; being so well known that they need not be severally mentioned here. The claim made against him in this regard is therefore far-fetched and vapid, not to say ridiculous.

THINGS THE PROPHET DID.

In those days there was, it is admitted, great confusion in the religious world and many opposing doctrines were being taught by the various ministers of the time. Conceding the honesty of the conflicting teachers, we must admit their inability to agree as to what the Lord required of them. Inasmuch as they were earnestly seeking to know which of their conflicting teachings might be right, it is reasonable to believe that God would care enough for their salvation to send them one through whom his will should be made known; and as his method of revealing his will has always been through prophets it is reasonable that he would send a prophet to lead people in the right way, to teach the things of his kingdom. With authority from God, Joseph Smith called upon all to obey the doctrine of the New Testament in its entirety. Each ordinance instituted in the Savior's time was taught and practiced anew. The church was organized according to the New Testament pattern, with officers or ministry named therein called by revelation from God, as they were of old and as required by the Scripture (Heb. 5:4); thus forming by divine commandment the Church of Jesus Christ as it existed before apostasy had brought about its disorganization. A reformer could not do this, for God had predicted a restoration and not a reformation. Joseph Smith came as a restorer. All the reformers of previous centuries had never restored the church as it was in the days of Jesus. They did not know how to do it, and they were further unfitted for the work because they did not believe that it was necessary, neither did they believe it needful to practice and teach everything as the New Testament shows the ancient church to have done; besides this, they did not believe that all of the offices named in the New Testament were required to be in the church, and they would not have known what their duties were even if they had believed them to be necessary, for the Scriptures contain very little information on that point. Only by revelation from God could these theological mists be cleared away. All of these

obscure matters were made clear by the voice of the Lord speaking by the mouth of the great prophet—restorer, Joseph Smith.

THE PROPHET'S AUTHORITY

Moses was sent from God with a message, but very few saw God give him the message, and the people were rebellious much of the time. The Lord gave Elijah a message for the people, but only his servant was present to witness the fact, and the people were angry and sought the prophet's life. The Bible says: "In the mouth of two or three witnesses shall every word be established." The angel of the Lord appeared to Joseph Smith and sent him as a prophet with a message to the people. A few witnesses saw the angel and heard his voice, enough witnesses to establish his word, and they bore record to the fact. Men were called of God and ordained to various offices of the priesthood, and their duties made known. The church being re-organized according to the pattern of the New Testament, the divine modus operandi of both the general Church and its various parts as originally instituted by Jesus was made known by revelation, and matters of doctrine that had become obscured by traditions, mis-translations and fallacious arguments, were made clear by the word of the Lord.

It has been claimed that if the prophet Joseph Smith had authority from God that the people would have received him. This objection is not well founded. Jesus and other great prophets were rejected by a majority of the people in their time, though many claimed to believe after the prophets were dead. So also, many of the religious bodies that vehemently opposed Joseph's teachings have since then changed their creeds, and now teach some of the very things they had formerly objected to; and though their scornful lips refuse to acknowledge the source of their learning, and their haughty heads are still unbowed to the authority of the Lord which was conferred upon the prophet, they are admitting that he was right and they were wrong, by virtue of the fact that they are now changing their teachings to conform to his. Degrees of glory for the righteous and of punishment for the wicked, the possibility of progression after this life, the establishing of equality as a purpose of the church, the coming of Christ in this age and the establishing of the millennium on this earth, unconditional salvation of little children through the atonement of Jesus, a belief in the scriptural gifts of the Holy Ghost and of inspiration from God by revelation in this age, and many other prominent teachings were opposed when the Prophet first taught them to the world, but are now largely believed in by leading religious bodies or by some of their prominent ministers.

PRESCIENCE

The prophetic spirit by which the future is revealed is usually considered to be the principal sign of a prophet. We do not believe it to be the most important part of a prophet's work, but concede that it is prominent. In considering the prophecies of Joseph Smith no Christian should resort to the arguments of infidels. In any work done by human agency there may be imperfections. Inspiration is not necessarily verbal. The Bible prophets used their own forms of expression, some of which could be improved upon perhaps; objections which are specious, to say the least.

The prophetic career of Joseph Smith was indicated early in his youth. He was born in December, 1805, and as soon as 1823 he claimed that the angel which had appeared to him gave him promise of his future calling and predicted that his name should be both well and evilly spoken of among all nations. The boy was at that time unknown to the world, without learning or prestige, and of a family in very humble circumstances though honest and of religious tendencies; yet today the name of Joseph Smith is known throughout the world, being spoken against by the peddler of unreliable rumors and idle tales, but honored by those who realize the value of the great work he accomplished for the blessing of those who seek the Lord. With all our modern facilities for publicity, which were not then in use, even men of wealth and prestige would scarcely dare predict for themselves such world-wide recognition with any probability that their prediction would be fulfilled. It is a remarkable prophecy, and marvelously fulfilled.

This young boy in whom was the "spirit of the gods," fearlessly proclaimed that the Almighty had chosen him as the instrument through whom the gospel should soon be restored with its ancient outpouring of the Holy Ghost, and the church be organized as it was in the days of Christ. Notwithstanding the attempts of the most learned Reformers

to restore the church was impossible without revelation from the great head; yet this boy lived to accomplish what had never been done since the days of the ancient Apostles, God sealing the work with His approval by the gifts of the Holy Ghost in such marvellous power as has no record since the Savior's time. Even the Scriptural name of the church was restored, which none of the reformers had done, and apparently had never thought of doing. Thus, what all the theological wisdom of the centuries had failed to bring about was accomplished by this young prophet whose draughts of wisdom came from the heavenly fountain, for God was with him and directed him in bringing forth His church as the angel had told him, years before, should be done. We cannot call this the result of chance. It was far beyond man's wisdom, to say nothing of the understanding of an obscure boy. It is not humanly probable that a boy would conceive, plan and execute a work of one-half its perfection and magnitude years after he had foretold it. Divinity is written clearly and ineffaceably on the pages of its history.

At the beginning of the movement this heaven-appointed servant prophesied in the name of the Lord that the blessed gifts of the Holy Ghost should be given to those who would obey the restored gospel, and if faithful the Lord would cause the "heavens to shake for their good" (D. and C. 34:3, 6).

The testimony of thousands among the assemblies of the saints, and in periodicals and pamphlets issued by the church, witness the fulfillment of the first part of this prophecy, and needs no lengthy comment; but probably no one expected to see the startling manner in which the latter part of it would shortly be fulfilled. It was November 1833. The saints had been driven from their homes, two hundred and three of which had been burned and their property destroyed by mobs of fanatics urged on by falsehood and most diabolical misrepresentations; and more than twelve hundred defenseless men, women, children and tender infants were forced out upon the bleak prairies with only the bare heavens to shelter them from storms and cold, and nothing to shelter them the more pitiless fiends in human form who had threatened to exterminate them all, though they were condemned by no law for their offense consisted in promulgating the teachings of the Lowly Nazarene in the face of the priesthood of the time. But the Omnipotent eye was watching over the little band of persecuted pilgrims. His omnipotent hand reached forth and shook the very heavens in His wrath. The stars trembled and were hurled from their courses in every direction until it seemed as if the heavens would be emptied and dissolved. The malicious mobs were filled with awful terror of an angry God whose vengeance hung over them in this fearful scene, a scene so terrible that nearly one half of the whole continent prayed for mercy, in their dreadful suspense, fearing each moment to see or feel their final doom. Professor Olmstead, of Yale College, afterwards said of this great event that it was probably "the greatest display of celestial fireworks the world has ever seen." The would-be murderers in their fright dispersed, and the saints were filled with thanksgiving to the God of heaven who had caused the heavens to shake for their good, according to his promise, and had once for all warned the whole world that those who fight against His saints will be found arrayed against the God of saints. It is said that many people in various places in their consternation became insane from the experience of those seven hours of awful horror. Is it not one of the signs of the Last Days?

In 1832 this Latter Day prophet foretold that the waves of the sea would be as a testimony, "heaving themselves beyond their bounds." At various times since then the prophecy has had its fulfillment, when great tidal waves have heaved themselves beyond their bounds destroying several thousand lives and many millions of dollars worth of property. One of these, in 1868, extended from San Francisco to Cape Horn, rising from fifty to seventy feet in height and rushing inland, destroyed many lives and an enormous amount of property. Hadyn's Dictionary of dates and other works give many of these facts more in detail. Other prophecies given by Joseph concerning wars, pestilence, plague, famines, earthquakes, unrest of nations, etc., have been or are being fulfilled in a manner that admits of no reasonable doubt; but to consider them all in detail would require a considerable sized volume.

Internal war was predicted by the prophet as early as 1831 (D. and C. 45:11), and in December of the following year he prophesied of the war of

the Rebellion, that it would commence with the rebellion, of South Carolina and terminate in the death and misery of many souls; that the southern states would be divided against the northern states and call on other nations; that during this war slaves would be "marshaled and disciplined for war" (see prophecy in end of D. and C.). The details of this prophecy are so remarkable that it has been suggested that it was manufactured since the war, but such supposition is disproven by the fact that it was published in more than one work years before the war began. The Pearl of Great Price, published at Liverpool, England, in 1851, contains it; and in Hyde's Mormonism, published in 1857, it is referred to in the attempt to prove Joseph Smith a false prophet; but within four years from the time his book was published the prophecy was being fulfilled in a manner that the whole world will never forget. The southern states sent Messrs Mason and Slidell to England and France to secure their sympathies in the coming conflict, which began with the rebellion of South Carolina and terminated in the death and misery of many souls. Other details of the prophecy have also come to pass in as remarkable a manner, proving the divinity of the inspiration that made the prediction, and as clearly establishing the prophetic mission of Joseph Smith as is established the prophecies of the Bible.

THE PROPHET'S GREAT PURPOSE.

The very essence of Christ's teaching, supreme love to God and equality of man, is the aim and ideal of attainment for the Church as restored by this modern Prophet, forming the genius of the movement to establish a Zion where such equality might be in force. What object could be higher or diviner than that? In all these things Joseph Smith was the heaven-inspired leader who spoke with a "Thus saith the Lord!" The book of Doctrine and Covenants containing the revelations given to the church through him is unlike any other book in existence except the word of God, and the impress of its divinity is there to inspire every soul who seeks the word of the Lord. It conveys light to the mind. The intelligence revealed in some of its pages is equal to any inspired writing in existence today. On this point we commend sections seventy-six, eighty-five, ninety, one hundred and eight, and other parts of the work as evidencing the inspiring stimulus which it contains. We assert, without fear of the possibility of adverse proof, that from the view point of high purpose combined with inspired leadership Joseph Smith was far in advance of any religious teacher of modern times, leaving behind him a work that shall endure to bless mankind and lead them in the way of truth.

THE SHEEP AND GOATS, WERE THEY BAPTIZED?

BY ELDER A. H. CHRESTENSEN

Beginning at the 14th verse of the 2nd chapter of James we read these words "What doth it profit my brethren though a man may say he hath faith and have not works? can faith save him? If a brother or sister be naked and destitute of daily food and one of you say unto them, depart in peace; be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith if it hath not works is dead being alone. Yea a man may say thou hast faith and I have works, show me thy faith without thy works and I will show you my faith by my works. Thou believest there is one God; thou doest well, the Devils believe' also and tremble." But wilt thou know O vain man that faith without works is dead?"

How many times has this text been made to do service against the unbeliever, to induce obedience to the first principles, that is the initiatory ordinances unto the church, when the salutation is "my brethren," nevertheless we will try and apply this reading to the lesson that shall be attempted at this time.

I now call your attention to a parable stated by our Lord, recorded in the 25th chapter of Matthew. This parable has also been used to do duty in proving the different rewards in glory, to which use I am inclined to believe was never intended by the author of that parable. I refer to the parable of the sheep and goats. Now I wish to say that I do not want to fall into the error of searching the Scriptures to find a passage that may be used to bolster up my preconceived idea on any point though my idea on that point may be correct, but after that I by the help of that Spirit may be able to discover the application the author of such passage had in mind and shape my opinion to fit that. We have been asked

to draw on our imagination to such an extent that we could see a third party which is not specifically mentioned at all, and only by a very obscure influence is the third party suggested.

Well says one, unless you have the third party it will not fit our position on the glories in heaven. Perhaps not. Perhaps it will not be necessary to apply the parable there at all, but we may discover that it was meant to illustrate another point entirely.

As briefly as possible may we examine some of the salient points of this parable, perhaps we may discover that the sheep were not the honorable men of the earth but were baptized believers.

The very first words are "When the Son of man shall come in his glory and all the holy angels with him." May I inquire when you expect this event to occur? Is it not to occur at his second coming or the next time he shall appear. His first coming was as a babe in the manger, and are we not justified in believing that the next time shall be in great glory and the mount of Olives will be cleft in twain at the touch of his foot etc. Surely. "Then shall he sit on the throne of his glory and before him shall be gathered all nations." What for? Judgment of course. When? When he shall come in his glory, the reading informs us. Now don't place too strict a classification on the words "all nations" you might not be willing to follow where that leads.

Please keep in mind also that we have not yet decided who the sheep and goats are. They might all have been baptized.

Don't put it off till the last resurrection because you think the goats are the ones that should be raised and judged then you remember the text says "when" he shall come in glory. When means at the same time. There is nothing said about a thousand years elapse right after the "when."

"And he shall set his sheep on his right hand" Oh! Now we are beginning to see who the sheep are.

Who are to sit on the Father's right hand? Mark 16:19, here we are told "Jesus was received up unto heaven and sat on the right hand of God." Who else? Why the saints. Does not the Lord say "that where I am there ye may be also, referring to the saints. Who else? The sheep, this parable tells us. Now I am not going to say that the right hand of God means a literal place with upholstered seats where those worthy might rest forever but rather indicates a classification and we see the classification of the sheep and saints are identical and he now says: "come ye blessed of my father." Here the master addresses the sheep as "the blessed of my father," of course they were. Do we not read in John that he is the shepherd and they that have entered by the door are the sheep and they know his voice and a stranger they will not follow, and that they follow him.

See his sheep follow him "Come ye blessed of my father inherit the kingdom prepared from the foundation of the world." Oh! indeed. A chorus of voices are exclaiming, "now you are done, your ship has run aground, you can go no further." Well, let us have a mariners' hope, perhaps the tide will come in or the wind change and carry us back to sea.

You are thinking of the passage which says, "I go to prepare a place for you," and the sheep were to inherit the kingdom prepared from the foundation of the world, therefore the sheep could not have been the brethren.

I have even heard some say, supplementing the wish with a prayer that they didn't want the place prepared from the foundation of the world. I prefer to be a little more conservative.

Nephi can you help us off the shoals, sixth chapter and forty second verse. Listen! "But behold, the righteous, the saints of the Holy one of Israel, they who have believed in the Holy one of Israel, they who have endured the crosses of the world and despised the shame of it. They shall inherit the kingdom of God which was prepared for them from the foundation of the world; and their joy shall be full forever."

Brother mine, if you don't want the kingdom prepared from the foundation of the world you don't belong to the class described here by Nephi, hence you must be a goat.

That ought to be an eye opener, 37th verse And then shall the righteous (the sheep of the 33rd verse) answer him, etc. And in the 46th verse the righteous, the sheep, enter into eternal life which we understand is the greatest gift of God to man. And the goats go the other way.

What became of the brethren? I suppose they are still standing there waiting. What becomes of the statement that "except ye are born of water

and the Spirit ye cannot enter the kingdom of heaven, Evidently the sheep did enter which forces the conclusion that they had been thus born. This fact which was implied in the beginning of these remarks has been proven, for they went right in to the place prepared for the saints as Nephi has told us—Sit on the right hand of God—were called blessed, the righteous, and gained eternal life. What more?

I may add that to prepare doesn't necessarily mean the beginning of the preparation of a place or thing but might refer to the concluding work of preparation.

Now let us consider another application of this parable bearing in mind the text read in the beginning.

Let us also read the parable of the talents that immediately precedes this one of the sheep and goats.

We think the two parables may have been intended to illustrate the same point viz. service. We note that the Lord gave his servants talents, some magnified their talents, brought forth works, the one did not, merely entered the door and there stood until the Lord came never performing any of the acts of true religion, visited the fatherless nor widows, nor kept himself unspotted from the world, nor bridled his tongue nor ever paid a dime unto the treasury of the church so that those appointed might look after the fatherless or widow, etc. He only looked in the perfect law of liberty and became a forgetful hearer. Now notice: The 30th verse calls him an unprofitable servant and says that he is cast into outer darkness where there shall be weeping and gnashing of teeth, evidently the same place the goats were to be cast. If there is any truth in the adage that "Birds of a feathers flock together" then he must have been a goat.

He was a sheep but being unprofitable became a goat. And that is just where you will land my fellow traveler unless you brace up and do something. Baptism alone will never save you.

How can the sheep do unto the least of their brethren and by so doing do unto Christ. Give him meat (Jno. 4:32) drink (Jno. 4:14) stranger (Eph. 2:12) clothed (Rev. 3: 15-17) sick (Matt. 9:12), these references will give a suggestion as to how we may do good to our Master by serving each other.

There is nothing in the parable to indicate that Jesus did not address some of the sheep and pointing to the other sheep admonish them to serve one another, and again if the goats had not been in the church, they could not be eligible to the second death which the last verse of the chapter seemed to indicate was their reward for neglect, the thing with which they were charged is not punishable by so great a punishment unless they have had the light and turned therefrom.

I have already told you I want to be conservative so will say that I am not sure the application I have given is the one the Master had in mind but hope and trust that all have felt the emphasis placed upon the necessity of service to one another.

I close with the two great commandments of our Lord. Matt. 22:37-39, "Jesus said unto him 'thou shalt love the Lord with all thy heart, with all thy soul and with all thy mind' this is the first and great commandment and the second is like unto it. Thou shalt love thy neighbor as thyself."

When the Lord comes in his glory may we be numbered with the sheep and not among the goats is my prayer.

ARE OUR INDIANS SIBERIANS?

Evidence that the original home of the so-called American Indian was in Siberia, whence the ancestors of the present tribes emigrated to this continent after the close of the glacial period, is presented in *The Scientific American Supplement* (New York, May 17) by Carl Hawes Butman. According to Mr. Butman, the probable ancestors of our Indians has been unearthed in Siberia by Dr. Ales Hrdlicka, of the National Museum, in a course of a recent trip to northern Asia for this purpose. Dr. Hrdlicka believes that many modern Siberian tribes are closely related to our Indians and show that relationship, not only in their customs and traditions, but in their physical characteristics and facial traits. Anthropologists have long believed, Mr. Butman says, that some relationship of this kind exists. He writes in substance:

"If their views concerning the Indian's origin are correct, there must be archeological remains and even a residue of his descendants in some out-of-the-way corners of eastern and northeastern Siberia, where his ancestral stock lived in very early times. With this point in view, the students of anthropology

ry have been searching long and diligently in eastern Asia for these supposed forbears of our Indians, but while their researches have not been without interesting results, no absolute proof has been brought forth. Up to last year no anthropological investigation had been carried on to any great extent in eastern Asia, and consequently many points remain to be examined and reported on before the home of the physical stock from which the original American was derived could be permanently established.

"While affairs were in this state, Dr. Hrdlicka was given an opportunity to visit a few of the most important parts of eastern Asia, and to ascertain what evidence could be found there relative to this subject.

"Among the interesting sites explored by Dr. Hrdlicka are the burial mounds, or 'kourgans,' as they are called, located on the banks of the Yenisei and Selenga rivers and their tributaries, and along the streams of northern Mongolia, especially on the banks of the Kerulen. These 'kourgans,' which number thousands are of inestimable value to the students in this work, on account of the fact that their date extends from modern times back to the stone age of these regions. They are but little excavated and practically untouched.

"Oddly enough, the date of the mounds is established quite as readily as if the date of construction were carved on a stone, for the different objects uncovered, be they of gold, copper, iron, bronze, or stone, identify the origin of the particular mound from which they came as falling within definite time limits. The skulls of the skeletons taken from more recent mounds are short and somewhat spherical, but the 'kourgans' of earlier dates, containing no mental objects, yield skulls resembling the dolichocephalic type, long and narrow, and much like American Indian skulls of this type. It is difficult to assert to just what race the older skeletons and skulls belong, and yet, on the banks of the lower Yenisei River, and in several other localities, living dolichocephalic types are not unusual, and such natives frequently bear a strong physical resemblance to our native Indians."

The most important part of the exploration, however, had to do with the living descendants of the old races. Among these the investigator came into contact with representatives of many tribes and was present at a great religious ceremony where seven thousand Mongolians from all parts of the country were in attendance. We read on:

"Among all these tribes and clans there were individuals who apparently represent the older population, pre-Mongolian and pre-Chinese, who belong partly to the brachycephalic type, though in a smaller extent to the dolichocephalic type. These men and women are practically identical with the American Indians of similar head form. The particular individuals are brown in color, with straight black hair, dark brown eyes, and facial and bodily features which are strikingly like those of the native American. The men are practically beardless. Some of these people, if dressed in the costumes and regalia of an Indian, and placed among them, could not be distinguished from them. At least Dr. Hrdlicka states that there are no means at the disposal of the anthropologist by which to make such a distinction. It is not only in outward appearances that these natives of Siberia resemble the Indians, but mentally as well, and in numerous habits and customs which differ from the environment and time seem not to have effaced."

On his return trip, Dr. Hrdlicka stopped at Geneva and made a brief report to the International Congress of Prehistoric Anthropology, then in session. In this report he said:

"The writer feels justified in advancing the opinion that there exist to-day over large parts of eastern Siberia, and in Mongolia, Tibet, and other regions in that part of the world, numerous remains, which now form constituent parts of more modern tribes or nations, of a more ancient population (related in origin perhaps with the latest paleolithic European), which was physically identical with, and in all probability gave rise to, the American Indian.

"The writer is able to merely touch on the subject thus approached. The task of learning the exact truth remains for the future. In relation to opportunities for further investigation, he has satisfied himself that the field for anthropological and archeological research in eastern Asia is vast, rich, to a large extent still virgin, and probably not excessively complicated. It is surely a field which calls for close attention not only on the part of European students of the Far East, but especially

on the part of the American investigator who deals with the problems of the origin and immigration of the American Indians."—*The Literary Digest*.

THE ROUND TABLE.

Did not all the apostles of whom we have mention in the New Testament, see Christ in person? and was not a personal acquaintance with Christ one of the necessary qualifications for apostleship?

The common claim that an apostle must have been one who had been with Christ is based upon Acts 1:21, 22 which says relative to the choosing of Matthias: "Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

In selecting an apostle at that time when Jesus had just been taken from them in death and of whose resurrection they were witnesses, it would be highly proper, and of urgent necessity under the circumstances, that one be chosen who also had human knowledge of the things of which the rest of the apostles were witnesses, but we see nothing in the above quotation which lays down a rule or law, which was to govern every future selection. It was a statement of fact based upon the conditions, for the 120 disciples which were gathered on that occasion represented the faithful following of Christ who had stood true under the recent persecutions, and there were no others from whom choice could be made. Paul was called to the apostleship and he had not been with Christ nor was he a witness of his resurrection only as he obtained a knowledge of it by revelation. His call came by the Holy Ghost so that it cannot be said that any mistake was made. Others were also called and there is no evidence that any of those apostles selected subsequently to Paul had followed with Christ or had seen him.

Personal association with Christ is not an essential qualification for a call to the apostleship, but Jesus indicates the way by which qualification may be given when he said: "But ye shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and all Judea, and in all Samaria, and unto the uttermost part of the earth." Acts 1:8. It is true those to whom Jesus spoke were already apostles and their previous association with him had brought them a wide knowledge of things, but he nevertheless commanded them to tarry until they were endowed with power from on high. It was the Holy Ghost which gave them the abiding power to be witnesses for Christ.

Jesus makes the Holy Ghost equal to himself in its work among men. He calls him "another Comforter," which was to say: "I have been your teacher but now I am going away. I will send him unto you. I have not had time to teach you all things. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth," he will be your teacher." (See John 12:7-15.) This Comforter, the Holy Ghost, taking Christ's place in the lives of his servants is capable of giving them the same instruction, power and courage as he gave, so that the man who receives this divine gift may just as fully be qualified for the apostleship as one who had been with Christ.

The real question back of the one under consideration is: "Did not the apostolic office in the church cease with the original twelve?" Since no statement is given by Christ or the apostles themselves, indicating that it would, and since other apostles were chosen from time to time making a precedent for perpetuation, we may safely answer, "No." Evidence upon this point has been often given in this paper, so we leave it here.

(1) What is the difference between "remission" and "forgiveness?" (2) Does revoke imply repentance? (3) Define iniquity, purging out. (4) Is an elder justified in withholding his services because of his affliction?

(1) Remission and forgiveness as relating to pardon for sin are synonyms having meanings so nearly alike that the difference can scarcely be defined. They mean virtually the same. (2) Revoke in its common use means "to annul by recalling or taking back; to repeal; to rescind; to cancel," etc. Revoking a commandment or promise by the Lord does not necessarily imply repentance. The special commandments and promises of God are given according to conditions existing, and when not fulfilled until conditions change which render them unnecessary or inopportune the Lord may revoke them

without being chaged with having changed his mind. When man promptly and faithfully fulfills what God requires of him there can be no revocation, but when man fails to do so until the opportunity is lost it necessitates a revoking of the commandment as well as the promise. (3) Iniquity is gross sin usually involving injustice, want of rectitude, or immorality, though it often refers to all manner of sin. Purging out, as the words may apply to iniquity, is the removal of all sinful conditions from ones life and the avoidance of sinful acts. (4) It depends upon circumstances. The elder's affliction might be such as to render him unable to answer the call, or it might be such as to make it unwise for him to visit those who are sick. If baptism be called for and the elder could only go into the water through great suffering and other elders being at hand who could conveniently do it, he might be justified in withholding his services. In all such cases the elder should be left as the sole judge of his own condition and of his ability to render official service. No true elder will refuse to do what he is able to do, and consistently may do.

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WHY FEAR THE SECOND SUMMER?

"Oh, don't you feed him anything at all?"

I was keeping my infant son on a milk diet, and was making a strenuous fight to prevent him from involuntarily tasting the viands on the grown-ups' bill of fare! The speaker was a young and childless Mrs. who continued by spiritedly remarking that one of the first things she would feel safe in feeding a baby of hers would be mashed potatoes and gravy! A great many mothers think so, too.

What if two teeth would soon be here and eighteen more on the way! What if the potatoes and gravy do not need chewing! (Which they do need and which act a baby cannot properly attend to, until it has all its teeth, and then it takes time—years of it.) Consider the properties of potatoes and ingredients of gravies, which combined with the effect of cooking renders them extremely hard for a child to digest.

The diet for teething children should be pure sweet milk, or some liquid food which agrees with it perfectly. If kept on this diet there need be no such fear of the traditional "second summer," because his digestion will be in a normal condition.

It is true that this period of life is an important one, during which time the child needs very special watch care.

But only in that it's stomach be kept in good order, and that it's bowels are always warm enough; and covered so that drafts will not chill, thus avoiding colds which result in disastrous bowel trouble.

Of course the cutting of double teeth and of most teeth with some babies, is usually attended by swollen gums and fever, especially in hot weather. This is due doubtless to imperfect prenatal life and lack of proper care afterwards, for teething is a natural process and not intended to be painful.

But—heat is harder on any one's digestion, than is cooler weather. For this reason mothers should be careful all during the teething period to keep solid foods from the child winter and summer. Then when the test comes, there will be no anxiety. If it does not care to eat, do not try to make it do so.

If the gums are irritated keep them cooled with water. My boy loved to chew on a cool, clean cloth, which I redampened frequently. Do not rub the gums. That makes them so sore and irritated.

Feed the baby regularly. Regularity and

nothing but good, cool water between meals will keep the child fat and well. I know from experience that this will create the very healthful habit of not piecing between meals, when the child grows older.

So often candy is the resort of mothers to keep the baby quiet. My boy was past two years before he ever tasted it, and even then sparingly. I rather believe that is one reason why he has never formed the habit of calling for candy as a treat; likewise the various forms of pastry; meats, hot breads, etc. The ingredients of which are distressing combinations, to be used sparingly by even the adult. But he is always ready for three square meals a day, now.

Just because some one's child has lived through and "always eaten every thing you have," is no reason yours will. Besides, later on this some one's child will inevitably reap the after effects, a shortened life—from one or many ailments; or a lingering one with rheumatism, indigestion or any number of complications that work havoc with peace of mind and body.

A child's system requires the elements of sugar in it's development; give it a pure lump occasionally, but do not sweeten its foods more than is necessary. Sweets are especially hard on the teeth in most cases.

It is not the condition of the teeth that causes the stomach trouble, but the child's sickness (and death, if it comes to that,) is caused by improper feeding at teething time. Keep the child quiet and cool and comfortable. It is often necessary to change a babies clothes several times a day to keep it from getting too warm and too cool, etc., and bringing on colds. Give the baby a nice cooling bath before it sleeps, and it always rests better.

The "second summer" should be no different than any summer, if fed correctly. In the days of our grandparents and their forefathers, when there was more of a mush and milk diet used, and none of the modern delicacies and mixtures, people lived long and enjoyed health.

THE CARE OF THE MOUTH AND TEETH,

BY DR. F. B. WILSON.

(Note. Dr. Wilson, of our church and resident in Independence, has consented to provide us with several articles on this subject. The first one follows. We feel this is a matter neglected as a rule by mothers, chiefly because they do not understand its importance.)

Very few mothers know or realize, the importance of the care of the mouth and teeth. When a babe is born, it should have proper care given its eyes and mouth by well trained nurses. The babe's health depends a great deal upon the care it gets while nursing.

If the mother or nurse does not use care and wash the little fellow's mouth twice or three times each day, the milk taken into the mouth while nursing, will collect under the fold of mucus membrane and sour and decompose. And the next time the babe nurses it will naturally take into its stomach this sour and decomposed product, which is a direct cause for colic.

By using a small sponge or clean linen cloth dipped in either of these remedies: borolytol, glycothymolin, lysterine, a solution of soda water or any mild antiseptic and wash the mouth well,—the babe is free of colic and its stomach performs its function. Thus the blood is filled with the necessary elements that go to build up the bones, soft tissue and the teeth.

When the child at six months begins to cut its first lower incisors, you will notice it begins to drule, cry and fret. You should take that dabe to the best dentist your city affords and lance those teeth through. The dentist should know just about when this should be done and tell you when to come back if they were not ready at that time.

This will save your child from suffering in the process of eruption. Keep its stomach in order, thereby keeping the blood and system in better shape to build up those permanent teeth that are lying just beneath the baby teeth.

My personal experience, with my own children has been that it does not give the babe pain to lance its gums. It will cry from having its mouth forcibly opened, but the lancing gives no pain. Nature has provided that, in as much as the gum tissue has very few nerve endings.

MISCELLANEOUS

CONFERENCE NOTICES

UTAH DISTRICT.—Conference will convene on the 23rd of August, 1913, at 10 a. m., in Ogden, Utah. We are anxious to see a large delegation from every part of the district, as matters of vital importance will come before us. Reports and petitions should be in the hands of the district secretary, Elder G. J. S. Able, 420 24th St., Ogden, Utah, by the 15th. Our missionary in charge, Peter Anderson, has arranged to be in attendance.

J. C. Christensen, Dist. Pres.

Lock box 12, Malad City, Idaho.

EASTERN COLORADO DISTRICT.—Semi-annual conference will meet with saints at Wray, Colo., Sept. 6, 1913, immediately following the reunion at that place, which begins Aug. 27th. Special attention is called to the resolution passed by

the last district conference, as follows: "That it is the judgment of this conference that the proper construction to be placed upon sections 4 and 5 of the by-laws of the district is that all members of the priesthood residing in the district shall report to the district secretary as provided." Also the following resolution: "That the reports of the different members of the district priesthood shall be reported to the district conference only in the secretary's tabulated report." Please get your reports in as early as possible, at least one week before the convening of conference.

E. J. Williams, Dist. Sec.

1210 S. High St., Denver, Colo.

INDEPENDENCE STAKE.—Conference will convene at Independence, Mo., at the First Church, Saturday and Sunday, Sept. 13th and 14th, commencing at 10 a. m. We desire a good representation of the Stake membership. Priesthood reports should be sent to their quorum secretary not later than ten days before conference, and those not belonging to quorums should report to the Stake secretary. Reports coming in later than Sept. 3rd will not be entered.

G. E. Harrington, Pres.

L. A. Haas, Secretary.

CONVENTION NOTICES.

TORONTO DISTRICT.—Sunday school association will meet in convention at Port Elgin, Ontario, on Oct. 13, 1913, at 2 p. m. Secretaries please take notice and have your schools appoint delegates.

Ada Hamilton, Sec.

4 Gladstone Place.

NORTHERN CALIFORNIA.—Religio will meet in convention at Irvington, August 19th, at 2 p. m. A joint entertainment of Sunday school and Religio will be held on Friday evening. May those talented cheerfully respond on the program.

Pauline O. Napier, Sec.

9104 22nd St., Sacramento, Calif.

MOBILE DISTRICT.—Sunday school and Religio convention will be held at Theodore, Alabama, Friday, September 12th, at 3 p. m.

A. E. Warr, Supt.

REUNION NOTICES.

CENTRAL OKLAHOMA DISTRICT.—Reunion will be held at Teriton, beginning September 5th to continue ten days. Patriarch Ammon White of Independence, Mo., is expected to be present, and a number of the ministry who will contribute of their energy to make the reunion profitable and enjoyable to all. The date of this reunion, coming as it does after the hot season has gone by, will no doubt make the encampment more enjoyable than it would be if held earlier. A splendid reunion has just closed in the Western Oklahoma District, and those who did not attend that meeting have indeed missed a spiritual feast. Let none of the saints who can come to Teriton fail to do so, but let us rally to this service and not have it to regret that we missed a blessing. Please send your order for tents early. Address all orders or inquiries to J. W. Marshall, Teriton, Okla. The reunion grounds will not be far from the railroad station, so this will be convenient for those coming on the train.

J. E. Yates.

STEWARTSVILLE REUNION.—All wishing to attend and desire tents, cots or other accommodations will please write at once to the secretary, T. H. Sanders, of Stewartsville, Mo. Board at 20 cents for a single meal or 6 meals for \$1.00. All are invited; date of reunion Aug. 15th to 24th.

B. J. Dice.

CLINTON REUNION.—Those expecting to attend the Clinton reunion August 22nd to 31st will have to prepare to feed horses as the pastures here are burnt up from dry weather.

Merle Quick, Sec.

NOTICE.

To whom it may concern:—

This is to certify that M. F. Gowell, whose appointment at the late conference was referred to the minister in charge of Mission No. 2, and the bishop, has been appointed to labor in the Far West District. This is to commend our brother to the confidence and support of the saints and friends among whom our brother shall labor.

John W. Rushton,

Minister in charge of Mission No. 2.

E. L. Kelley, Presiding Bishop.

NOTICE.

Notice is hereby given of change in appointment of J. W. McKnight from Minnesota to Southern Michigan and Northern Indiana; and R. D. Davis from Southern Michigan and Northern Indiana to Minnesota. Upon his own request Bro. H. E. Moir has been released from his appointment.

Frederick M. Smith,

Secretary Presidency.

Independence, Mo., August 7, 1913.

J. F. Curtis,

Jan. A. Gillen,

Missionaries in Charge.

APPOINTMENT OF BISHOP'S AGENT IN AND FOR THE DISTRICT OF SASKATCHEWAN, CANADA.

To the Saints and friends of the Saskatchewan District:— Please take notice that upon the recommendation of the conference of the Reorganized Church of Jesus Christ of Latter Day Saints of the district of Saskatchewan, Canada, Bro. J. Dobson of Disley, Sask., has been duly appointed bishop's agent for the Presiding Bishopric of said church in place of Bro. J. A. Beckman, deceased.

We hope and trust that the saints and friends of Saskatchewan may be earnest in their help of Bro. Dobson in his work and that the Lord may bless each of the helpers in said district in order that his work may move forward and the poor be helped and the gospel preached to all who desire to hear.

The Bishopric regret to have to announce the decease of former agent, Bro. Beckman, who was faithful in word and an excellent helper in the same. Bro. Beckman was faithful unto the end and will have his reward. Our loss in the help of Bro. Beckman was a severe one but the gain to Bro. Beckman is such so that each one may feel that the brother has gone to his reward. The Bishopric also desire to thank Sr. Etta Beckman for the faithful work she has given to the office from the departure of Bro. Beckman until August 1st. Her work has been appreciated. We trust the Lord will bless and help her to overcome in all her undertakings.

Desiring that peace and good-will may attend each of the helping saints and friends in the Saskatchewan District in order that His will may be performed and His law kept, I am in behalf of the Bishopric,

Very respectfully,

E. L. Kelley,

Presiding Bishop.

Independence, Mo., Aug. 6, 1913.

MARRIAGES.

MONROE-JENNINGS.—At the home of the officiating minister, Elder D. E. Hough, Kansas City, Kansas, on July 27th, Bro. Noah G. Monroe and Miss Leta Mae Jennings.

DIED.

FISHER.—Henry Fisher was born July 26, 1843, at Sheffield, England; baptized into the Reorganized Church of Jesus Christ of Latter Day Saints February 20, 1870, at Sheffield, Eng. Came to America the same year and finally located at Sandwich, Illinois, where he resided until his death, which occurred on Saturday morning, August 2, 1913, aged 70 years and 6 days. He was twice married, his first wife departing this life June 15, 1877. On June 11, 1879, he was again united in marriage with Emma Bennett. To mourn his departure there remain his wife, five sons and three daughters, one daughter having died in infancy. He was a faithful witness for the gospel and in his quiet unpretentious way lived his religion in the sight of men. The funeral services were held from the residence, Elder C. H. Barr delivering the address and Elder E. M. Wildermuth in charge.

MCWETHEY.—At Holden, Mo., July 26, 1913, Perry Jones McWethey. He was born at Kirtland, Ohio, January 19, 1850. Was married October 22, 1869, to Abbie E. Turney whose death occurred March 29, 1890. To them were born two children, Sr. Carrie Hiles of Rock Island, Texas, and Bro. Fred A. McWethey of Holden. He has also left to mourn their loss one brother and one sister living at Wiloughby, Ohio. The deceased was an old time school mate of the writer of this notice, and by request delivered the funeral address at Holden, Monday, July 28th. A large assembly of town people paid their respects and manifested their appreciation of his moral worth and standing in the community as a kindly dispositioned and an honest man. Though not a member he was a staunch friend of the Reorganized Church and will be missed by them, and the general community.

M. H. Bond.

THOMAS.—James Thomas was born Feb. 12, 1845, in England, died June 22, 1913, after an illness of twelve days, caused by a stroke of paralysis. He was married at Ravenwood, Mo., Nov. 19, 1870, to Miss Mary Jane Powell; was baptized in 1868 by Elder Wm. Powell, and was later ordained an elder. He leaves to mourn a wife and seven children. Funeral services were held at the home residence near Deerfield, Mo., June 24th, where hundreds of friends came to mingle their sympathy with the sorrowing family. The casket was covered with beautiful floral offerings from friends. Sermon by Elder McCrae. Interment in the Deerfield cemetery.

WINKWORTH.—William Edward Winkworth was born near Winchester, England, Nov. 8, 1841; came to America in 1867; died July 14, 1913. Wife and three children are left to mourn. Funeral from the Saints' chapel, Salt Lake City, July 17th, sermon by Peter Anderson.

BOYD.—James Almont, son of V. B. and Grace Boyd was born Aug. 5, 1911, at Grandfield, Okla; and on January 14th his parents moved to Independence; on May 3rd he was taken sick and after passing through very severe suffering passed to the beyond at 2 o'clock, May 12th. Just before his departure he was blessed under the hands of Bro. L. N. White. Funeral in charge of J. A. Dawker.

WILLIS.—Robert L. Willis was born April 4, 1872. He was married to Miss Annie Needham sixteen years ago, to which union was born two boys and four girls. His wife and all six children remain to mourn the loss of a kind husband and loving father. He was baptized by J. W. Metcalf in 1902 and died in the faith Aug. 5, 1913. Funeral preached by J. W. Metcalf, interment in St. Louis cemetery.

CALHOUN.—Georgia Calhoun was born Oct. 16, 1883, at Bess, Montgomery Co., Alabama, died Aug. 3, 1913, aged 29 years, 10 months and 3 days. She leaves to mourn their loss husband and seven children, and many friends. Funeral sermon in Saints' church at Dixouville, Ala., by F. M. Slover in the presence of a large number of relatives and friends, Aug. 4, 1913. She was baptized and confirmed by Elder D. E. Tucker.

BOOKER.—Joseph R. Booker, son of Elder W. L. Booker, died July 8, 1913, at the age of 12 years and 17 days. He leaves to mourn father, stepmother, one brother and three sisters, with the Sunday school that he was a member of. He was baptized June 15, 1903, by Elder A. G. Miller and confirmed by A. E. Warr and W. J. Booker. Funeral sermon by F. M. Slover July 9, 1913, at his father's residence near Bay Minette, Alabama.

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112 K C & Joplin Mail	7 31 a.m.
113 Kansas City & St. Louis Local (all stops)	7 12 a.m.
114 Kansas City & Joplin Local Mail	10 40 a.m.
115 St. Louis Special (Stops for St. Louis passengers only)	9 37 a.m.
116 St. Louis Mail & Express	12 40 p.m.
117 Nevada Express	5 30 p.m.
118 Nevada Express & Mail	9 45 p.m.

WEST BOUND.

201 Joplin to Kansas City	6 30 a.m.
1 St. Louis to California Special	6 18 a.m.
11 St. L. to K. C. Express (no stop at Ind.)	7 12 a.m.
205 Nevada to Kansas City	7 35 a.m.
1 East Mail (no stop at Indep.)	9 41 a.m.
207 Joplin to Kansas City Express	2 02 p.m.
1 Colorado and St. Joe Express	4 36 p.m.
11 St. Louis to K C Local (all stops)	7 06 p.m.

LEXINGTON BRANCH—EAST BOUND.

413 K. C. to Sedalia	7 20 a.m.
424 K. C. to Sedalia	5 15 p.m.

WEST BOUND.

423 Sedalia to Kansas City	5 50 a.m.
421 Sedalia to Kansas City	8 30 p.m.

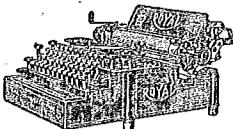
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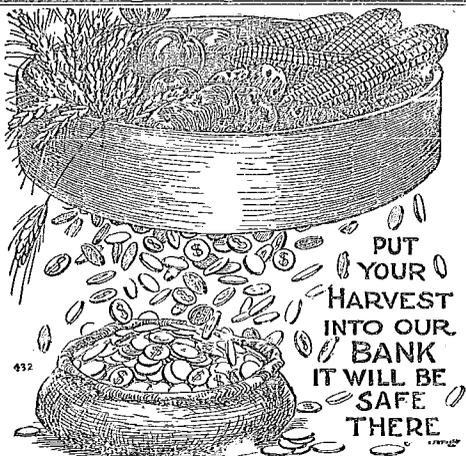
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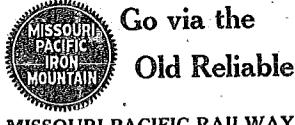
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Entered at the Post Office at Independence, Mo., as Second Class Matter

VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 21, 1913

NO. 34

ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

AIN'T IT FINE TODAY?

Sure this world is full of trouble—
I ain't said it ain't.

Mel I've had enough an' double
Reason for complaint.

Rain an' storm have come to fret me,
Skies were often gray;

Thorns and brambles have beset me
On the road—but say,
Ain't it fine today!

What's the use of always weepin',
Makin' trouble last?

What's the use of always keepin'
Thinkin' of the past?

Each must have his tribulation,
Water with his wine,

Life, it ain't no celebration,
Trouble? I've had mine—
But today is fine!

It's today that I am livin',
Not a month ago;

Havin', lovin' takin', givin',
As time wills it so.

Yesterday a cloud of sorrow
Fell across the way;

It may rain again tomorrow,
It may rain—but say,
Ain't it fine today!—Sel.

ALL MAY HELP.

The letter department contains two letters touching upon the payment of the church debt which we commend to our readers for a careful reading, as they offer suggestions which may help some others to "go and do likewise."

We seldom sense the full value of the blessings which God bestows upon us, even in material things, nor are we always aware of the extent of his blessings. Undoubtedly the hand of God preserves his children many times from accidents which in the absence of his watchcare would entail great suffering and financial loss. How many times his protection and blessing ward off sickness we never know, though at times when sickness or affliction comes upon us and we feel his healing power we are made conscious of his beneficence. While in such cases our hearts are thankful we seldom think to express our thankfulness in any material way such as helping in a larger measure to lighten the burdens of the church, and of making provision for the needy and distressed.

The providence of God is manifested through the natural elements, such as the rains in their season, the frosts and snows of winter, and the heat of summer, all of which aid in the production of the abundant harvests which supply the temporal needs of man. But if the rain be withheld for a time the fields begin to languish, and men begin to mourn the loss of full harvests. They are quick to discern material loss and may feel to reprove the Lord for his failure to send the rain just at the time it is needed, but perhaps the drouth is the essential thing to awaken men to a realization of what the Lord had done for them and what they ought to do for the Lord.

For years the drouth has prevailed in the Lord's field, caused by men withholding the means which are so essential to a full harvest, and yet the Lord has not complained. The divine blessings have flowed copiously, but those which flow from man to man have been measured with meager measure, until men have almost forgotten the wise counsel given anciently: "Freely ye have received, freely

give." If the Lord withholds for a time some of the temporal blessings it may be a reminder to us that we have been withholding from our fellowmen and from the Lord the blessings which he requires us to impart to them. Very recently the Lord said to the church:

"In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as a body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard."

Let the hand of man be as bounteous toward his fellowman as the hand of God has been and there will be no drouth in the harvest field of the Lord. The several institutions in the church will then be in a position to do their best work, and the church treasury will be so replenished that the work of extending the gospel will be maintained and the church accomplish its divine purpose.

The University of Missouri generously provided a summer short course for ministers, including studies in Sociology, Economics, Agriculture, Horticulture, and Rural church work. The editor was recently privileged to attend this session at Columbia, Mo., and was greatly pleased with the character of the work offered, and fully enjoyed the association of the ministers of various denominations who were in attendance. It was to be regretted that more men of the various churches including our own, either could not, or did not avail themselves of the opportunity of taking this course, and of receiving the valuable information and social uplift which were received by those who did attend. We found an excellent class of men whose lives are truly devoted to the bettering of the people in their various fields of labor. The instructors, without exception, were aimable and cheerfully anxious to do even more than the precise duties of their position required in order to meet every desire of the students. This was the second year of the course and it was the unanimous opinion of the class that it should be continued each summer.

On June 21st a resolution was introduced in the United States Senate by the Hon. John D. Works, of California, proposing an amendment to the constitution prohibiting the sale, manufacture, and importation of distilled liquor containing alcohol, except for mechanical, scientific, and medicinal purposes. The resolution was referred to the Committee on the Judiciary.

MAKING A CLEAN CITY.

A boxing match recently billed for Independence was headed off by an ordinance introduced by Bro. D. J. Krahl and passed by the city council, making it a misdemeanor for any person to publicly engage in sparring or boxing, or to aid, abet or assist in any such exhibition, or to furnish any room or place for such exhibition, punishable by fine of not less than five, nor more than one hundred dollars.

The *Chetek Alert* (Wis.) contains a front page writeup of the saints reunion recently held at that place, and says it was one of the most successful gatherings in its history. The sermons are well spoken of as also the auxiliary work conducted by Prof. J. A. Gunsolley.

Your mirror will give you a fair likeness of the person against whom you have most reason to guard yourself.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 13.

AGENCY OR FREE-WILL.

One of the doctrines clearly set forth in the standard books in the Reorganized Church is that of "Agency," commonly known as "Freewill." Simply stated it is that in creating man and giving him life, God gave him the power and the liberty to exercise his own will to choose and to do either good or evil. God permitted evil to have place in this world, and man was made with the capability of doing right according to the law of his being which God had given, and of doing wrong in opposition to that law should he choose to do so.

This right of agency being God-given is inalienable, and the history of the world shows no instance in which God has taken away that right or restricted it in any way, though Satan has done so many times, and man also has often restricted that right in his fellowman. The law of life was given in Eden, and man was left free to obey or disobey though he was warned by his Creator that obedience would bring life, and disobedience would bring death, and he must meet the consequences of his action. The nature of God's law remains the same to this day, righteousness bringing the reward of life, and unrighteousness the reward of death, and men are left free to make their own choice.

Of Satan it is said that he was once an angel of authority in the presence of God, but that in the exercise of his freewill he rebelled against God and sought to take the kingdom, and God's power, but was cast out with one third of the hosts of heaven whom he had turned away "because of their agency." (Doctrine and Covenants 28: 10; 76: 3.) It is also said that "he maketh war with the saints of God," and it must needs be that the devil should tempt the children of men or they could not be agents unto themselves, for if they never should have bitter, they could never know the sweet." To shut out from man all knowledge of evil, and place such restrictions about him that he could not sin, would be to deny him every degree of liberty and independence and to deprive him of the power of enjoyment, which are contrary to the will and purpose of God. The Lord has said: "I gave unto them their knowledge in the day I created them; and in the garden of Eden gave I unto man his agency; D. C. 36: 7.

Through the light of Christ intelligence is given to all men by which they are able to discern between truth and error, right and wrong in such degree as they may need in the exercise of their agency. This is in harmony with the statement of John that Christ "was the true light which lighteth every man that cometh into the world." John 1:9. But of Satan it is said "that wicked one cometh and taketh away light and truth through disobedience from the children of men." (D. C. 90:6.) He takes away the means by which man's agency is made effective and thus destroys the agency itself, bringing men into various forms of bondage.

Every person is to be held accountable for his sins only, and cannot be held guilty of the sin placed upon him by his parents, as may be seen by the following:

And the Lord said unto Adam, behold I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world. And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin cometh in their hearts, and they taste the bitter that they may know to prize the good. And it is given unto them to know good from evil; wherefore they are agents unto themselves."—Gen. 6:55-58. The Holy Scriptures as translated and corrected by the Spirit of Revelation by Joseph Smith Jr.

Thus children are not held accountable for having sinful natures, or the capability to sin, all such original sin have been forgiven through Christ. The exercise of agency or freewill is dependent upon intelligence, and until the child is of sufficient age to understand between right and wrong he cannot choose either one or the other. Hence he cannot sin in his infancy and early childhood, and is innocent before God. For this reason the church holds that baptism, which the Scriptures say is for

the remission of sins, is not applicable to little children. Upon this point the Book of Mormon is plain:

Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me." Moroni 8:8, 9.

And Moroni continues:

Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children; and their little children need no repentance, neither baptism. Behold baptism in unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world." Verses 11-13.

The common practice of baptizing infants thereby placing upon them obligations which they are required to fulfill after coming to accountability is subversive of this right of agency, the child being bound to the church without the opportunity of choice.

It is apparent from the foregoing that there are two opposing forces operating upon men, one having its origin in God and tending to good, the other having its origin in Satan and tending to evil. The existence of the latter does not deny the supremacy of the former, but God permits the latter to operate until man through the exercise of his agency learns by experience to do the right. Ultimately, as the Scriptures declare, this power of evil will be entirely subdued, and "righteousness shall cover the earth."

CHRISTIAN SCIENCE ON AGENCY.

Christian Science teaching upon this point seems to be in contrast with that of the Latter Day Saints. It holds that man is created perfect, being the reflection of God, and is incapable of sin. As seen in former articles it holds that there is no real devil, and no power of evil to tempt men, and that so-called evil is but the absence of good. Man being made in the likeness of God is "co-existent with God." Science and Health p 473, and is the "infinite expression of infinite Mind." (p231). "God and man, Principle and Idea, are inseparable, harmonious and eternal." (p232). "The great spiritual fact must be brought out that man is, not shall be, perfect and immortal." (p426). "Man is spiritual and perfect; . . . the generic term for all that reflects God's image and likeness . . . that which has not a single quality undervived from Deity." (p471).

These references are given as tending to show that man is not susceptible to the influence of evil as usually recognized in the world and that there is neither need nor opportunity for him to exercise his own free will. But there is more touching upon this point.

Man is incapable of sin, sickness and death, inasmuch as he derives his essence from God, and possesses not a single original, or undervived power. Hence the real man cannot depart from holiness. Nor can God, by whom man was evolved, engender the capacity or freedom to sin. p. 471.

If God is admitted to be the only Mind and Life, there ceases to be any opportunity for sin and death. p. 172.

God, or Good, could never make men capable of sin. p. 476.

Christian Science admits sin only in the sense of its being "an illusion," "a false belief." It speaks of the "nothingness of evil," (p189), and teaches that men "must deny sin." (p320). Man being incapable of sin has no choice but to remain in harmony with the law of his being; he can have no freewill or agency.

In Science we learn it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul. p. 476.

Soul cannot sin or be lost. p. 206.

Christian Scientists having no ordinances do not baptize infants as many religious bodies do, hence in this particular there is no interference with what the Latter Day Saints regard as the right of agency, but the denial of the existence of evil, and its author—Satan, the denial of man's capability to sin, the denial of any judgment to come and the administration of penalties, are from the Saints' viewpoint subversive of man's freewill—denying him the power and opportunity of doing either good or evil and of meeting the consequences.

This position is consistent however with other teachings of Christian Science which declare the unreality of matter and that man is spirit only, that there are no laws applying to the physical man, while the soul or spirit cannot sin. As stated in a previous number, what the ultimate of life will be under Christian Science is not made clear.

(TO BE CONTINUED.)

INDEPENDENCE ITEMS.

The close of the six weeks' session of the Daily Vacation Bible School, at the stone church, Thursday night, was an occasion of much interest to pupils and teachers, parents and other friends.

The products of many busy little hands during the past six weeks were put on display and were greatly admired by a throng of visitors. The display was in the building at the rear of the church. It was so crowded that it was difficult to enter.

In the main auditorium, which was also crowned a program was rendered, a feature of which was a talk to the pupils by George S. Bryant, principal of the Independence High School.

W. E. LaRue was principal of the school, and he had an able corps of assistants in the various departments.

This is the first school of its kind ever held in this city. It was considered quite a success. The total enrollment was 370, and, although the weather has been exceedingly warm all the session, the daily attendance was considerably more than 300.—Independence Examiner.

The Independence Sanitarium has for some time been filled to its normal capacity, more patients having been received up to the present time this year than were received during 1912, and the business of the institution during the seven and one-half months of this year being twenty per cent greater than that of last year. Special opportunities are offered in the nurses training course for a number of our young women to become graduate nurses, and Dr. Messenger informs us that there are yet several vacancies to be filled. The Sanitarium offers a course with the practical training had by the actual experience of caring for the sick—a course equal to that found in other institutions, and superior in its religious influence. The help furnished by the Sanitarium to the sick and distressed is fulfilling in a high degree the original purposes of the institution.

President Joseph Smith, notwithstanding eighty-one years nearly have passed over him, still holds his own in retaining his mental faculties; and though having lost his sight and partially his hearing he still holds a deep interest in public affairs. His appetite is fairly good, but the almost daily walks up town which he enjoyed so long in the way of physical exercise have been abandoned of late on account of the severe heat. We hope that as soon as cooler weather returns he may again be seen upon our streets.

The missionary tent has again been removed from Main Street to a point near the Alton Depot, where Bro. Jenkins and Self are holding forth, with frequent assistance from visiting missionaries.

On Friday evening occurred the death of Bro. Henry C. Ballenger at the age of 35 years. He had been sick for some time with dropsy, and leaves a widow and two children.

The Sunday services were excellent, Elder W. H. Garrett of the stake presidency preaching the morning sermon giving timely counsel on the watchcare which parents should have over their children, especially in regard to their being away from home, upon the streets, etc. Sometimes parents are so indifferent to the whereabouts of their children that they know little of where they go or what they do, and are slow to believe their boy would do some things which are sometimes reported to them. Elder M. H. Bond also of the presidency spoke in the evening. Being of the number who occupied in surrounding branches and missions the editor did not get to attend these services.

Bro. W. H. Dean, business manager of the Ensign Publishing House attended the closing period of the Joplin reunion in the interests of this office. He reports an excellent reunion.

INDEPENDENCE, SECOND BRANCH.

Sunday, August 17th, Sunday school had a good attendance of 238, with a collection of \$5.57. Bro. Gould gave a very interesting talk to the children about a boy whom he did not name. Soon the children could hardly be restrained in their eagerness to tell who he was, and when permission was given, a dozen voices answered "Daniel."

At 11 o'clock a. m. Bro. George Jenkins gave us a very interesting talk on the subject of the talents. He spoke of the justice of God, and in the ruling of his people, of his great love and all of his attributes, and showed that all were rewarded for their faithfulness, and no unnecessary exactions made. God was pictured as one who can always be relied upon for justice, equity, mercy, truth; and all that has been promised will be given.

At the 2:30 prayer service a goodly number was present and a portion of God's Spirit was enjoyed.

At 8 p. m. Bro. George Harrington spoke of the mercy of God to his people from the text, "Thy kingdom come, Thy will be done, on earth as in heaven."

W. S. L.

SAINT LOUIS, MO.

Everybody is or has been on his vacation, even our correspondent. Luckily some come back as others go and we manage to keep the meetings going.

On Friday, August 8th, at Religio, one of our very young members, Miss Myrtle Trowbridge, made her first appearance alone on the program, giving an animated little sketch of one of Louisa M. Alcott's stories, "A Hole in the Wall." The program that evening was a father and daughter affair, the four numbers being rendered respectively by two of our men members and a daughter of each.

On the following Sunday Bro. Granville Trowbridge addressed the Sunday school on the importance of Normal work.

The morning sermon, by Bro. George Reeves, dwelt, with his usual intensity, upon the theme of the gospel bringing satisfaction, while all else is vanity.

The evening instruction, by Bro. J. E. Davis, was along a similar line of thought, ending with some original poetry showing the necessity of a restoration in the last days.

An event of Friday the 15th at Religio was our society paper, "The Indefinite," by Sr. Maude Parish. It was unusually good, one young brother having been heard to re-

mark that it was the best we had ever heard. One of the musical numbers was an exceptionally clever song by Miss Etta Swift, who played her own accompaniment.

Very fluent and helpful was the talk on the kingdom of God, which Sr. Gall gave the Sunday school on the 17th. She urged the boys to be brave heroes and the girls to be pearls, basing much on the poem in "Stepping Stones" which she read to them. The two stories which she told, one from real life, were about girls who were brave soldiers for Christ—the one proving it on one occasion in a crowded assembly, and the other in the way she undertook to meet one of the recurring vexations of daily life.

The morning sermon, by Bro. Noah Cooke, whom we have not heard for a long time, was an earnest effort on the gifts and blessings of the gospel, and the discerning of spirits.

In the evening Bro. G. S. Trowbridge gave a direct and beneficial talk on "The Service of Prayer." Besides night and morning prayer, during the turmoil of the day we can offer a silent prayer to God. In difficulty and affliction, we sometimes feel like the heavens are shut, but if we have become acquainted with him by a life of service, that is the time to pray. All through the Scriptures we find these invitations from him to seek his guidance and his strength. In showing how we should enter into this service, the speaker quoted St. Paul, "I will pray with the spirit and with the understanding." So there is a spirit of prayer. Of the well known Pharisee he said, "The Pharisee may have had all of those good works to his credit, but the spirit in which he came stood in the way." Also, we should come with that chief principle—Faith. He quoted Jesus at the tomb of Lazarus:—"Father, I am glad Thou hast heard me. And yet I know that thou always hearest me." We should consider for what we should pray—earnest wisdom. We should pray for those who despisefully use us. We should pray for one another. The ending was especially effective, urging us to live such lives and have such faith that we can echo those words, "I know that Thou always hearest me."

CHICAGO, CENTRAL BRANCH.

On Wednesday evening prayer-meeting conducted by Bro. Wm. Wainwright and J. Harris was attended by twenty-six, who, evidently were seeking a balm for their weary hearts. Whether they received it or not is another matter. All I can say is, that there was plenty of it there, and if they did not receive it and wish to in the future, they will have to change their way of seeking it. I don't think it is necessary for me to say this, for all were apparently satisfied.

The number at our Sunday morning young people's prayer-meeting was small but we are thankful that God is not partial and sends his Spirit to a few as well as many. The meeting was conducted by Bro. J. J. Oliver and Daniel Macgregor. The speakers of the day Bro. D. Macgregor and A. Sherman.

Our Religio services are well attended and our worthy president hopes, with the aid of the members, to make this a grand success. God speed him on his way.

Clarence L. Wainwright.

THE CHURCH DEBT.

We have sent to all the Branch Presidents of the Stake the apportionment of their part of the indebtedness to be met; and we are hopeful to hear from every branch as early as possible, as we are anxious to get this burden off the Presiding Bishop's mind and shoulders; and feel sure there will be a hearty and willing response to the appeal.

One of our most recent organized branches, Mount Washington, has come to the front and paid in full their amount of the indebtedness, and we commend them for their faithful service, and willingness to make sacrifice for the blessed Master's cause, and feel sure the abundance of the manifestation of the Spirit will be ministered unto them, as to all the faithful branches who are anxious to do the will of God. The Grandview Branch of Kansas City, Kans., has also sent in its full quota in payment of the indebtedness.

We say to one and all, "go thou and do likewise." We are receiving a hearty response from our own branch, but the good work must not be delayed. Go too with all your might as children of God, and do all possible as we need your hearty co-operation; remember this is not your thing; but a special consecration to the Master, and every soul should welcome the opportunity to do what he requires of us.

R. Bullard.

Superintendent Friedman of the Carlisle Indian School is authority for the following:—

A full-blood Creek Indian residing in Oklahoma was recently paid \$6,250 in the Muskogee County Court for his interest in his dead wife's surplus land. Within two weeks he was in the county jail at Muskogee as a pauper, charged with vagrancy. His money had been obtained by sharpers. Wherever the bootlegger has held sway, and his nefarious traffic has gone on without interruption and unpunished, the Indians have been demoralized and debauched, their property has slipped out of their fingers, and they have degenerated physically.—*The Indian's Friend.*

"The finest basket makers in the world are said to be the Papago Indians of Arizona. Some of their baskets will hold water. The oldest of the basket weavers is 105 years of age."—Sel.

CORRESPONDENCE

MILL SPRING, MO., AUG. 13.

Editor Ensign—I note a letter in last week's *Ensign* by Elder R. M. Maloney which is of timely interest to all Latter Day Saints. He makes it plain that if we are to do God's work as God has willed it, something must be done in a financial way.

The church cannot well afford to dispense with the labors of such men as Bro. Maloney and yet he cannot give his time and talents to the church if he has to go into debt to do so. Neither can the church maintain the position it should hold among the religious orders of the world, and in the sight of God encumbered with the enormous debt of \$75,000.

I have seen several suggestions within the past year as to how this debt could be liquidated, but none of them so far, has been of much material benefit, and they will never be, unless put into practice. Now, I am not going to make any suggestions, but I make this resolve—

That, on the first day of September, 1913, I will send one dollar to the bishop of the church to be applied on payment of church debt; and I further resolve,

That, on the first day of each succeeding month thereafter for a period of five months, I will remit a like amount for a like purpose.

Who'll be next?

Let us see what we can do.

There are something near 65,000 members now in the church, and, for convenience we will say there are 65,000 and of this number we might safely claim that one-fourth are able bodied adult members, who can easily afford to comply with such a resolution, as I have herewith made; but again, for convenience we will say there are 15,000 members who will send in \$1.00 per month for six consecutive months. Result \$90,000,—cost to each of the 15,000 members \$6.00, with six months time in which to save this amount.

This would pay off the present church debt, with accrued interest, and would enable the bishop to use the moneys collected by the church in providing for more elders, and in keeping those in the field we now have.

We all like to hear the gospel preaching by gospel men. Let us realize that while they must make great sacrifices in order that we may have the benefits, we, as lay members are no less obligated to bear our part of the burden. So let us get busy. Remember, the first day of September.

Let's send in \$15,000 or more on that day.

A lay member,
Wesley Gibbs.

ST. JOSEPH, MO., AUG. 12.

Editor Ensign—Last week while reading the church papers and seeing the earnest appeals for financial assistance in liquidating the general church debt, I wondered how it could be done, knowing that the majority of members like myself, had all they could do to make both ends meet, when the thought came to me, that we as a people take things too much for granted. For instance, when we have sickness in the family we send for the elders and when the blessing needed is received we of course are thankful, but that is all the further thought it receives. Had we called in a physician and he had restored us, we would not only feel thankful but would hand over two dollars for every one of his visits. And we know that we must pay promptly, whether we can spare the money or not, if we would have the doctor give us prompt attention, what we shall need him again.

Then on last Sunday evening, while sitting in prayer meeting listening to the grand testimonies of some of the brothers and sisters, of how wonderfully God had healed their children, my mind went back to last winter when my dear little girl was healed of rheumatism by the power of God, and I thought, no money would have been too much in either of these cases, if they had only had the arm of flesh to depend upon. Then the thought came forcibly, if every member of the church would only send in one-half of what they would have had to pay to a doctor if would not take long to make up the church deficit; so I determined right then and there, that I would send in a little more than our allotment, even if I have to do without something I need, and show the Lord that we do really appreciate that which we have received.

And then I remembered too that the doctor would not have failed to send in his bill whether we needed the money or not. In relating these thoughts to a dear, good sister on the way home from church, she said, "Why Sister T., I had never thought of that before, and I hope you will write those thoughts up for the *Ensign* and *Herald* for I am sure there are many like I was." I told her I would try, but as I had never written much for publication before I was almost afraid to make the attempt. But she said, "You just go ahead and I am sure the Lord will help you." So here it is. Hoping it may be of benefit to some and of profit to the whole, I am your sister in gospel bonds,

Mrs. H. B. Taddicken.

1509 Olive St.

ANNA, KANS., JULY 19.

Dear Ensign—As I am one of the missionaries in the Spring River District I thought I would let the Saints know that I am at work. Bro. A. C. Silvers and myself have just started meeting in Anna, Kansas, so trusting that the Spirit of the work may be with us in our weak efforts to declare the gospel message.

As this is my first years experience in the mission field, I can truthfully say the Lord has blessed me in his service. I love the latter day work and have given my entire time and service to his cause. I surely have enjoyed myself in this district as the saints have all been very kind to me; also assisting in the advancement of the work.

I am glad to see so many of the young saints taking hold of the work and I know they certainly have helped me out. I am also numbered with the young of the church and my soul goes out to God in prayer that both old and young who have embraced this gospel will continue faithful, for the promise is to those who endure to the end. I would advise

all the young saints to read the church papers for in them is contained spiritual food for both old and young.

May we all prove faithful in his cause and lay aside the worldly things for they shall soon fade away, never to bring happiness in the hereafter. Pray for your young brother in the field of labor and I will do what I can for the Lord's work.

Yours in gospel bonds,
A. C. Martin.

612 W. Shephard St.
DENISON, TEXAS, JULY 17.

Dear Ensign—I thought as we had moved from Wagoner, Okla., to Denison, Texas, I would write and find out, if I could through the *Ensign*, if there are any saints living in or near Denison. If so, please let me know by calling or mailing me a card to the above address. It looks as though we should have a band of saints in such a large place as this. There are many other denominations here, but have not heard of any of our people; I hope some day there will be a branch of our people here.

It almost makes me shudder to look around and see the vice and wickedness that there is in a town like this every day. I went to church one night since we came, under a big tent and it was just as full as could be and about fifty or seventy-five on the outside. The preacher read his text and then instead of telling the people what they should do to be saved, he went ahead telling them of some person that had put off being saved until one night he died or was killed soon after and was lost forever.

He told one instance where he was holding a meeting in Cado, Okla., and there was a man there who had back slid and wanted to come back into the church one night, and because his wife wouldn't join with him he put it off, and in three weeks the man was killed and he was called to preach his funeral, and it was the hardest thing he ever did, to preach his funeral when he knew he was bound for hell, forever and ever. Oh, how I wish that one of our elders could have been here and preached to a crowd that large about two or three weeks.

I must close. I ask an interest in the saints' prayers that my husband may find steady employment here, as he has been out of employment so long. Also that we may grow in the grace and knowledge of the Lord and always be found faithful.

Your sister in gospel bonds,
Mrs. E. L. Shores.

WHEATLAND, OKLA., AUG. 3.

Dear Ensign—I will write a few lines to the paper which has brought us so many good sermons and so many cheering letters. Husband and I joined the Latter Day Saint Church over three years ago, were baptized by Bro. Hubert Case, but for the last two years we have not heard a sermon only through the *Ensign*. How we wish some of the elders would come out here and hold some meetings. We are like lost sheep without a shepherd. We might be able to get a school house, but if not our house is large, and our yard a fine place for evening meetings this warm weather. We live west of Wheatland near Frisco R. R., 15 miles southwest of Oklahoma City.

How different other churches seem after one learns of the Latter Day Saint Church. They are more like societies than churches. We are striving to live as we should but we realize we are very weak. My greatest prayer is for God to help us to live right and teach those little children right that he has entrusted to our care. I often wonder how many mothers realize what a charge they are given when their little ones come to be cared for. What impressions our words and deeds leave upon the little mind. I read a verse in our boy's school book last winter that left a great impression on my mind. It did not give the author's name, but whoever penned it must have great love for children and right living. Here is the verse:

"It requires the patience of Job,
The wisdom of Solomon
And the love of God
To lead a little child aright."

I for one know I am not qualified, but, dear saints, pray for me that I may do what each flesh can toward leading them right. We receive many blessings and I often wonder

"Am I worthy of the blessings sent to me,
Am I worthy of the blessings sent to me,
Am I worthy of the blessings,
The glorious, tender blessings,
Am I worthy of the blessings sent to me?"

Mrs. W. L. Thoratou.

ITEMS OF INTEREST ABOUT THE INDIANS.

For the first time in the history of the United States a full-blooded Indian is to hold a position of responsibility at the seat of Government. President Wilson this afternoon withdrew the name of Adam C. Patterson of Oklahoma, recently nominated for Register of the Treasury, and substituted that of Gabe E. Parker, a Choctaw, also of Oklahoma. Owen of Oklahoma, himself one-sixteenth Cherokee, says Parker is of native Choctaw blood, pure and undefiled, and a lineal descendant of the chiefs of the Choctaw tribe, which when America was discovered were monarchs of Georgia, Alabama and Mississippi. As Register of the treasury Parker will receive \$5,000 a year and his name will appear on all the United States notes put into circulation after he takes office. There seems no doubt of Parker's prompt confirmation. He was a member of the first Legislature of Oklahoma, and is superintendent of the Armstrong Academy, Okla.—*St. Louis Republic*.

The Forty-third Annual report of Indian Commissioners, Washington, 1911-1912 directs attention to conditions among the "Five Civilized Tribes" of Oklahoma. Many will doubtless be surprised to learn that "living in the midst of this advanced Indian community, one may still find 20,000 or more 'restricted' Indians who are not, in the opinion of the government, capable of managing their individual affairs, and some 15,000 of whom are full blood Indians, childlike, incompetent, living in a most primitive fashion, and totally unable to cope with their white neighbors, many of whom are land hungry and of a low and undesirable class.—*The Indian's Friend*.

AMERICA BEFRIEND.

O Lord our God, Thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to Thee.
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America, America befriend!

The strength of ev'ry state increase
In Union's golden chain;
Her thousand cities fill with peace,
Her million fields with grain.
The virtues of her mingled blood
In one new people blend;
By unity and brotherhood,
America, America befriend!

O suffer not her feet to stray;
But guide her untaught might,
That she may walk in peaceful day,
And lead the world in light.
Bring down the proud, lift up the poor,
Unequal ways amend

By justice, nation-wide and sure;
America, America befriend!

Thro' all the waiting land proclaim
Thy gospel of good will;
And may the joy of Jesus' name
In ev'ry bosom thrill.
O'er hill and vale, from sea to sea,
Thy holy reign extend;
By faith and hope and charity
America, America befriend!

—Henry Van Dyke.

THE LAW OF RESULTS.

ARTHUR E. MCKIM.

Law is the first fact of the universe. By law all things came into existence, and by law all things continue to be. Everything that is exists for a purpose, and chance can have no part in destiny. The material creation being perfect, the laws operant in and through it are likewise perfect. Every effect is the product of a cause; every action is freighted with its sure result.

It is only when we realize that what we are, is what we make ourselves, that we advance. So long as we debase ourselves in the thought that we are creatures of environment: that all that men enjoy is the smile of Providence, and all that men suffer is the whim of Fate, just so long will we be whirled about in the vortex of events, suffering and causing to suffer, bewildered, baffled, and sustained only by hope. And that a foolish hope; wishing against the inevitable, longing for success and bitter at failure, yet blind to the path of attainment, and ignorant of the source of pain. It is not so. God is just. If a man would reap, he must sow; and on the nature of the sowing the harvest depends.

Nature cannot err, nor does she change; all is harmony; discord obtains only when her ways are perverted. Would one attain any object, one must search out the law and pay the price; without this, neither chance nor fate can give success. Inversely, once follow out the indicated course and all the elements combined cannot prevent receiving of the wage. Thus man is builder of his way; and whether he has wrought in ignorance or by design, he gets what he has earned. No more, no less.

Good and evil do exist and are present forces in the world; but neither take possession of the soul. The soul is a development, not a gift. Man is master of his destiny. The law exists, unseen but veritably; and as it is wrought so will the pattern be. "Whatsoever a man soweth, that shall he also reap."

"Truth as found recorded in the sacred books of the church usually requires more credulity to reject it, than it does true faith to receive it. The great trouble with many people is they believe what they feel inclined to believe, and refuse to believe what they do not feel inclined to believe, but with little regard for evidence for or against."—Elder J. R. Lambert.

THE DIVINITY OF THE BOOK OF MORMON.

Lecture Delivered at South Boardman, Mich.

Feb. 9th, 1913.

BY ALVIN R. ELLIS.

I desire to call your attention to a statement of Christ in St. John 10:16, "And others sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." I wish to associate with this Scripture, verses 17-22 of 2nd chapter of St. John, "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said."

We see by these words that the Jews demanded a sign of Jesus and it was granted; yet, but few of them believed on him; for there was that suspicion aroused at the time of his birth, and followed him to the cross, and he was looked upon by the people in general, of his time, as an imposter. They had, in their possession, the prophecy of Isaiah, pointing out the manner of his birth, over seven hundred years before it came to pass. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14.) But they refused to believe he was the one to come, even after looking so long for his coming.

It seems that the people of every dispensation of time have been disposed to reject the work that God has set his hand to do among them, regardless of signs and prophecies; but in later generations the people have built monuments to show their professed esteem for God and his persecuted servants. The present generation is no exception to the rule; for the God of heaven, has, in this, "the dispensation of the fulness of times," set his hand to accomplish his work; but on every hand, it has met ridicule, and scorn, at the hands of those, who have been rearing houses of worship; whose spires are pointing toward the heavens, as monuments of praise, to the very one, whose work they are now trampling under their feet.

Over twenty-five hundred years before the Book of Morning came forth, it was foretold by the same prophet that predicted the manner of the birth of Christ. Isaiah predicted that a sealed book would come forth; just before Lebanon (Palestine) would become a fruitful field; and it was to be a record (from the ground) of them that slept.—Isaiah, 29.

Like the persecutors of Christ, the opposers of the Book of Mormon have sought to put it down, by working upon the prejudices of the people, until the majority of people have been made to think that it is an awful book, and that it teaches polygamy, etc. I will say right here, that there is no other book in the world (the Bible included), that denounces polygamy in stronger terms than the Book of Mormon. I will read just one short passage, for a sample of its teaching on the marriage question: "Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, page 172, authorized edition, page 116, small edition.

One night, last Summer, after preaching a sermon, a gentleman said to me, "O, I've read the Book of Mormon and I know all about the Mormons!" When I began to enquire what he found its contents to be, I found that he had never seen a Book of Mormon; but had read some book about the polygamous people in Utah, and he was so confident he knew what the Book of Mormon was, that he would not investigate any further, for he was sure that the book was the foundation for polygamy.

For the nature of the contents of the Book of Mormon, I will read from an official work not produced by the Latter Day Saints. "The Book of Mormon is accepted as a history of the ancient inhabitants of America, and the revelation given them by God, beginning at a period 2,000 years before Christ and continuing until 400 years after Christ."—Bulletin of Church Statistics, U. S. Census of 1890.

There were three colonies that came from Asia to America. The first one came from Babel about 2,000 years B. C., when the Lord confounded the languages and scattered the people over all the earth. (Gen. 11:8,9.) They landed in Yucatan. The

second colony came from Jerusalem, about 600 B. C., or in the first year of the reign of King Zedekiah, and landed on the western coast of South America, or Chile. The third colony followed a few years later, and landed on the Western coast of Central America. The two latter finally amalgated, became a great nation, and prospered; but through diversion and wars their national existence was destroyed about 400 A. D., leaving the remnant as warring tribes throughout the land. These were the ancestors of the American Indians.

William Pidgeon says: "It cannot be any longer doubted that there has been a day when this continent swarmed with millions of inhabitants; when arts and sciences flourished, when men lived, and labored, and reigned, and fought, and were, in turn conquerors, and conquered, subjects, and kings."—Antiquarian Researches. Pub. 1858.

To prove that there were two periods of ancient civilization in America, I will read to you a few excerpts from some of the books on American Archaeology, written since the Book of Mormon was published. "We are led to the conclusion that at least two distinct races of men have occupied this territory at different eras, and that both became nationally extinct anterior to the occupation of the present Indian race." (Traditions of De-Coo-Dah, page 175, Pub. 1858.) Desire Charnay says: "Traces of masonry out of character with the general structure, show the place to have been occupied at two different epochs."—(Ancient Cities of the New World, page 333, Pub. 1860 and 1884.) Short, speaking of the ruins of the ancient cities, says: "They were preceded by a race possessed of no inferior civilization, who were not their ancestors, but a distinct people." (North Americans of Antiquity, page 27, Pub. 1880.) Baldwin says: "It is still easy to distinguish the differences in construction between the two periods. 'The standing walls rest upon ruins of greater antiquity; and while the primitive masonry is about six feet thick, that of the later period is only from a foot to a foot and a half thick.'—Ancient America, page 80, Pub. 1872..

The question of the origin of the American Indian is an unsettled one by the scientific world. The proper name according to the Book of Mormon is "Lamanite," as they are descendants of Laman, who was one of the family of four sons of Lehi, who came from Jerusalem about 600 B. C. They were cursed with the dark skin because of their rebellion and disobedience against God. Finally, in the wars that ensued between the Lamanites and the Whites, the white people were overcome about 400 A. D. The people that were overcome were called after Nephi, the youngest son of Lehi; thus they were called "Nephites." The Book of Mormon is the only authentic record of that people. It has no competitor in the whole world.

Some people will ask: "What do we want of the Book of Mormon, though it is a history of Ancient America?" It always seems strange to me to hear people ask that question in this age of schooling; when they are continually studying the past history of other nations. Why study the history of England, or the history of any of the countries of the old world? Should we not be just as much interested in the past history of our own country, as that of others, where we never have lived? O well, says the objector: "I would not object to having a history of ancient America, but but I cannot accept the Book of Mormon." Why can you not accept it? I tell you that it is the same reason that the Jews rejected Christ. He came into the world as the Scriptures said he would; then, the same spirit (Satan), that has opposed God's work from the beginning, stirred up the people against him, and thus, he was met with the opposition that made him unpopular. Just so with the Book of Mormon; it came as the Scriptures said it would; but the enemy of God's work, has opposed it, and made it unpopular among the people, regardless of the evidences that surround it, and prove its divinity.

There has been a longing for just such a book as the Book of Mormon; but the learned have rejected it because God used the unlearned to bring it forth. I wish to read a statement, of Rev. Chas. P. McIlvain, D. D., published in the preface of De-la-faire's work, ten years after the Book of Mormon had been given to the world. "Suppose that in searching the TRUML that are scattered so widely over this country; the silent, aged, mysterious remembrance of some popular race, once carrying on all the business of life, where now are only the wild forests of many centuries, a race of whom we

ask so often, who they were, whence they came, whither they went; suppose that under one of those huge structure of earth which remain of their works, a book was discovered, an alphabetic history of that race for a thousand years, containing their written language, and examples of their poetry and other literature, and all undeniably composed many hundreds of years before any of the nations now possessing this continent were here! What a wonder this would be! What intense interest would attach to such a relic! What price would not the learned be willing to give for it!"

Now, my friends, I want to call your attention to the prophecy relative to the coming forth of this very book. You will find it in the 29th chapter of Isaiah. I will begin at the first of the chapter: "Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."—Verses 1-4.

Ariel is Jerusalem—considered so by the historians. I do not know why the prophet employed the word here, in this case, it being the only place in the Bible, where it is used to refer to Jerusalem. He may have used it to denote two branches of Israel. It is used in Ezra 8:16, as the name of one of several chief men. It is used again 2nd Samuel 23:20, where it is rendered "two lion like men." However, the people that came to this continent from Jerusalem, were a branch, or a portion of Israel, and were inhabitants of Jerusalem. Four times in the fourth verse of Isaiah 29, it says that they shall speak from the ground, or from the dust. The objector may say: "There is nothing said there about a book!" Well, if the people referred to here were to speak from the ground, would it not seem reasonable that there would be a record come forth that would speak for them, as they were to be brought down? Surely, the ruins upon this continent show beyond a doubt, that a people have been here and gone down! How would they speak from the ground any other way? Let us read some more in this same chapter.

The prophet says there is a book to come forth: in verses 11 and 12: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, read this, I pray thee: and he saith, I am not learned." Joseph Smith received the record of those people by the direction of an angel of God, after it had been deposited in the earth for several centuries. This was on the 22nd day of September 1827. After receiving the plates, upon which the record was written, he transcribed some of the hieroglyphics for them, and they were taken by a man named Martin Harris, to Professor Anthon, of New York City, who pronounced them genuine. He asked for the book and was told that part of it was sealed, when he remarked that he could not read a sealed book. Now, notice: the book itself is delivered to the unlearned man, and he was to say "I am not learned." Let us read further, in verses 13, 14: "Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and their lips do honor me, but have removed their heart from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The objector comes forward again and says: "O, that sealed book is the book of Revelations, that was to come in the future!" Now, my friends, with all candor, can you say that the book of Revelation ever fulfilled that prophecy? Furthermore, in Revelations 22:10, John was told: "Seal not the sayings of the prophecy of this book: for the time is at hand." What time was at hand? why, the things that John had just seen in the vision were about to come to pass. He saw the Church of Christ overcome by the great Roman power, (Rev. chapters 12, 13, 17.) The vision did, surely come to pass. The saints were slain and this great power was seen to rule over all nations, (Rev. 18:23, 24.) The prophets of God were slain, as

seen by John in Revelations 17:6. Isaiah is foretelling that which is to come at a later time, after the prophets of God were slain.

Go with me again to Isaiah 29 and we will see if this is not true: In verses 9 and 10 we read: "Stay yourselves, and wonder, cry ye out, and cry; they are drunken, but not wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath clothed your eyes: the prophets and your rulers, the seers hath he covered." You see that this is after the time spoken of by John; for the prophets and seers have been covered; there were none during the "Dark Ages." Now, Isaiah says, comes forth the sealed book by the gift and power of God.—Verse 14.

To me this is very clear, and I believe plainer than the prophecy referring to Christ, as it points out the very time when the book was to come forth: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as the forest?" (Verse 17.) Lebanon, here, means Jerusalem and her surrounding country; in support of this I will submit a short quotation from history: "Lebanon—A famous mountain in the South of Syria, about 300 miles in circumference. . . Jerusalem, and the temple thereof, are called Lebanon because built of the cedars of Lebanon; and the houses of Jerusalem were so many and high as to resemble the forest of Lebanon; Hab. 2:17; Zech. 11:1; Ezek. 17:3; Jer. 22:23."—The Popular and Critical Bible Encyclopedia, p. 1054.

Because the Jews rejected their Savior, their home was desolated, (Luke 13:34,35), and Jesus said: "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the gentiles until the times of the gentiles be fulfilled." (Luke 21:24.) About the year 70 A.D., the Roman armies besieged Jerusalem, destroyed the temple; about 1,364,000 fell by the sword, 600,000 perished by famine, and about 97,000 Jews were taken away captive, and were scattered among all nations.

I want to read some history to prove that Palestine was desolated; then produce some evidence to show that it has been restored, and the time that it took place. Please keep in mind that the book was to come forth just a short time before the restoration of that land.

"Eighteen centuries of war, ruin and neglect, have passed over it. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines, leaving the hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate; its structures pillaged and all its improvements ruthlessly destroyed. A land of ruins without man or beast. Everywhere, on plain or mountain, in rock, desert, or in beetling cliff, the spoiler's hand has rested."—McClintock and Strong's Encyclopedia, Article, "Palestine."

Professor J. Leslie Porter, M. A., who visited Palestine several years ago, has this to say of his travels: "As we rode on we had over head the bright sky and blazing sun; and beneath, the flinty soil, reflecting burning rays that scorched the weeds and stunted camel-thorn, and made them crackle like charred sticks under our horse's feet. . . We looked and longed for shelter from that pitiless storm, and for water to slake our burning thirst; but there was none. It seemed to us as if the prophetic curse pronounced by the Almighty on a sinful and apostate nation was being fulfilled." (Giant Cities of Bashan, page 210.) I could produce many more quotation in support of this, but I believe this is sufficient.

The rains began to fall, again, upon that land in the years 1852, and 1853; and the land is fertile again. In support of this, I will give some evidence, as this is a very important point. "I arrived in Indiana a few days since, from the Eastern Continent; I stopped at Joppa nearly the whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness with a delightful climate, producing everything if properly cultivated, and from two to three crops a year. They have grain, fruit and vegetables all the year around. . . It is a fact that the rain and dew are restored; recently (in 1853), the former and latter rain was restored, to the astonishment of the natives."—Louis Van Buren, sr., Nov. 14 1867.

"I know not whether you are aware of the fact, but it is one that is fully authenticated, that the latter rain returned last year to Mount Zion—a rain, that had been withheld, so far as our information goes, ever since the dispersion of the people; and he who has brought back the latter rain in its season, will also give the former rain in its season."—Rev.

Hugh Stowel, in Scottish Presbyterian Magazine, 1853.

"Constantinople, August 1, 1906.—The influx of Jews into Palestine during the last few months has been remarkable. Some weeks ago about 5,000 Jewish immigrants from Russia and the Balkan States landed at Jaffa. They are settling in the plain of Sharon, around the town of Ramleh and Lydda and in other Jewish colonies along the seacoast. . . It is a noteworthy fact that some of the most fertile districts of Palestine are possessed by Jewish colonies. The Jews are repossessing the land by degrees, and should this quick rate of possession continue, the whole country will, in a few years belong to them."—Post-Dispatch, Saint Louis, Mo.

"In the land of Judah—9 colonies occupy 9,254 acres; In Samaria—8 colonies occupy 16,129 acres; Upper Galilee—8 colonies occupy 19,047 acres; Trans Jordan, Damascus—different societies own and control 16,507 acres."—Jewish Encyclopedia, Vol. 1, page 246, Pub. 1904.

"In Jerusalem there are now electric lights, telephones, phonographs, sanitary plumbing, modern stores, houses built, and in short, most of the comforts of civilized life."—New York Evening Post, May 22, 1901.

There is plenty of evidence that "Lebanon" has been restored. It is too late to look for the book of Isaiah 29 to come forth now. The time was told in the prophecy. The Book of Mormon came forth about 22 years before Lebanon began to be a fruitful field. If we reject this book that has come to us as the word of God in fulfillment of such a plain prophecy, we should never accuse the Jews of blindness again.

Now, if you please, we will return to the text in John 10:16. The other sheep referred to here by the Savior, were the people on this continent, and the lost tribes of Israel in the North Country. But the objector says that "Christ was referring to the Gentiles!" Let us go to Matthew 15:24 and Jesus says: "I am not sent but unto the lost sheep of the house of Israel." And in the 10th chapter of Matthew, he says to the first twelve; "Go not into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." (Verses 5,6.) Christ did not visit the Gentiles personally, but came to Israel; and then the gospel was to be carried by them to the Gentiles, as will be seen by his last commission to the twelve, (Matt. 28:18,20 and Mark 16:15,16); where he told them before he left them, to go and "teach all nations." After he had completed his work in Jerusalem, he came to this continent and visited people here, as they were a portion of the house of Israel.

I will now call your attention to the record in the Book of Mormon. These are the words of our Savior to the Nephites: "And behold, this is the land of your inheritance; and the father hath given it to you. And not at any time hath the father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the father hath led out of the land. This much did the father command me, that I should tell unto them, that other sheep I have, which are not of this fold; they also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." (Book of Mormon, page 644, A. E; page 451, S. E.)

That Christ did come to this continent and establish his church, and taught the gospel to the people here, is strongly indicated by traditions that some of the tribes of Indians possess until this day. I will present a few of them. "Nodoc Tribe: They believed in one God, before the white man came. Apache Tribe: Believed in one Messiah to come. Sioux Tribe: Look for the coming of an Indian Messiah who will cause the dead Indians to come to life, repeople the country, and restore the Indians' enjoyment. Piute Tribe: Believe in laying on hands, asking the good spirit to make the sick one well." Mescaleros, of the Apache Tribe: "They believe their ideas of religion, of future punishment, of the formation of the world and creation of man, of baptism, are the ancient Ideas." Pottawattamie Tribe: "Believe in one great Creator, and of a future state of rewards and punishments." "Eleventh census report of 1890 by the Government."—Saints' Herald, April 17, 1907, Article by A. M. Fryando.)

While the Indians have degenerated, and have lost the knowledge of their ancestors, those traditions show that their ancestors had a knowledge of the same gospel that was taught by Christ to the Jews; and taught by the apostles after he left the work with them upon the Eastern Continent, as recorded in the Bible.

We, will now, go back and examine some Old Testament prophecies, and we will be able to trace those ancient people across the sea to this land; and we can see that this is the land that was given to the posterity of ancient Joseph, who was sold

into Egypt, and who was one of the twelve sons of Jacob (Israel.) I wish to call your attention, first, to the blessing by Jacob upon the two sons of Joseph, Ephraim and Manasseh; found in the 48th chapter of Genesis and verses 13 to 20. In the blessing are these words: "Let them grow into a multitude in the midst of the earth." (verse 16.) His younger brother (Ephraim) shall be greater than he (Manasseh), and his seed shall become a multitude of nations." On page 335 of the Book of Mormon, authorized edition and 231 in the small edition, it says that the family of Lehi were descendants of Manasseh. Thus his seed did become a multitude of people, as prophesied by Jacob. And still further, what better place can be found for the fulfillment of the promise of Ephraim, than to see here upon this continent, at the present time, a multitude of nations, (Gen. 48:19.) Is there another country in the world where there are so many nations of people represented, as in the land of America? And why is it? Perhaps we may be able to understand why, as we extend our examination of the prophecies.

In Genesis chapter 49, we find the blessing pronounced by Jacob, upon his twelve sons, and in verses 22 to 26 is recorded the blessing of Joseph: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: . . . Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph and the crown of the head of him that was separate from his brethren."

It says that Joseph's branches, or posterity, would run over the wall, or sea. I remember the first time that I ever looked upon a large body of water; the thought came to me: "Why, that looks just like a wall!" and, no doubt, that is just what is meant in this blessing.

The land that had been promised to the progenitors of Jacob was Palestine; a land less than 200 miles long, and less than 50 miles wide. Joseph's blessing was to prevail above them, or be greater; and was to be "unto the utmost bound of the everlasting hills;" meaning far off. Before we get through, we will find that they crossed over the sea.

Next, we will examine the blessing that was pronounced upon Joseph, and his posterity by Moses. We will turn and read it, in the 33rd chapter of Deuteronomy. "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of him that was separated from his brethren."—Verses 13-16

You can plainly see that particular mention is made of the rich land that was to be inhabited by the posterity of Joseph. That land is America. To give some idea of the wealth there has been and is in this land, I will read to you some figures; "Washington, D. C., Jan. 29, 1912.—Semil official advices from Ottawa received by the administration bureaus shows that the Canadian Dominion possess the most extensive fisheries in the world, that the waters in and about Canada contain the principal fish food in greater abundance than the waters of any other part of the world. The total market value of all kinds of fish in both her sea and inland fisheries during 1911 foots up the vast sum of \$29,965,433; The best is salmon, which brought in \$7,200,000; cod, \$6,000,000; lobster, \$3,700,000; herring, \$3,000,000." (Grand Rapids News, Jan. 29, 1912.) Coal: "Ever since 1886 the United States and Great Britain have been rivals in the production of coal. . . In 1910 the output of the British mines was only 264,433,000 tons, to the United States 447,837,000 tons! Not only has the United States far outstripped Great Britain; but the other coal producing countries as well. . . There is apparently an inexhaustible supply in the United States." (Grand Rapids News, Feb. 14, 1912.) "The total output of copper in the United States for 1911 was 1,097,232,749 pounds, of which Michigan produced 219,

ROUND TABLE.

Do priests of the Aaronic order have power to work miracles as did Philip? I supposed from what your ministers have said that priests in your church did not have this power, but that it belonged to the higher priesthood.

Miracles, such as are divine, come by the will of God and it is his province to choose the instruments which he shall use in their performance. While the powers of the priest are limited, especially as to laying on of hands for the healing of the sick or the giving the Holy Ghost, it is nowhere said that he may not be used by the Lord in performing miracles. The Aaronic priesthood having the administration of the law of Moses from Moses to Christ, brought forth many miraculous events, and it may further be noted that not all of the miracles recorded in the Old Testament were done by those who held the priesthood, but others than the priests and Levites wrought great things. The promise of Jesus was that "these signs shall follow them that believe," and while certain powers are restricted to certain persons, yet there is a general distribution among the "believers" of certain other powers which belong to them. Miracles are named by Paul as one of the manifestations of the Spirit which are "given to every man," and we would consistently expect that this power would at times be given even to the members and Aaronic priests as well as to those holding the higher priesthood. In all cases the working of miracles is governed by necessity, being performed according to the will of God and in harmony with his law.

What historical proof outside the New Testament is there that there were priests of the Aaronic order in the apostolic or primitive church?

Both the New Testament and ancient history are deficient in the accounts given of the apostolic church, and where offices and officers are mentioned, in many cases the duties attaching to them, or their relationship to other offices are not defined. McClintock and

The function of the Aaronic priesthood under the Mosaic order was largely in performing the ceremonies of the temple and the altar. When the offering of sacrifices was done away through Christ this function of the priests ceased, but it by no means dispensed with their services, for as was stated recently in our editorial, John the Baptist ministered the gospel, or at least a portion of it as an Aaronic priest and since his line of work was changed from that of his father who offered sacrifices at the altar, it becomes apparent that there is work for the Aaronic priest under the gospel. Dr. Smith says: "There is no trace of an order in the new Christian society, bearing the name, and exercising functions like those of the priests of the older covenant." but with the change of function it matters little by what name they were called. Such works as we have access to are deficient in their accounts of the offices of the early church, and the duties belonging to each so that it is difficult to determine whether such offices were under the Melchisedec or the Aaronic priesthood. McClintock and Strong's Encyclopedia says of Philip: "Whether the office to which he was thus appointed gave him the position and title of deacon of the church, or was special and extraordinary in its character must remain uncertain." "The after history of Philip warrants the belief in any case, that his office was not simply that of the later deaconate." After the apostasy we find priests in the Roman church, and it is safe to assume that there must have been some grounds for their existence though perhaps the functions of their office had been perverted.

What is the book mentioned in Rev. 5:1? What are the seven seals that holds the book closed to mankind? (3) If Jesus, the "Lion of the Tribe of Judah, the Root of David" is the only one in heaven, earth or hell, who can remove the seals, will he depute any man to do it? (4) At what period of the world's history will the seals be removed and the contents of the book made manifest?

While some of the "mysteries of the Apocalypse" are so plainly applicable to things with which we are familiar that an interpretation might be safely offered, there are others whose application at the present time cannot be seen, perhaps for the reason that they deal with events yet future, and with conditions vastly different from those of the present, so that any interpretation which might be offered could not be otherwise than speculative. The points covered in the above questions seem to be of the latter class. In Doctrine and Covenants 90:1, it is said that "the fullness of John's record is hereafter to be revealed," and Oliver Cowdery writing of the angel's visit to Joseph Smith reports the angel as saying: "The sealed part [of the Book of Mormon plates] contains the same revelation which was given to John upon the Isle of Patmos, and when the people of the Lord are prepared, and found

worthy, then it will be unfolded unto them." Letters of Oliver Cowdery, p. 15. It seems that the Lord designs to make clear every mystery of his word, but not while the world abides in unrighteousness.

Did not the Negro descend from Cain? If so how did he escape the flood? Was it not a curse that caused him to be black?

It is generally supposed that the Negro is descended from Ham the son of Noah, who was placed under a curse because of his wickedness, and not from Cain who lived prior to the flood. We know of no evidence that the curse of a dark skin was brought through the ark, and it is quite certain that this judgment came upon some of the posterity of Noah after they began to spread abroad in the earth. In the case of Cain, and in the later case of the people of Cainan, both prior to the flood, the black skin came as the result of a curse due to transgression. The Inspired version says the curse of Noah fell upon Cainan a son of Ham and that "A veil of darkness shall cover him," probably referring to the dark skin. But this leaves it that only a branch of the family of Ham was thus cursed, while others of his children may have remained as they were. Dr. Smith, in his Bible Dictionary, holds that the descendants of Ham settled in Babylonia and Egypt and other places as the progenitors of some of the white nations.

POINTS ON CHURCH BEHAVIOR.

In our zeal to interpret have we left demonstration in the rear? If so let us make a halt! Lip service alone is an abomination. Jesus said so. Towhom much is given much is required. We may have been given the key to the Scriptures in these last days, but God did not expect us to abuse it! I am convinced that we have been intrusted with the fullness of the gospel. Shall we be prepared to make a full report? What lack I yet? If we need development on one thing more than another it is, to my mind church behavior—reverence.

In this brief article, this nail and this alone I propose to hit! We visit other churches and all agree that something is sadly lacking in the sermons. What is it? The message and the power! Was there anything about that service that you admired. Be fair, men! If they are pre-eminent in anything, acknowledge it! In a little church (maybe more than one) the following instructions hang and they are complied with enough that it is very noticeable:—

ON YOUR WAY TO CHURCH:—Be thoughtful and talk little. Speak not of others faults, you have your own, for which you are about to ask forgiveness. Arriving at church, go in; do not hang about the outside, the place is holy.

IN CHURCH:—Engage the mind in humble prayer. Fasten yourself firmly on the service and join in all the responses heartily. God hates vain and idle thoughts.

AFTER CHURCH:—Leave reverently, not lingering to giggle and gossip and visit in the aisles. It is God's house, even after the benediction is pronounced and the service over.

ON YOUR WAY HOME:—Remember where you have been and what you have been doing—and try to be a better man.

Hopefully,
O. R. Miller.

DIOGENES FINDS AN HONEST GIRL.

"A wealthy man who died in Brussels recently left much of his large fortune to a girl who was unacquainted with him. He was very eccentric, and like Diogenes, he set out to find an honest man. His tub was an omnibus and his lantern a small coin. In the omnibus he took his seat near the conductor and always showed himself very obliging, passing up the money of passengers and returning the change, but to the latter he always managed to add a franc or half franc. Then he would watch those to whom it came. They would count it carefully, notice the extra coin, and invariably slip it into their pockets. But at last a young woman passed, hers back, with 'Conductor, you have given me half a franc too much.' The man followed her to her home, learned what he could about her, and made his will in her favor, though he never told her that the half franc returned would bring her a million.—*The Christian Herald.*"

According to recent government reports the drinking and smoking of the American people brought the government in internal revenues, the sum of \$39,478,000 during the last fiscal year, being \$16,500,000 greater than in 1912, and the highest amount on record.

840,000 pounds." (Report of copper industry by H. E. Hore.) The supply of iron is enormous, and according to the report of C. K. Leith, from Mineral Resources for 1911, the reserves of Michigan alone are estimated at 169,581,101 tons. And the world's honors as regards its corn crop go to the United States, according to figures recently issued by the department of agriculture, the total number of bushels for the season of 1912 is given as 3,169,137,000.

"The dairy products for the year 1909 in the United States was \$872,403." Bulletin of the Bureau of Census for 1909, issued by Director Durand.) According to the figures issued by the department of Commerce, in 1912, this country exported to British India, 35,000,000 pounds of cotton, valued at \$3,750,000; and to China, 14,000,000 pounds, valued at \$1,250,000. Our total exports to India in 1912 amounted to \$14,000,000; Our own trade figures show exports of cotton in the year 1912 to be 209,000,000 pounds. The total exports from the United States to Japan in 1912 were \$58,000,000 in value; and to the Philippine Islands, the total exports for the year 1912 valued \$25,000,000; I might give many more figures, but I cannot occupy too much time on this part of the subject. I will read one more item of interest upon this part of the subject and then hasten on. "The wealth of United States equals the combined wealth of Italy, Spain, India, Portugal, South America, Turkey, Egypt, Sweden, Norway, Canada, Denmark, and Australia."—Facts for the Times, page 110.

I told you a while ago that we would trace those ancient people of Israel across the sea, so we will examine a statement in Isaiah 16th chapter and 8th verse, which says: "For the fields of Heshbon language, and the vine of Sibnah; the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea."

They left that land because of oppression, and the wicked environment with which they were surrounded. The people were becoming wicked, and worshipping idols, etc. The Lord permitted the heathen king to come upon them and they were taken captive, as the prophets of God had previously predicted. The Principal plants, or branches, were Ephraim and Manassah (Gen. 48:19) and those tribes were taken captive with the rest; but the Lord directed some of them to leave the land, as we will show later. Isaiah says: "They wandered through the wilderness" and that "her branches are gone over the sea."

When they left that country, they, of course, took with them, the Scriptures that had been given up to that time; and from then on they kept a history of their travels. I take up the history of their travels in the Book of Mormon, and I read: "And we did sojourn for the space of many years, yea, even eight years in the wilderness. . . . And we beheld the sea, which we called Irreantum, which being interpreted, is, many waters. . . . And it came to pass that the Lord spake unto me, saying, Thou shalt construct a ship, after the manner which I shall show thee, that I may carry thy people across these waters."—Book of Mormon, pp. 52,53, A. E.; p. 36, S. E.

TO BE CONTINUED.

BENEFICENCE OF THE MONROE DOCTRINE.

Over by far its greater part, South America has virtually ceased to be the land of revolutions. It presents itself to us rather as a colossal continent, magnificently watered, inhabitable by Caucasians, its soil of inexhaustible fertility, its mineral riches barely scratched, much of it still unexplored, all of it almost ludicrously underpopulated. Although the most seductive field for colonization that exists, there is never likely to be the same kind of scramble for it among the Powers of Europe that Africa has suffered from. The Monroe Doctrine has rendered this inestimable service to the world's peace—it has interposed the power of the United States between South America and an orgy of spoliation; it has permitted each independent Republic to develop along its own lines; it has opened South America to European immigration, and closed it to European flags. No nation would now think it worth while to fight the United States in order to obtain a foothold on South American soil.—The London Nation.

There are not good things enough in life to indemnify us for the neglect of a single duty.—Mme. Swetchine.

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NOTE.
All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

THE BRIGHT BEYOND.

JANE ADAMS PARKER.

"A certain practical dealer in wares has said, 'when I wish to make a good sale I do not elaborate on the beauty or utility of my articles, but on the bright minds of the mistress' children.'"

I may not agree on his method of procuring purchasers, but nevertheless he certainly had found out a secret of the mother heart. Nine-tenths of the modern women, if asked what they would have their children possess above all else will unhesitatingly say, bright minds. The mother will overlook a little defect in features, or color of hair and eyes, but the one essential is the intellect.

She likes to think her child a little above his grade, that he is quick at his figuring and his spelling easily learned; until often the idea has been carried too far and his little brain been crammed until it finally gave way.

On the other hand there are mothers grieving over a little one with an imperfect mind. It is the one case that appeals most strongly to me. What divine patience must be given a mother, who labors on from day to day caring for a little child, who to all appearances remains perfectly unconscious of her loving kindness.

To that one I would like to present a thought—some day your little one will know and thoroughly appreciate all. It is the soul encased in the little body that the Father has given into your keeping. All your deeds of love are making that soul develop as the Master only can appreciate. It's like the gentle butterfly slumbering in the cocoon, that one day will burst its prison walls and exhibit its rare beauty in the glorious light of a perfect day.

It is known to be a custom in the far east where highwaymen attack the lone traveler, to hide their riches in most unattractive covering so the thieves will pass it by as little worth—but the owner knows its value.

So whatever the outward appearances seem to indicate, the slumbering soul is as precious, as sweet to the Maker as that of the most promising child of your acquaintance.

There is a little story in which a woman was presented with a great, uncut gem and bidden care for it. She did so simply because the giver was a dear friend far away. Little dreaming of its worth she was greatly surprised and overjoyed, when the friend had it polished and again presented it to her as a most costly diamond. Then and not until then did she realize what had been intrusted to her care.

What a gem is the soul of a little child! If it be slumbering in a little unfortunate body of your babe, awaiting the Master's polishing hand, think of what the future holds for you there. And the polishing will surely come when the reward will repay your patient labors an hundred fold.

"With the day so shalt thy strength be" come the comforting words of promise. If then the days seem long and the years an eternity, strength will be supplied for He has said who never fails His word.

A great teacher has said, that whatever we desire most in Heaven will be granted us. However it may be, there is one thing certain, that the mother who has faithfully taken care of her unfortunate little one here, will dwell for eternity with him made perfect above.

It is not by chance that the baby is so and who can say but it may be that the reward will be the greater? The jewel is given for us to love and cherish, but the polishing is for other hands than ours. If a mother must wait then until the Master deems it meet that she shall behold her jewels polished fit for His kingdom, who would begrudge a more cautious gem hereafter?

The child for whom we grieve because we cannot teach it earthly wisdom will learn at the Great Teacher's feet more divine wisdom than we have ever known.

"Hope deferred maketh the heart sick." How we all know the bitter truth, but listen, "when it comes it is like the tree of life."

When your heart is nigh to bursting, have you ever visited a home where grief was very great and noticed how your load was diminished? Strange as it may seem today there are many mothers right here in the streets of Chicago who would rather have their child a certain burden at home than an uncertain burden, where they have gone out in the great cold world, women whose daughters have fallen in spite of their intellect, or mothers of the poor straying youth.

"When the days are gloomy sing some little song.
Meet the world's repining with a courage strong."
"For be careful for you," individually and personally.
There was once an old negro minister who, after getting at the mourners weeping on the bench would conclude the meeting by clasping his hands over his head and shouting, "There's a bright face a'comin'!" And not a sad face ever left the folding.

So I too would leave a fair impression by pointing to the bright beyond.—*American Motherhood.*

MISCELLANEOUS

PASTORALS.

To the Saints of the Kentucky and Tennessee District
Greeting:—

As you know I have been appointed to labor in the Southern Indiana District this conference year, and at the June conference of the Kentucky and Tennessee District it was the expression of the body that I should continue to act as bishop's agent for the district, and after consulting the bishop it was thought best under existing circumstances that I should do so.

Since I shall not be able to see the saints personally I take this means of communicating with you. I have appointed Elder W. L. McClain of Paris, Tenn., to act as suo agent for me in the Foundry Hill Branch who will receipt for tithing or donations, etc. Also Elder S. E. Dickson of Paris, Tenn., who will labor in the district will receipt for tithes, consecrations, etc. Those who desire may send tithes, etc., to my home address, Fulton, Ky., and I will send receipts.

Dear saints I hope you will not be negligent of your duties along this line. Remember we are asked to provide for only two families this year, which will be a small task if all will co-operate. If we do as well this year as in the last three years, we will be more than self-sustaining. And remember too we have been asked to liquidate the church debt of which our apportionment is \$500 dollars; a less than \$1.00 for each member. Now we can pay that and hardly miss it.

Let us go to work now and pay this debt: are you willing to make the sacrifice? Remember the Lord has said, "I will have a sacrificing people," and only those who make covenant by sacrifice will be gathered.—Psalms 50:5.

Now don't put it off till next fall, it is needed right now, so send it along at your earliest convenience and get your receipt. May God bless you all in the prayer of your brother in Christ,

J. R. McClain, Bishop's Agent.

OF SPECIAL INTEREST TO CHRISTIAN YOUNG PEOPLE

The Moody Bible Institute of Chicago is broadening its work this fall along two important lines, the preparation of Sunday school experts, and women workers for women and children. To meet the needs of the first class is establishing chairs of pedagogy, psychology and Sunday school history, management and methods; by means of which young men and women may be qualified for any department of service from that of teacher in a local school to a state or county organizer.

With reference to women workers for women and children, the purpose is to equip them for all modern demands which churches make upon them, such as domestic science, home making, home nursing, sewing, club management and industrial work for boys and girls.

The Institute has also introduced a department of English and a department of Italian, and offers all its advantages without cost to Christians of all denominations who are able satisfactorily to fill out its application blanks.

CONFERENCE NOTICES.

WEST VIRGINIA.—Saints coming by train to the conference at Mt. Zion Branch, August 30th and 31st, should purchase tickets to Corwallis.

Francis L. Shinn, Sec.

CONVENTION NOTICES.

EASTERN COLORADO.—Sunday school association will meet Friday, September 5th, at 2 p. m., with the Wray, Colorado, Branch. Instruction and entertainment will be featured. Sunday school secretaries will kindly see that credentials for their schools are mailed to the district secretary not later than August 25th.

Mae E. Everett, Sec.

129 S. Logan St., Denver, Colo.

WEST VIRGINIA DISTRICT.—Sunday school association will meet with the Mt. Zion Branch Friday, August 24th at 2 p. m. Those attending from a distance will leave trains at Corwallis, W. Va., where they will be met by brethren.

Joseph Biggs, Supt.

404 Stealey Ave., Clarksburg, W. Va.

UTAH DISTRICT.—Sunday school and Religio conventions will convene at Ogden, Utah, at 10 a. m., August 22nd.

Ruth H. Rogers, Sec.

NOTICE OF TRANSFER AND RELEASE.

Inasmuch as arrangements have been made whereby Elder Gomer R. Wells will take up field work for the Herald Publishing House, he has been transferred to that department of church work and is hereby released from his appointment in Mission No. 1.

Elbert A. Smith,
For First Presidency.
Jas. A. Gillen,
Mission No. 1.

August 13, 1913.

TWO DAYS' MEETINGS.

DAWINDA, INDIANA, September 6th and 7th; **TWIN CITY BRANCH AT EAST** Moline, September 13th and 14th. Saints of Kewanee District please take notice and let all attend who can.

O. E. Sadé, Pres.

REUNION NOTICES.

CHANGE OF TIME.

NORTHEASTERN AND NORTHWESTERN KANSAS.—Because of unavoidable circumstances which have transpired, the committee has changed the date for holding our reunion, and will now meet at the same place, namely, the City Park, Blue Rapids, Kansas, September 13th, continuing to the 21st, instead of the dates previously announced. Let all come prepared to make this year's gathering a big success.

In behalf of committee,
F. G. Hedrick, Chairman,
Joseph Arber, Secretary.

NOTICE.

CENTRAL OKLAHOMA.—All holding the priesthood, both missionaries and resident brethren in the district please make out a report of your labor and mail to me. Reports should be for the last six months, ending July 1, 1913.

C. F. Sheppard, Dist. Sec.

DIED.

GRUBB.—Sr. Mary Elizabeth, wife of Bro. W. H. Grubb died of apoplexy of the heart at their home in Hot Springs, Ark., August 6, 1913. She was born in Ouchita County, Ark., October 1, 1864. Married to W. H. Grubb in Hot Springs, Ark., later moving to Ft. Madison, Iowa, where she united with the church. She leaves to mourn, husband and one daughter, Sr. Nannie Budworth of Mapleton, Kansas. Interment in Greenwood Cemetery.

MARSHALL.—At Lamoni, Iowa, August 8, 1913, Sr. Matilda Marshall, aged 77 years, 1 month and 2 days. She was born in Perry County, Indiana, in 1836; married Benjamin Marshall in 1854. Came to the Lamoni country in 1881 and was baptized by Bro. C. H. Jones in 1883. Four sons and one daughter survive her. Otis and Edward live near Lamoni, other sons in Kentucky and the daughter in Illinois. Funeral in charge of Bro. John Smith; sermon by Bro. H. A. Stebbins.

MARRIAGES.

INMAN-HICKMAN.—At the home of the bride's parents, Independence, Mo., August 13, 1913, Bro. Ralph Inman and Sr. Anna Hickman. Elder H. W. Gould officiating.

ADDRESSES.

W. P. Bootman, Field address: Box 384, Wilburton, Okla. Home address: 421 Eubank Ave., Independence, Mo.

Laura Jernigan, Dixonville, Ala., July 19.—The quarterly conference of the Florida District closed last Sunday evening. It was a profitable conference and the good Spirit prevailed throughout. After conference Elders Sloner and Warr held a series of meetings at the Alafloa church and one was baptized. The Spirit of the Lord is with us to a goodly degree in our meetings, and we have a time of rejoicing. We are thankful for all the departments of the work that help educate us in the Master's cause.

HALL.—Winifred Clara Newlen was born at Des Moines, Iowa, May 22, 1880. She was married to Bro. Earl Hall, Nov. 27, 1902, who remains to mourn her apparently untimely death. Three children were born to this union, two of whom have died, one remaining. She died at Des Moines, Iowa, July 24, 1913. Her mother, four sisters and two brothers are living. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, June 28, 1903, and ever continued as a consistent and faithful member. Those who knew her best spoke most highly of her. The funeral was held at Lamoni, Iowa, July 29th, the sermon being preached by Elder Albert A. Smith. An unusually large concourse of sympathetic people attended this funeral service.

"Tradition and sentiment have saved a giant oak tree known as the Creek Council Tree which stands in the center of South Cheyenne Street in Tulsa, Oklahoma. An ordinance to pave the street was adopted recently and some of the citizens wanted the tree destroyed, but a decision to spare it was reached after discussion.

It is said that beneath the tree are buried the sacred ashes of the Cherokees brought from the old council grounds in Georgia when they came to the Indian Territory more than seventy-five years ago. Where the tree stands the first important meeting of the tribe was held."—Sel.

"Dear Sir," wrote a Cardiff father to a school teacher, "please do not let my son John learn Welsh today. His throat is so bad he can hardly speak English."—Tit-Bits.

"Seek not for riches but for wisdom; and behold the mysteries of God shall be unfolded unto you, and then you shall be made rich. Behold, he that hath eternal life is rich."

The greatest known depth of the sea has lately been reached by the German exploring ship *Natant*. It was found ten miles east of one of the Philippines, and is placed at 32,667 feet.

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44 Kansas City & Joplin Local Mail	10 40 a m
45 St. Louis Special (Stops for St. Louis passengers only)	9 37 a m
46 St. Louis Mail & Express	12 40 p m
47 Nevada Express	3 30 p m
48 St. Louis Express & Mail	5 45 p m

WEST BOUND.

201 Joplin to Kansas City	6 30 a m
1 St. Louis to California Special	7 14 a m
11 St. L. to K. C. Express (no stop at Ind.)	7 12 a m
215 Nevada to Kansas City	9 35 a m
7 Fast Mail (no stop at Indep.)	9 01 a m
187 Joplin to Kansas City Express	2 12 p m
1 Colorado and St. Joe Express	4 35 p m
41 St. Louis to K. C. Local (all stops)	7 06 p m

LEXINGTON BRANCH—EAST BOUND.

612 K. C. to Sedalia	7 20 a m
614 K. C. to Sedalia	5 15 p m

WEST BOUND.

621 Sedalia to Kansas City	8 59 a m
622 Sedalia to Kansas City	8 30 p m

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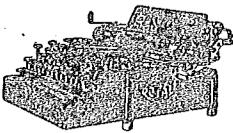
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ZION'S ENSIGN

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EDITORIAL

IT COULDN'T BE DONE.

BY EDGAR A. GUST.

Somebody said that it couldn't be done,

But he with a chuckle replied,
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.

So he buckled right in with the trace of a grin
On his face. If he worried he hid it;

He started to sing as he tackled the thing
That couldn't be done—and he did it!

Somebody scoffed: "Oh, you'll never do that—

At least, no one ever has done it;"

"But he took off his coat and he took off his hat,
And the first thing he knew, he begun it.

With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,

He started to sing as he tackled the thing
That couldn't be done—and he did it!

There are thousands to tell you it cannot be done;

There are thousands to prophesy failure;

There are thousands to point out to you one by one
The dangers that wait to assail you.

But just a buckle in with a bit of a grin,
Then take off your coat and go to it;

Just start in to sing as you tackle the thing
"That cannot be done"—and you'll do it.

—Detroit Free Press.

NO VIRTUE IN POLYGAMY.

After all that has been said against polygamy in America and Europe, now comes an English writer, Miss Alice Ellison, advocating polygamy as a means of meeting in some measure the social problem in England. According to press reports Miss Ellison has recently returned from a protracted visit to Turkey where, she says, she saw no reason to pity the women of the harems, since they are well supported and cared for. Speaking of the struggle which so many English women have in supporting themselves she says: "It is far better to have four women supported and protected than to have one well cared for and three sent out to struggle and starve under present conditions."

The existence of one evil never justifies another, and if conditions are such in any nation that women and girls are forced into a struggle for existence—a struggle so great that many through physical collapse become public dependents or go down in untimely death, or which is worse, fall under the scourge which destroys virtue, then such nation should arouse itself to a recognition of its sin and find an effectual remedy for the changing of such conditions. To meet sin with sin brings no relief to the body politic, though as usual some individuals may find temporary profit thereby.

There is no instance in history where polygamy has elevated the morals or ideals of a people, but on the other hand has been debasing in its final results. No other sin has caused nations who have adopted it with its kindred evils, to retrograde more rapidly and more surely. Sins of that class have brought the severer judgments of God, until in some cases cities or tribes have been wiped out of existence because of them. The taking of "wives of all which they chose" is the one sin mentioned as prevailing before the deluge, on account of which the Lord said: "My Spirit shall not always strive with man."

God never authorized it. He has never indorsed it. Some hold that because he acknowledged and used such men as Jacob and others who were polygamists that such acknowledgement was an indorsement of their conduct, but such reasoning

would make God indorse the taking of human life for he acknowledged Moses who slew the Egyptian. In every instance when God has spoken relative to polygamy it has been in condemnation of it.

In the Book of Mormon the Lord says: "David and Solomon truly had many wives and concubines, which thing was abominable before me." And again: "I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I the Lord God, will not suffer that this people shall do like unto them of old . . . there shall not any man among you have save it be one wife; and concubines he shall have none." Here it is clearly declared that a righteous people could not be built up upon the practice of polygamy, and those to whom this instruction was given were warned that to follow in that sin would bring upon them a sore curse, and even destruction.

That the economic and social conditions render life to many women and girls a struggle is apparent to all, but the same is true also of many men. Remove the causes which have made life a struggle to the masses and men who are now living single lives will be in position to provide homes, and women who now struggle alone will find protection and support in happy homes according to the design of the Creator. Polygamy offers no solution whatever to any of the great problems of the day. What the world needs most urgently are virtue, equity, honor and justice, with the love of righteousness. Without these there can be no satisfactory conditions.

THE DOCTRINES OF THE REORGANIZED CHURCH AND CHRISTIAN SCIENCE EXAMINED AND COMPARED.

NO. 16.

FINAL SUMMARY.

The examination of the doctrines of the two churches thus far has shown almost a complete contrast. There is so little of faith which the two hold in common that little similarity can be found between them. In concluding this series we present in contrast some of the points of difference including a summary of the points already presented. Under the letters R. C. will be found the claims of the Reorganized Church, and under C. S. will be found those of the Christian Science Church.

ORIGIN.

R. C. God through revelation took the initiative in each step leading to the establishment of the doctrine and the organization of the church, directing and authorizing every important act.

C. S. Mrs. Eddy through many years' research and study developed, or "discovered," the principles of Christian Science, and the church was the outgrowth of the discovery.

R. C. The standard books of the church other than the Bible (which is also accepted as divine) were given of God; the Book of Mormon being revealed by an angel from heaven, Joseph Smith being specially endowed with a divine gift with which to translate it; the book of Doctrine and Covenants being given by direct revelation, God speaking directly through man as his instrument.

C. S. The standard book, Science and Health, (in addition to the Bible) was the product of Mrs. Eddy's labors requiring years of effort; and which was several times revised until it reached its permanent form. Mrs. Eddy claims full credit for the work.

R. C. Authority was received from God through the ministrations of angels by which men were empowered to officiate in the ordinances of the gospel and establish and build up the church under divine direction.

C. S. All initiative and authority relating to the writing of the text book and the founding of the church originated and was vested in Mrs. Eddy.

DOCTRINE.

R. C. God is held to be a divine person having perfect attributes of Omnipotence, omniscience, love, truthfulness, unchangeability, etc., the Creator of the universe, being willing to speak to, and reason with man, as one man reasons with another, always mindful of his creatures and working for their redemption to bring them to dwell in his presence.

C. S. God is Principle, Mind, Spirit, Good, the "only Intelligence of the universe including man." "God never created matter." He is not a person in the sense of having form or location, but as Principle extending everywhere may be sought and found by anyone, though he cannot and does not directly reveal himself to any.

R. C. Jesus Christ is truly the Son of God according to the literal reading of the Bible, having died and rose again

from the dead, and lives in the heavens to come again in due time to reign on the earth after having raised his righteous children who will dwell with him. He is the Author of life and salvation, the Head of his church, and the the Redeemer of the world.

C. S. While not directly denied, the actual Sonship of Jesus Christ is nowhere affirmed in Science, and Health. It is indirectly denied. He had a higher conception of truth than other men which entitled him to the title "Son of God," or Son of God, the terms God and Good being used synonymously. It was the truth which made him divine, and it was Mary's conception of truth that enabled her to bring forth her son. While Jesus was a high type of man—other men may attain to the same intelligence and power independently of him, and perform the same miracles, etc., Jesus ceased to exist after his disappearance at the time of his ascension, but Christ or Truth "continued to exist in the eternal order of Divine Science."

R. C. The Holy Ghost is an intelligent power sent from God, to give light to the world, persuade men to do good, and lead them to God. It bears witness to the truth, and reveals God and Christ to such as are worthy and capable of receiving its manifestations. It enlightens all men, but to those who obey the law of Christ it comes as an abiding Comforter, giving aid in the struggle against the opposition of the world through special gifts called "the gifts of the Spirit."

C. S. Christian Science defines the Holy Ghost as "Divine Science the developments of eternal Life, Truth and Love." It is an "enlarged understanding of Divine Science." "The Holy Ghost . . . is expressed in Divine Science, which is the Comforter."

R. C. The atonement by which man may be brought to a unity with God was altogether wrought out by Jesus Christ and him alone. There can be no redemption or salvation only through him.

C. S. "Jesus aided in reconciling man to God, only by giving man a truer sense of Love." "Final deliverance from error . . . is neither reached through paths of flowers, nor plucking one's faith to another's vicarious effort." What Jesus Christ did is but an example to other men and every man's atonement is in his own hands. "Atonement is the exemplification of man's unity with God, whereby he reflects divine Truth, Life, and Love."

R. C. Angels exist as personal entities, and are sent to minister to men.

C. S. Angels are pure thoughts from God, they are "not messengers or persons."

R. C. There is a personal devil with other associates, who ever work in opposition to God for the downfall and eternal death of men.

C. S. There is neither devil nor devils. "There are evil beliefs, often called evil spirits, but these evils are not spirit." "Since God is All, there is no room for his opposite." "The supposition that there are good and evil spirits is a mistake."

R. C. There is to be a literal resurrection of all men to life in the flesh, the righteous to come forth at the return of Christ when he comes to reign on the earth a thousand years, the just to come forth after that period to meet the judgment which awaits all men.

C. S. Man's highest attainments can only be reached by losing all sense of material things, and discarding the material body. "Every object in the material universe will be destroyed." "The belief that material bodies return to dust, hereafter to rise up as spiritual bodies, with material sensations and desires is incorrect." "No final judgment awaits mortals."

ORDINANCES AND PRACTICES.

R. C. Baptism by immersion is held as an initiatory ordinance by which men are granted a remission of their sins, and admitted into the church—the body of Christ. (It is evidence of the acceptance of God's covenant by man by which he separates from the world and takes upon him the name of Christ, resolving to keep the whole law of God.)

C. S. There are no ordinances whatever connected with Christian Science, though in a play upon the word "baptism" it is said: "Our baptism is a purification from all error." It is "submergence in Truth."

R. C. The laying on of hands is an ordinance performed for several purposes, all however for the impartation of divine blessing.

C. S. Having no ordinances the laying on of hands is not practiced for any purpose whatsoever.

R. C. The Lord's Supper is observed by partaking at intervals of bread and wine which have been blessed by prayer, being administered by those who have been duly authorized to represent Christ and officiate in his name, and partaken of by those only who are worthy before God. It involves a willingness upon the part of the partaker to bear the name of Christ and keep his commandments and presume worthiness, and brings spiritual life.

C. S. The Lord's Supper, or Eucharist, is "a dead rite." "No commemoration is requisite, for he is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?"

R. C. Prayer, both silent and vocal, is a necessity in order to approach and keep near to God, to avoid temptation and overcome evil, to fulfill life's highest purpose and gain eternal life. It is held that the Spirit of God teaches and inspires men to pray, but the spirit of the evil one teaches men not to pray and discourages them in the effort.

C. S. There is no true prayer but desire which "has

little need of any expression from the lips." "Audible prayer cannot change the unalterable Truth." God is not influenced by man." "To suppose that God forgives or punishes him, according as his mercy is sought or unsought, is to misunderstand Love, and make prayer the safety valve for wrong doing." "Petitions only bring mortals the results of their own beliefs."

SPIRITUAL GIFTS.

R. C. Such gifts as wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues and interpretation of tongues, are believed in, and received in the church through the working of the Holy Spirit, "dividing to every man" as the Lord determines his fitness and need. These gifts are to be exercised in harmony with the law of Christ, otherwise they may become perverted being the work of the adversary rather than the Holy Spirit.

C. S. There being no Holy Ghost in Christian Science other than the science itself as it is manifested in the understanding of men, the powers and blessings mentioned in the preceding paragraph are not indorsed as being directly bestowed by the divine hand, and no claim is made of their having been received, except as to healing.

HEALING.

R. C. Healing as one of the gifts is received in the church, the usual procedure being through faith and prayer with the laying on of the hands of the elders and anointing with oil, though the procedure is varied according to circumstances and necessity. In all cases the healing is considered the result of God's immediate interposition and blessing.

C. S. Healing is altogether within the power of the human operator who obtains his power through an understanding of the "Principle" governing life and health. The procedure is "to destroy the patient's unfortunate belief" that there is such a thing as sickness, "representing man as healthful instead of diseased, and showing that it is impossible for matter to suffer." "The power of healing was not a supernatural gift." "One who understands Christian Science can heal the sick on its Principle."

R. C. In the administration of any of the gifts the ministers and members are but the instruments through whom God operates by his Spirit, and such gifts cannot be used as a means to financial gain. The law: "Freely ye have received, freely give," is followed in all cases.

C. S. Healing is taken up as a profession by such as are qualified, who practice under the title "C. S. D.," and regular fees are charged for their services the same as by medical practitioners. The law: "The laborer is worthy of his hire," is followed in all cases.

The contrast might be followed almost indefinitely, but these points cover the leading issues, and will give the reader a fair idea of the distinctive points of doctrine of each church. As announced at the beginning of this series the Bible has purposely been left out of our investigation, not because it is not accepted by the two churches for both accept it. But each church places upon it a different interpretation, and the interpretation of each is best determined by the other standard books: the Book of Mormon and the Doctrine and Covenants in the Reorganized Church; and Science and Health in the Christian Science Church.

Our effort has been to represent both sides correctly and should any error have been made, correction will be cheerfully made upon the same being called to our attention.

CONCLUDED.

In order to maintain peaceful relations with other nations Germany has passed a law providing for an increase in her army of from 600,000 to 865,000. Fearing that peace might not be maintained, or perhaps, to help maintain it, France also has arranged to increase her army from 420,000 to 680,000. When a man sharpens his scythe he probably expects to mow something.

The United States have a new rapid gun which is the most deadly of any yet used. It weighs only thirty pounds and can be carried by one man, and will shoot as many bullets as 250 men with rifles of the old style. It will fire nearly six hundred shells per minute. Every year makes it more dangerous to go to war.

CORRESPONDENTS PLEASE NOTE.

Occasionally some of our correspondents who send in news items fail to give their identity by signing their names. Usually such communications find their way to the waste basket though in the case of branch correspondents we have relaxed the rule and have published their reports. Every communication for publication should be signed by the name of the author, and the editor is under no obligation to even read unsigned communications. While we believe it preferable as a rule to publish the names of the writers, yet they may be withheld if desired and a *nom de plume* used. Names and addresses should be given.

Save a man and you save a soul. Save a child and you save a soul plus a life—yeh, verily, a multiplication table—Exchange.

INDEPENDENCE ITEMS.

The reunion season is drawing to a close and some of the Independence saints who have gone out to the several reunions in surrounding districts have returned. The Independence Stake has no reunion of its own.

The drought continues in this region, but the heat has moderated somewhat giving relief to man and beast, and saving the fruit and green vegetation from being completely withered. Peaches, though slightly inferior in quality, are plentiful, selling at one dollar per bushel. It was not expected early in the season that the apple crop would be full, but there will be some apples.

The auxiliaries continue their work furnishing something for many minds and hands to do, the Religio meeting on Friday evenings, in charge of Bro. Will Bushnell who was elected some time ago to succeed Bro. William E. LaRue, resigned; and the Sunday school at the usual hour Sunday mornings in charge of the superintendent, Bro. D. J. Krahl, and his assistants. Both societies are prosperous. The Woman's Auxiliary meets bi-monthly on Sunday afternoons after the prayer service, as also the Men's League on the intervening Sunday afternoons. With the priesthood-meetings, choir practice, orchestra practice, teachers' meetings, and various special meetings, in addition to the branch services, there is much to demand the attention and effort of the saints, giving every one opportunity to exercise his individual talents.

Bro. Joseph Luff was the speaker Sunday morning, and his effort was a continuation of the subject used on a former occasion dealing with spiritual gifts and their relation to spiritual life. The effort was well spoken of. In the evening Bro. M. H. Bond preached an excellent sermon specially adapted to the young people.

The *Liahona*, the Elder's Journal, the publication of the Utah Latter Day Saints, has recently installed a printing plant in the Lewis building across the street from the Examiner Office. The plant is one of the most complete for the purposes intended in the State. A large sized four roller, two color, press has been installed with an automatic feeder. A cutter large enough to cut one side of a big sheet is a part of the equipment and the whole is operated by the latest make of individual motors. The plant is to be used for the purpose of putting out the publication of the Central States Mission which is located at Independence under the charge of S. O. Bennion.—Independence Examiner.

INDEPENDENCE, SECOND BRANCH.

Sunday school regular hour, 9:30 a. m., attendance 253, collection \$5.50. At the 11 o'clock service Bro. Earl Corthell gave a talk to scholars, teachers and parents along the lines of Sunday school work.

At 2:30 p. m., prayermeeting was well attended and a very enjoyable time was had, some of the gifts were manifested. At 8 p. m. preaching by Bro. J. T. Curtis, and he did well, speaking along the line of obedience.

Religio meets every Thursday evening. Average attendance 140 so far.

W. S. L.

ST. JOSEPH, MO., SECOND BRANCH.

Since our last writing there has been one addition to the branch through the waters of baptism—Jesse Bootman, son of Elder T. W. Bootman of West Plains, Mo.

On the evening of August 3rd we had the pleasure of listening to a very interesting talk by Elder R. Etzenhouser. The saints returning from the reunion at Stewartsville pronounce it a grand success, the preaching profound and instructive, the prayer services spiritual and uplifting.

In closing we would like to mention the departure of Bro. Roy Bootman, a young priest in our branch, for Howell County, Mo. Having been admonished in a dream, he firmly believes the Lord has a work for him to do in that vicinity. Our prayers go with the young brother. May he be able to do God's will and give him glory in Jesus' name. Correspondent.

BENNINGTON HEIGHTS' BRANCH.

The saints of Bennington Heights are doing verily nicely in a temporal way considering our long drought and the money mad craze that has the commercial world in its grasp. I also believe the Lord is well pleased with our endeavors here to serve him.

Feeling that I am the weakest of them all, still I think I can see wherein I have made some advancement in divine light as it is in Christ Jesus our blessed Redeemer.

There has been some sickness in our branch but no serious illness at present, for which we are thankful to our heavenly Father.

Bro. D. F. Wain, our branch president, has just returned from the reunion near Macon, Mo.

Bro. Robinson of Independence preached for us Sunday morning and Bro. John Zahnd at night. By the way, some very lively remarks at the night session.

Last Sunday Bro. F. C. Warkny preached at Fairview and the Sunday previous at Quindaro.

Our young Religians last Friday night voted to not have their picnic at Budd Park as planned but to spend that money for the benefit of the church—a wise decision.

There is undoubtedly too much money spent for the frivolities and pleasure of this life when it should be spent more for the benefit of poor, suffering humanity and the cause of Christ.

May the Lord especially endow those in authority with a spirit of equity and justice in order that peace and harmony may prevail. We should sense fully the old adage, "United we stand, divided we fall."

Branch Reporter.

6826 Dauphin Ave., Kansas City, Mo.

YOUNG PEOPLE OBEYING THE LAST REVELATION.

A fine example of the interest our young people are taking in present day questions affecting the church has recently

been made manifest by the Religians of Independence, Kansas City and vicinity.

Sometime ago it was thought by a number of the members of the various social committees that by having an "Outdoor Day" at one of the parks in Kansas City at which all the nearby local Religios could participate sociability between the different locals would be increased and a general good time had by all.

But it was hard for the joint meeting of the social committees to agree upon a day when all could take part, some wanting it on Labor Day and some at other times. There developed such a strong difference of opinion in regard to the matter that the committee on arrangements decided to refer the question back to the locals for final settlement, but with the committee's request for a vote on the question of date there also went a suggestion as to whether, in the light of the last revelation on financial matters and the necessity for economy individually and as a church which it enjoins upon us, it would not be well to consider these instructions from the Lord in connection with this proposed picnic? That inasmuch as the Religio is an auxiliary, a help to the church, would it not be well to demonstrate at this critical time that its members can help in financial ways as well as along educational lines? Why not postpone the picnic for the present, figure up what it would cost each to go and donate that amount to the liquidation of the general church debt?

The result was surprising as well as gratifying. Eight out of ten locals reporting voted to adopt the suggestion and create a "Picnic Sacrifice Fund" to be sent to the Bishop to apply on the church debt.

When we consider how well young people like to have a picnic and enjoy the society of each other, especially under the ideal conditions offered by the magnificent parks of Kansas City, we can realize to some extent how the spirit of sacrifice, the spirit of Christ, is taking hold of their lives. We may justly feel proud of our young people. We ought to associate with them more than we do and encourage them in their good works. Possibly some of the older ones might profit by their example occasionally.

J. F. Rudd, Press Com.

THE ROUND TABLE.

We read of different degrees of glory which await the righteous; are there different degrees of punishment for the wicked, or is there a difference in the length of time for which men suffer?

Since every man is to be judged according to his works it is consistent to believe that there will be different degrees of punishment for the wicked just the same as degrees of glory for the righteous. In no other way could a reward of works be given. Ezek. 26:20; Psalms 63:9, Isa. 44:22,23, Eph. 4:9, Ezek. 32:21; Deut. 32:22, Psa. 86:12,13, referring to the departed souls, speak of the low, lower, and lowest places and conditions, indicating degrees of punishment. The preaching of the gospel to the spirits in prison by Christ, (1 Pet. 3:19-21) opened up the way of escape to such as were ready to accept, while those who were not ready must needs await a later date, and some will not be brought out until after the thousand years of Christ's reign on the earth. Rev. 20:5-13. Hence we see that suffering will be measured both by its degree and the length of time.

Is it lawful for Latter Day Saints to eat swine's flesh, drink tea and coffee, and use drugs?

The lawfulness of the act depends upon whether or not there has been any enactment of law covering such act. There is no law under the gospel forbidding the use of swine's flesh for food, but the Lord has said: "Yea, flesh also, of beasts and of the fowls of the air, I the Lord hath ordained for the use of man, with thanksgiving. Nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine." (D. C. 86). The choice and use of foods are left to the judgment of man, and experience and wisdom should determine what is proper and safe for food. The use of fresh swine's flesh is held by many to be unsafe to health. The counsel against "hot drinks," which must include tea and coffee, while not put in the form of law, expresses the mind of the Lord, and must have been based upon his knowledge of their injurious effects. The penalty of ignoring the counsel is in the effects which are often attended by physical weakness or suffering, and spiritual loss. Physicians generally are coming more and more to the conclusion that the use of drugs fails to bring beneficial results and even causes injury to body and mind. Whatever wrong there may be in these things is determined by their effects upon the body and mind, and if they prove injurious, of which we have little doubt, the penalty will come in physical weakness or pain and consequent loss of power and opportunity to fulfill the highest purposes of life, and consequently a lessened reward in the life to come.

"A liberal mind which is quick to perceive is a good thing; a brilliant or classical education is an efficient means in the accomplishment of good; but there is absolutely no substitute for the love of God and the Spirit of truth. Whoever ignores these rich provisions of the Father's love, will in a greater or lesser degree wander into the mazes of darkness and sin."—Elder J. R. Lambert.

CORRESPONDENCE

FENNELLS, Okla., July, 1913.

Dear Ensign:—I want you to accept my sincere thanks for your very interesting articles on Christian Science and Latter Day Saint doctrines compared. It has been quite a help to me as I was very much interested and did not know the exact position the church took along those lines. I have read Science and Health but cannot understand how Mrs. Eddy got her conclusion about many things—about the creation for one, but I realize the fact that truth has to overcome error, but the way it is to do that while people reject the counsel of God in not being baptized and taking a bold stand against the doctrines taught by Jesus and the apostles is more than I can understand.

Yours for truth,
Mrs. M. M. Aarons.

PALMERSVILLE, Tenn., July 23.

Dear Ensign:—It has been quite a while since I have written to the Ensign but it has not been because I have not enjoyed the precious letters of others, they are almost like sermons. Our reunion has just come to a close and it was a sad parting to part with pleasant faces. It was a fine reunion and the people seemed to have brought the Holy Spirit with them. Thirteen were plunged beneath the liquid wave as Christ had commanded. There was a great crowd of saints on the ground and were well cared for. May the protecting hand of Jehovah ever be over them for their kindness toward us. I ask an interest in the prayers of the saints.

Your sister in Christ,
Hortense Sanders.

SEATTLE, Wash.

Dear Ensign:—I have just returned home from prayer service at which the Spirit of our Savior was enjoyed; and I humbly ask the secret prayers of all the saints in my behalf that I may at the reunion at Vancouver, through administration for my eyes, receive a blessing from God and be healed so I may be instrumental in his hands.

Now, dear saints, let us appeal to our reason and intelligence for just one moment. Now suppose twelve had a load to lift which weight is 1200 pounds and each man could only lift 100 pounds. We see the need of united effort. Now I am one of the twelve, I must lift, and earnestly I ask all the saints to lift with me, calling upon God in their secret places. I also request a special effort of the saints who read this, who are personally acquainted with me and my afflictions to be earnest in prayer with me. I was formerly of Weir, Kansas. I am as ever, your brother in gospel bonds,

R. L. Hays.

CONWAY, Mo., July 24.

Dear Ensign:—We are awful lonely here at Conway. My husband and I are the only saints there are here. We have been members over four years and are not tired yet. We have not heard the L. D. S. gospel preached for three years; we would like to hear the true gospel once more. We live one and a half miles south of Conway, Mo. We have been striving to be faithful to our Master. We ask the prayers of all of the followers of Christ.

Your sister in the faith,
Ethel M. Ammann.

Editor Ensign:—The reunion and conference of the Western Oklahoma District convened July 18th at Sander's Grove, seven miles southwest of Calumet, Okla. A larger attendance than last year was present. About one hundred and fifty saints camped on the grounds. A truly enjoyable and profitable meeting of ten days was held. Many new saints were present and we think they were edified and strengthened. Bro. Aylor, Ammon White, Hubert Case, J. E. Yates and A. H. Christensen were their isonaries present and did the preaching. Seventeen baptisms.

The co operative boarding tent and the refreshment stand were factors involving finances. Meals averaged eleven cents each, (including the star boarders). The treasurer's report showed a profit on the whole of about \$50.00. Come again next year.

A. H. Christensen.

DAGONIA, Mo., July 28.

Dear Ensign:—We have a branch here with a goodly number of saints, and a Sunday school, and prayermeeting every Wednesday night. There have been some able speakers here. Bro. J. F. Cunningham was here not long since and preached some fine sermons and baptized three noble ones, and there are some more almost ready for the water. I hope to live to see all of my family in the church. Our two oldest girls with my husband and myself are members,

I can sympathize with all who have had to give up their loved ones. We had to give up our beloved baby boy three years ago and still miss him, and always will. I can only say God's will be done not ours. Let us all pray for one another.

Mrs. J. D. Keathley.

GLEN, Minn., July 30.

Editor Ensign:—I will renew my subscription as I can't get along without the paper. I am isolated from the church and I am getting along in years, and the paper is a great comfort to me. I have been a member of the Latter Day Saint Church twenty-eight years and never regretted the step I made when I united with it. I am now a widow and the most comfort to me is what I find in the church papers and my Bible. I have had many sorrows and still the Lord has been faithful of me in time of trouble, when two of my family died within the last four years. But I am hopeful of them as they both were members of the church.

I want to pay some tithing but don't know where to send it. The last I paid to Birch Whiting but don't know who the agent is now. Hope he will see this and write to me.
Catherine J. Marcum.

WEBB CITY, Mo., Aug. 7.

Dear Ensign:—As I am studying my renewal for Ensign will just say a few words. Your worthy columns come each week and bring the news from far and near and is inspiring to note the interest taken by different ones in the work. Oh, that we all might be more interested in doing our full duty that the work might move on to its final triumph.

There is a brother visiting at this place who desires an interest in the prayers of the Prayer Union, that he might be renewed spiritually, and his course directed, and be given strength to accomplish with patience the work the Lord has assigned him to do.

Dear saints let us be faithful in a good cause, ever being ready to do all the good we can to help each other and further on the work and overcome our failings. May we all be strengthened spiritually and more able to do what is before us to do is the prayer of your sister. We were greatly strengthened lately by a few good sermons from one of the traveling ministry.

Hopefully,
Mrs. Florence Bloom.

RANDLETT, Okla., Aug. 5.

Editor Ensign:—I was looking through some old clippings and found a snake bite remedy, and thinking it might help some one, I send it hoping you will publish it in the Ensign.

Mrs. E. E. Edwards.

The remedy is as follows:—
An Indian sure cure for any kind of a snake bite: take a tablespoon full of common salt, then a common onion the size of a hen egg, then about three ounces of any kind of strong tobacco, cut tobacco up fine also the onion; the sap in the onion will make a poultice of the tobacco and salt, don't use any water with the three ingredients as the onion will furnish sap enough to make the poultice. Put this poultice on the wound as soon as possible; if this does not stop all suffering in a very few minutes, say one hour, then put on a new poultice. Nine out of ten cases of snake bite the one poultice will be a perfect cure, for this is a no fail remedy.

SPRING RIVER, Kan., Aug. 21.

Editor Ensign:—Old Sol hides not his burning face and laughs to scorn the falling leaf and withered flower; even the stunted sunflower refuses to longer turn its head to the burning orb, but it hides its drooping face the best it may from the withering winds that come sweeping up from the burning sands.

The drought in these parts is a serious proposition. Corn and fruits are badly damaged and hay is almost an entire failure; yet, notwithstanding all, the saints rejoice and acknowledge the hand of the Lord, and sacrifice the more for the gospel's sake, as evidenced by the best reunion ever held in the district, which closed last Sunday night, mid almost a blaze of glory, with 1200 people spell-bound under the eloquence and logic of our John W. Kushton, "the different," the inspiring song service directed by Sr. Flo. McNichols, with her three sisters as assistants, together with a chorus choir of fifty voices drilled to almost perfection, closing up the ten days sweet communion with "Christ has Risen and man shall not die," "God be with you till we meet again," and "We'll never say good-by in heaven," was no mean ending of the best reunion of the series. Bro. Curtis of champion fame and greatly admired by his many gospel children; Bro. Quick the humble and meek; Bro. Martin the boy preacher with a record if faithful; Bro. Silvers the intir-ting, together with all the local ministry, did well. Not a jar or discordant note was heard, not an excuse was offered or needed, but all were harmonious and pleasant as we "tentied on the old camp ground."

Bro. Wm. Lewis, the patriarch gave excellent satisfaction. His daughter Ruth also made many fast friends. Bro. W. H. Deam, the Ensign man, was with us looking after the Ensign interests; Sr. Bird and daughter, our congenial cooks, gave excellent satisfaction in the culinary department.

The auxiliaries directed by Bro. Virgen, Bro. Carrow and Sr. McNichols were excellent in instruction and inspiring in effects—almost every afternoon was taken up and more time could have been profitably employed. The several quorums met and discussed questions pertaining to their work, and in a joint discussion it was agreed that the tobacco user and those addicted to strong drink must discontinue such habits. Higher and higher is the watchword of the live saint in the Spring River District. The slothful and indifferent must give way to the "Onward and upward" in every department of church work. All were sorry when the end came. The reunion of 1913 will long be remembered.
T. W. Chatburn—"Jots Man."

CAMP GROUND, IRVINGTON, Cal., Aug. 23.

Dear Ensign:—We are in the midst of a glorious reunion. Bro. Griffiths and Miller were with us two days, each delivering an edifying sermon. They sailed on the 20th. Bro. Sheehy, Davison, Stead, Deuk, Reiste and Cady of the missionary force are present. Bishop Parkin is in evidence also, and the writer is here in full enjoyment. The camp is much larger than last year and the health better. Better water and less watermelons. We look for a high day on Sunday as our camp is increasing. Sermons are excellent. Bro. James E. Kelley arrived and is with us and preached a rousing sermon last night. All goes well.

Yours in bonds,
J. M. Terry.

GLEANINGS FROM OUR CORRESPONDENTS.

Mrs. L. M. Berry, Necedah, Wis.—If any elder or saints come to Necedah, the latch string is on the outside of the door for them to come in.

M. A. Sargent, Fisher, Ark.—Will you allow a weak saint to occupy a small space on your fair pages? I was baptized last October by Elder J. T. Riley and am trying by the help of God to live pleasing in his sight. I ask the prayers of the saints to help me in this great warfare.

Mrs. A. D. Harpster, Audubon, Minn.—I am so glad and thankful that I am a Latter Day Saint. Have been one for nearly two months. I am so thankful the Lord showed me the light for I know this gospel work is true, and I desire to do all I can in it, and hope that you will all pray for me that I may do what is right and be faithful to the end.

Miss Dora A. Harpster, Audubon, Minn.—We have a small branch of Latter Day Saints here; I hope in time there will be a large branch. This last year there has been one baptized. I have been in this true latter day work for seven years and I know this gospel work is true. I hope you will all pray for me so that I can do what the Lord wants me to do.

DALBY SPRINGS, Tex. Aug. 19.

Editor Ensign:—We just closed a successful reunion here. About 150 saints camped. At night our crowd would swell to 400 or more. Saints are very much scattered in this part, and some who attended had not heard preaching for years. They seemed to enjoy it so much.

One man who was baptized fourteen years ago in Tennessee, found out at this meeting that he was in the wrong church. He had gotten into the Utah Mormon Church and did not know of any other. He said he was so glad he found out his mistake and now was ready to come into the true church.

Nine were baptized. A good many new resolutions made altogether. Great good was done.

I leave for San Antonio in the morning.
Sincerely yours,
W. M. Aylor.

GRACELAND'S INDUSTRIAL SHOP.

Since the gift of a manual training equipment for the College by the General Sunday School Association in 1907, the idea of developing a constructive industry in which the training gained by the students should be put to a practical and immediate use and through which many needy students should find remunerative employment, has been cherished by those in charge of this work at the College. Each year an effort has been made in this direction and from one to three or four young men have been employed. In 1900, friends in Michigan and Illinois responded to a call and three much needed large machines were added to the equipment, greatly increasing the possibilities of our output. At the present time we realize the need of a few modern machines which would decrease the necessity for hand labor and largely increase the range of our product. While we could use a cash donation to most excellent advantage for this purpose, we plan, rather, to let the shop earn its own way if we can find sale for our product.

We are in a position to make to order any article of furniture in the mission line; such as chairs, tables, book-cases, wardrobes, taboretts, typewriter desk, paper racks, folding-screens, foot-stools, hat-racks, umbrella-racks, settees, and the like. We can not compete with the cheap mail-order houses, for our product is not of that grade. But we can give a good, substantial, artistic, product at a reasonable price; an article that will please a careful buyer and yet be within the price asked by local dealers. Just send in a description or a picture of the article like the one desired and we will promptly quote price and state fully the particulars of the construction.

We wish, also, to get in touch with those of our church people who are in a mercantile business that will admit of our placing our product on sale in their place of business. Let us know what will sell in a particular community and we will make up a sample article and send on to convince you that our product has merit. As our output increases we shall issue a larger folder fully illustrating articles of our manufacture. When we find a staple line of saleable articles within our possibilities, we can assist many more young men in their earnest endeavor to secure an education and to qualify for the greatest usefulness in life.

We welcome suggestions from those in a position to judge wisely in these matters. If Zion is to be built upon a co-operative basis, let us begin to co-operate. We give you a desired product at a bare margin above cost of production in our shop. The margin reverts to the maintenance and development of the shop. The wage of the student employed—the one thing for which the shop is maintained—assists a needy student in a noble and worthy effort to be independent and to become an efficient producer among the Lord's people. Is our appeal not consistent when we ask the church people to consider our product, even when the price is a few cents or dollars above the advertised price of a "cheap" article made in the shop of the world?

Our folder and further particulars upon application. Address all communication to the sales manager, C. B. Woodstock, Lamoni, Ia.

THE CHURCH DEBT.

The debt of the church should now be paid—
A matter already long delayed;
That the hands of God's servants may soon be free—
There is plenty to do, for you and for me.

A membership of seventy thousand saints
Could raise the amount and make no complaints.
Let each one his part most willingly do,
And we'll say to the debt "Adieu! Adieu!"

That the Lord hath spoken none will deny;
His blessings will rest upon all who will try
To replenish the treasury of God's kingdom on earth,
And give to his Zion a glorious birth.

So member and priest both great and small,
Let us pay the church debt and pay it all!
And then will the Lord his people bless,
And his kingdom move forward to great success.

—Charles J. Spurlock.

Independence, Mo., Aug. 17.

Patriarchal Blessings.

Should it be understood that all personal promises found in a patriarchal blessing are based on conditions? If so, should the conditions be expressed?

By Patriarch William Lewis.

(This paper was read before the High Priests' Quorum, during the general conference, April, 1913, at Lamoni, Iowa.)

In answer to the first question: Yes, as a rule, for in the dealings of God with man in all ages, so far as we have a history of the blessings promised either spiritual, physical, or temporal, they are conditional, but there may be exceptions. The promises made to man in the Garden of Eden were conditional; we understand that man's days are numbered, but he can shorten them by transgressing or breaking the laws of nature, which are God's laws. Man may be promised to live to a good old age, but it stands to reason that it is with the understanding that he be wise and not overtax his strength or unnecessarily expose himself. He has his agency and he can commit suicide if he chooses; hence shorten his days one-third or one-half of the allotted time.

I know of a case: Some years ago a brother was promised in his patriarchal blessing that he should live to see the temple built; nothing was said about the conditions. This brother was taken seriously ill, later; his affliction was brought upon him by unnecessary exposure and when he was unable to work, he exposed himself by going out of doors on cold winter days; often he was seen on the streets, when in justice to himself he should have been indoors by the side of a warm stove. He was a young married man, anxious to make life pleasant for his wife, and he often insisted that they go visiting friends that had invited them, when he really should have been at home. In company with Bro. G. W. Best, I assisted in administering to him. While Bro. Best anointed, I saw in a vision a beautiful cluster of flowers, several varieties, and all were in bloom and full of life; they were moved into other quarters that were not suitable to them, the atmosphere was to cold, and I saw them fade, wither, and decay. I was given to understand that as it was with the flowers, so it was with the sick brother; had he used wisdom, not exposed himself, he could have had claim upon the promise to live to see the temple built.

"But," says one, "If the promise was made by the Spirit of the Lord, did not the Lord know that the brother would act unwisely and shorten his days and not live to see the promise fulfilled?" Yes, "Why then say he should live to see the temple built?" Upon the condition that he (the brother) do his part to preserve his health, so that he might live his allotted time. The Lord might say, "Thou shalt not perish by water nor fire." Still if man willfully and knowingly jumps into the water or fire, he cannot consistently have claim on the promise, and if he perishes, the fault is his own. Jesus said, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them." The promises of the Lord can be relied upon, but the conditions must be complied with. "He that believeth and is baptized shall be saved." "They shall lay hands on the sick and they shall recover."

All of the above promises are conditional. In the 28th chapter of Deuteronomy, which is quite lengthy (has sixty-eight verses), we have the two pictures presented to Israel; the blessing and the curses, which promises are all conditional. By obedience and faithful service, the blessings promised are to be obtained; upon the other hand, disobedience would deprive Israel, or others, from receiving. Notice Jonah's message to Ninevah: "Yet forty days and Ninevah shall be overthrown." Still it was not. Why? "Because the people repented in sack cloth and ashes. Did not the Lord know they would repent?" Yes. "Why then was Jonah commanded to say, 'In forty days the city shall fall?'" With the understanding if they did not repent it would fall. The fact that forty days warning was given was evidence that if within that period they repented, the city would not fall. I presume if many that are living now had lived in the days of Jonah, when he delivered the message to the people of Ninevah, seeing that the city did not fall, they would cry, "False prophet." Even Jonah was disappointed and offended, because the city did not fall. He preferred that the people perish and the city fall than that his prediction fail, whereas, if he had been clothed with charity,

as was Abraham when told of the calamity that would befall Sodom, he would have rejoiced in the salvation of the people, and the city.

SECOND QUESTION:

SHOULD THE CONDITIONS BE EXPRESSED?

It would be wise and a safe guard to do so, but whether they are or are not, all to whom the promises are made ought to understand that unless they do their duty, the Lord is under no obligation to comply with the promises, and it is not consistent or just to expect it. The Lord has spoken to us in this age, saying, "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." Not only in the patriarchal channel, but in baptisms, confirmations, ordinations, and administering to the sick are the promises of God given on conditions, and also in the partaking of the sacrament.—John 6:54-56,—"Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." I do not understand that all that partake of the bread and wine shall receive the above promise; while conditions are not mentioned, just the same there are conditions and only those who comply with the same can have claim upon the promises.

In section 92, paragraph 1, Doctrine and Covenants, we have the following: "But, behold verily I say unto you, There are many who have been ordained among you, whom I have called, but few of them are chosen. They who are not chosen, have sinned a very grievous sin, in that they are walking in darkness at noonday," etc. In some ordinations, remarkable promises have been made, which were not only encouraging to the ones ordained but of cheer and strength to the flock. But, some of those called and ordained, to whom the encouraging promises were made, became careless and unfaithful, consequently did not receive that which was promised and were not chosen. Judas was called and ordained, but not chosen. We read of precious promises made to the members of the first quorum of apostles in the years 1835 to 1844, that did not materialize, which caused Joseph much grief and sorrow, for he, like Jonah, knew that the Lord had spoken, and not until he (Joseph) saw in a vision the members of the quorum in a very unclean condition, not worthy to receive, did he understand why the promises were not fulfilled. In Doctrine and Covenants section 105, paragraph 5, the Twelve are rebuked through their president, Thomas B. Marsh, because of their sins.

I refer to the above in support of the statement that "many are called, but few are chosen."

Blessings promised, as a rule, are conditional, not only spiritual, but temporal blessings. A brother living on a farm, was notified that the place was sold and that he would have to give possession the first of March. Four months had passed and the time to vacate had come; he was asked if he had rented another farm he said, "Not yet." "Is it not getting late? The best farms about all disposed of?" He answered, "I am not worrying; the Lord has always provided." This brother devoted much of his time in the fall and winter preaching in various parts of the district and had good opportunity of knowing where the best farms were and could have secured one, but was waiting, as he expressed himself, for the way to open, when in fact it had been opened for several months and was now closing up. The best were gone and he had to take one of the poorest in the district. Still he believed that the Lord would bless the labors of his hands and that even the worn out, thin soil, would bring forth a hundred fold. The harvest came but it was not even thirty fold. It is a true saying that the Lord will help those who try to help themselves and will always fulfill his promises when man complies with the conditions in good faith. 7th & Harris Streets, Cameron, Mo.

Note.—After the above article had been read and spoken to before the High Priests' Quorum last April, it was resolved "That the paper be published by the consent of Bro. Lewis and the Presiding Patriarch. The one who was presiding over the Order of Evangelists, at that time, believes the paper to be a good one, as a whole, and fully indorses the leading position and argument, made by the writer, all the way through. But he also believes that if the words "as a rule" and "but there may be exceptions" were stricken from paragraph 1, the article would be sater and better. He believes the rule is an invariable one, and hence there can be no exceptions. In his way of thinking, it should be so understood by the saints. Bro. Lewis is not willing to have these statements stricken out, hence it is published as written by him, and commended to the saints for a careful reading. J. R. Lambert.

Lamoni, Iowa, July 30, 1913.

THE DIVINITY OF THE BOOK OF MORMON.

Lecture Delivered at South Boardman, Mich.

Feb. 9th 1913, by Alvin R. Ellis.

CONTINUED FROM LAST WEEK.

The next prophet that I want to call your attention to is Jeremiah. I said that the Lord directed them to leave the land of Jerusalem: Let us see, "Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadrezzar king of Babylon hath taken council against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil." (Jer. 49:30-32.) I want to review these words and call especial attention to some of them. Notice, "Dwell deep" (Go unobserved.) "Arise, get you up unto the wealthy nation." (That agrees with the blessings upon Joseph's posterity.) "That dwelleth without care, which have neither gates nor bars." (No government to prevent them from taking possession.) "And their camels shall be a booty, and the multitude of their cattle a spoil." Let us follow them in the record: "After we had sailed for the space of many days, we did arrive to the promised land, . . . we did begin to till the earth, and we began to plant seeds; . . . And it came to pass that we did find upon the land of promise, as we did journey in the wilderness, that there were beasts in the forests of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of man."—Book of Mormon, page 63, A. E.; page 43, S. E.

Years ago, the opposers to the Book of Mormon made a great deal of sport of this, and at Joseph's expense, by saying that the poor ignorant fellow knew no better than to tell about there being animals upon the American Continent years before they were brought here by the Europeans. But to the proof that has come since the Book of Mormon was published. Desire Charnay says: "Found in the ruins of Tula the bones of swine, sheep, oxen, and horses in fossil state, indicating an immense antiquity." (Atlantis, page 369, Pub. 1884.) "Fossil remains of the Camel are found in India, Africa, South America, and in Kansas." (Atlantis, page 54.) "Seventeen species of fossil horses had been discovered in America, that the buffaloes were cattle, that the mountain sheep lived in the Rocky Mountains, and that peccaries or wild pigs roamed yet in large numbers in the forests of Central America."—Le Plongeon, in 1889.

While we are dwelling on this point, I will read from the book of Ether, a portion of the Book of Mormon, which gives the history of the colony that came from Babel: "And in the space of sixty and two years, they had become exceeding strong, inasmuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man, and they also had horses, and asses, and there were elephants, and cureloms, and cumoms, all of which were useful unto man, and more especially the elephants, and cureloms and cumoms."—Book of Mormon, page 737, A. E.; page 517, S. E.

Much sport has been made about the animal theory in the Book of Mormon; more especially, that elephants were here and used by the people. And poor Joseph has had to catch it for this awful blunder; but let me produce some proof on this point: "We find in America numerous representations of the elephant." (Atlantis, pages 8, 95.) "Most remarkable of the minor finds made at Paraddon is that of the remains of elephants. . . . The remains of the elephants show plainly that the inhabitants of the buried cities made elephants work for them. Elephants were as much in evidence in the streets of the cities as horses."—Milwaukee Free Press, Sept. 5th. 1903.

Some of the opponents of the Book of Mormon have had a great deal of fun over the names "cureloms" and "cumoms;" but all I have to say about that is this: "Let the opposers prove that the large animal called the "mastodon," that has been found in fossil state, could not have been these very animals spoken of in the Book of Mormon. It is evident that they are the same, as the cureloms and cumoms are spoken of with the elephants, as being of the larger class of animals. It says that all the animals were useful, "more especially the elephants, and the cureloms and

customs." And furthermore, the mastodon is described as resembling the elephant, by those who have seen them. It seems that that is enough on that, so we pass on.

Let us go back again to the account of the arrival of the Nephites, and we read: "And we did find all manner of ore, both of gold, and of silver, and of copper." (Book of Mormon, page 63, A. E.; page 43, S. E.) Again we read: "And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. . . . And they did all manner of work of exceeding curious workmanship." (Book of Mormon, 732, A. E.; page 520, S. E.) It is true that those ancient people did engage in the mining industry, and work in ore as the book says that they did? I take up the later works of the ruins and I read: "Relics of art have been dug from some of the mounds, consisting of a considerable variety of ornaments and implements, made of copper, silver, obsidian, porphyry, and greenstone, finely wrought. There are axes, single and double; adzes, chisels, drills or gravers, lance heads, knives, bracelets, pendants, beads, and the like made of copper." (Baldwin's Ancient America, page 40.) "Modern mining on Lake Superior began effectively in 1845. The whole copper region has not been explored. Works of the ancient miners are found at all the mines of any importance; and they show remarkable skill in discovering and tracing actual veins of the metal." (Ancient America, page 46.) "In one mine, which had been choked up in the course of years with earth and vegetable refuse, and the remains of several generations of trees; were found, at about eighteen feet from the surface, a block of metal measuring two feet long by three wide and two thick, and weighing nearly six tons. The mass had been placed on rollers from six to eight inches in diameter, the edges of which still bare the marks of a sharp instrument." (Pre-historic America, page 178.) "In Liberty Township, Washington County, Ohio, are yet to be seen twenty or thirty rude furnaces, built of stone, with hearths of clay, containing pieces of stone-coal and cinders, perhaps used in smelting ore. Large trees are still growing on them, and attest their age." They stand in the midst of a rich body of iron ore."—American Antiquities, page 55, Pub. 1839.

I have in my possession, a half-tone of a pure mass of copper described thus: "A mass of pure copper weighing about 6,000 pounds, found upon the property of the Minong Mining Company, at McCargo Cove, on Isle Royal, Lake Superior. It was taken from an ancient mine pit, sixteen and one-half feet deep, and is just as discovered; showing ancient stone hammer marks." (Official Year Book for 1909, page 184.) I have here a clipping, that I wish to read and then we will leave this part of the subject.

"New York, Jan. 27.—Dr. Marshall H. Saville, professor of archaeology at Columbia University, has just returned from the wild regions of Ecuador, after many exciting experiences while heading an expedition among the ruins of ancient civilization. He and his assistants have brought back the most complete collection in the world of the relics of Ecuador's lost tribes. . . . In digging an irrigation trench the laborers hit upon an ancient tomb containing many gold and silver ornaments. . . . Before the excitement subsided at least 3,000 tombs had been opened and several hundred thousand dollars in gold, silver and precious stones had been marketed. . . . The data secured by the party shows that the district explored was densely populated by a highly civilized people at some time prior to the beginning of the fifteenth century."—Bay City Times, Jan. 28, 1910.

On the map of ancient America scores of cities are dotted through what is now Mexico, Central America, Chile, and some in the United States. The description given of America in the Book of Mormon tallies with our modern map, as to outlines. North America is referred to as "The land Northward;" South America as "The land Southward," and the Isthmus of Panama is called "The narrow neck of land."

Joseph Smith was called an ignominious by many of his enemies; but those that have condemned him, have, at the same time, given reasons for us to believe, were it not that he was inspired, that he was the smartest man in the world. If the Book of Mormon was intended, by Joseph, to be a successful imposition on the people of this generation, he would have had to have built all the cities that have been and are being discovered. What a job he would have had on his hands to have excavated and buried all those cities under the surface of the earth, as they have been found.

The Book of Mormon told of the ancient people building those cities, describing many things in de-

tail that were unknown to the learned when it was published and given to the world. It says that they "built many cities." I will read one passage on this point. "And it came to pass that there were many cities built anew, and there were many old cities repaired, and there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place." (Book of Mormon, page 671, A. E.; page 433, S. E.) These roads have been found, just as the record says, leading from place to place. Now listen! "Nothing in ancient Peru was more remarkable than the public roads. No ancient people have left traces of works more astonishing than these, so vast was their extent, and so great the skill and labor required to construct them. One of these roads ran along the mountains through the whole length of the empire, from Quito to Chile. Another starting from Cuzco, went down to the coast and extended northward to the equator. These roads were built on beds, or 'deep under structures' of masonry. The width of the roadways varied from twenty to twenty-five feet, and they were made level and smooth by paving, and in some places by a sort of macadamizing with pulverized stone mixed with lime and bituminous cement. . . . Now only broken remains of them exist to show their former character."—Baldwin's Ancient America, pages 243-246.

Donnelly says: "The American nations built public works as great or greater than any in Europe. The Peruvians had public roads, one thousand five hundred to two thousand miles long, made so thoroughly as to elicit the astonishment of the Spaniards. At every few miles taverns or hotels were established for the accommodation of travelers."—Atlantis, page 141. Pub. 1884.

The condition of the buried cities, and how they came to be buried as they are found, is an important part of this subject. They are there, it is sure; but the scientific world is at a loss to know the cause. "Dr. Nicholas, archaeologist and ethnologist of the Mexican Museum of Mexico. . . made several important investigations of the recent finds of cities and animals. . . . The excavations made so far show that a large city was buried not far from the present town of Paradon by an immense amount of earth. . . . According to the estimates of the scientists under whose direction the excavations are being made, the city in question had a population of at least fifty thousand. . . . All the inhabitants of the cities were killed, as well as all the animals. Skeletons of the human inhabitants and of the animals are strewn all through the debris, from a depth of three feet, showing that all the debris was deposited almost at once. Measurements show that the debris is on an average of sixty feet deep where the largest of the cities stood."—Milwaukee Free Press, Sept. 5th 1903.

Now I will show you from the Book of Mormon how those cities were buried, and it ought to stop all speculation on the matter. It was at the time of Christ's crucifixion on the Eastern Continent. "And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land. And there was also great and terrible tempest; and there was terrible thunder, snomuch that it did shake the whole earth as if it was about to divide it asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the City of Zarahelma did take fire, and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned. And the earth was carried upon the city Moronihah, that in the place thereof, there became a great mountain; and there was a great and terrible destruction in the land sothward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempests, and the whirlwinds, and the thunderidgs, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the lever roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate." (Book of Mormon, page 624, A. E.; pages 437 and 438, S. E.)

Following what I have read, it says that "all these great and terrible thing were done in about the space of three hours." The ruins found, indicate that it was done almost at once; and here, it is plainly told. My friends, you that have never

read the book should do so; and you will get a better understanding than from just the few quotations that I have given you.

I am going to read an excerpt from a clipping recently published, and I want you to notice how the matter contained in the article can be settled with the Book of Mormon; but the writer of the article is puzzled. "The discovery of the bones of a human giant at Ellensburg (Oregon) is one of the most interesting anthropological finds made in the northwest, according to L. L. Sharp, chief of the general land office. 'I just returned from Ellensburg,' said he, 'where I had opportunity to view the bones unearthed. The skull, jawbone, thigh and other parts of the skeleton indicated a man to my mind of at least eight feet high. A man of his stature and massive frame would weigh fully 300 pounds at least. . . . I am convinced that this is of a prehistoric man who was one of a remarkable race of people who inhabited this part of America some time previous to the Indian control. The bones were uncovered fully twenty feet below the surface. There is the usual gravel formation on top, then the conglomerate, a stratum of shale, and in a bed of concrete gravel beneath the shale were the bones of the giant and of a smaller person. The shale would indicate tremendous age, perhaps more than 1,000,000 years, for the deposit in which the skeleton was found. But this I deem impossible, and presume that the bones were put beneath the shale by means of a tunnel, or some other system in interment. I cannot think it possible that a human being of an advanced stage indicated by this skull could have existed at the period when the shale was formed.'—Portland (Oregon) telegram." (Livingston (Mich.) Democrat, Nov. 11, 1912.) The Book of Mormon gives the only reasonable solution of the case; and it is certain that those skeletons were placed there in the same manner that the skeletons were in the cities referred to—by the earthquake at the time of the crucifixion of the Savior.

When I was a boy attending school, I was greatly interested in history, especially the history of our own country. I remember of studying about the mounds, and the relics and ruins of the ancient cliff palaces; but never was satisfied about their origin until I read this wonderful book. I will read from some recent writers before referring to the Book of Mormon on this point: "One can look at the wonderful towers of the Cliff Palace in Southwest Colorado. . . . In this canyon scarred land are the three most wonderful cliff villages in the world, the Cliff Palace with one hundred and forty-five rooms, the Spruce Tree House, with ninety, and Balcony House with thirty. They are all within a days ride of Mancos, Colorado; and the greatest distance between them is four miles."—Saint Louis Post-Dispatch, Sun. Magazine, Dec. 31, 1905.

Any one who was at the World's Fair (1893) could well appreciate the account, having seen the exhibit of the Cliff Dwellers. The "Independent Patriot" of September 14, 1893, contains the following: "In this exhibit may be seen what is intended to represent the mountain homes of the Cliff Dwellers; the methods by which they obtained ingress and egress; the rugs, mats, implements of war and peace which they had; some of the corn which they raised, with cob, grain and husk well preserved. . . . Don McGuire, Chief Dept. Mines and Archaeology, of Utah, contributing to Salt Lake City "Tribune," in its issue for October 29, 1893, says: . . . Writes of Colorado relics: "These relics and discoveries consist of fifteen very well preserved mummies of the ancient Cliff Dwellers, and a great variety of their pottery, stone weapons, and wooden implements, cotton cloth, feather cloth, cordage, tanned leather, bone and shell work, haircloth, hair cordage, and husk matting and carpets, corn, cotton seed, squash, and pumpkin, and gourd seed."—Palmyra to Independence, pages 11-14.

The question presents itself to me thus: "Was it probable that those Cliff Dwellers raised all that vegetation and other goods upon those mountains?" and if not, "what object would they have for carrying and depositing all that junk way up in the top of the mountains?" The Book of Mormon comes to our aid again; "And it came to pass that in the eightieth year of the reign of the Judges over the people of Nephi, there were a certain number of the dissenters from the people of Nephi, who had some years before gone over unto the Lamanites and took upon themselves the name Lamanites; and also a certain number who were real descendants of the Lamanites, being stirred up to anger by them, or by those dissenters, therefore they commenced a war with their brethren. And they did commit murder and plunder; and then they would retreat back into the mountains, and into the wilderness and secret places, hiding themselves, and they could not be discovered, receiving daily an addition to their numbers, inasmuch as there were dissenters that went forth unto them; and thus in time, yea, even in the space of not

many years, they became an exceeding great band of robbers."—Book of Mormon, page 582, A. E.; page 408, S. E.

And it came to pass that the ninety and third year did also pass away in peace, save it were for the Gadlanton robbers, who dwell upon the mountains, who did infest the land; for so strong were their holds and their secret places that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people.—Book of Mormon, page 603, A. E.; page 423, S. E.

There are many more archaeological evidences that I would like to produce, which, would require several evenings to get them all before you; but I must present one more before I leave this part of the subject, and hastily pass on to some other thoughts. Referring to the colonizing of Ancient America, J. D. Baldwin says: "According to Montefinos, . . . It was originated, he says, by a people led by four brothers, who settled in the valley of Cuzco, and developed civilization there in a very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns." (Ancient America, page 264; Pub. 1872). "Its first inhabitants flowed in abundantly toward the valley of Cuzco, conducted by four brothers, . . . The youngest brothers, who, according to tradition, was at the same time the most skilled and hardy."—Peruvian Antiquities, page 52; Pub. 1853.

We take up the Book of Mormon again and we read from the introduction of the first chapter in the book: "An account of Lehi and his wife Sariah, and his four sons, being called (beginning at the eldest) Laman, Lemuel, Sam and Nephi." Again: "Wherefore Laman and Lemuel did speak many hard words unto us, your younger brothers, and they did even smite us with a rod. And it came to pass as they smote us with a rod, behold an angel of the Lord came and stood before them, and he spake unto them, saying, why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities?" (Book of Mormon, page 9, A. E.; page 7, S. E.) There, you can see how it was that some of the tribes of Indians had the traditions that they did.

There are a great many prophecies in the Book of Mormon that are being fulfilled which stand out as strong evidences of its divinity. We will examine one of them: "And I beheld the wrath of God that it was upon the seed of my brethren [American Indians], and they were scattered before the Gentiles [Present American people]; and were smitten. . . . Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed [Indians] 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."—Pages 34, 114, A. E.; pages 24, 76, S. E.

It is true that the Indians were smitten upon this continent by the Gentiles; but when the Book of Mormon was published, there was no prospect of the latter statement ever having a fulfillment, looking from the human viewpoint, as the Indians were rapidly disappearing. "There are now 300,000 Indians in the United States—40,000 more than there were twenty years ago. There are 30,000 children in the various Indian schools of the country, being taught to earn their living. There are 20,000 Indians who are citizens of the United States and from 1,000 to 1,200 acquire citizenship every year. The Government spends \$3,000,000 a year, or \$100 per capita, educating the 30,000 boys and girls who are learning to become self-sustaining."—Kansas City Journal, January 20, 1910. (Saints' Herald, Feb. 9, 1910). And there are over 100,000 Indians in Canada.—Saints' Herald, Dec. 13, 1911.

The present generation of Indians are surely becoming enlightened, and they are to receive the gospel, and yet assist in establishing the Lord's "Zion" upon this continent. "And after the book of which I have spoken shall 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 [Lamanites or 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 unto 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 delightful people."—Book of Mormon, pages 158, 159, A. E.; pages 106, 107, S. E.

My dear friends, this prophecy is surely having its fulfillment, as the gospel is being preached among them, and many of them are accepting it. I will read an excerpt from a letter written by Elder Hubert Case, a missionary of the Reorganized Church, which was published in Zion's ENSIGN for January 9, 1913. "Kingfisher, Okla., Jan. 2, 1913. . . . Our work is seemingly taking firm hold on these people [Lamanites], as we now have enough of them in the church for three branches which we hope to soon organize. Also hundreds of them talking of coming into the church. We baptized two at this meeting, and a goodly number of them gave their names for baptism as soon as the water gets warm. We blessed eight children, ordained one Indian chief and three medicine men to be ministers for the Lord among this peculiar people. . . . Bro. Yates has done a good work among the Otoe's and some preaching among the Sac and Foxes, also the Pawnees. But this awakening we have started here among the Cheyennes, Arapahos, Caddos, Kiowas, and Comanches is the most far reaching of any yet in the history of the church; their traditions about the sacred book once among them long since lost; the story of the Christ visiting this continent, going away and promising to return, and many others which are made more intensely interesting to them as they read the Book of Mormon and find the true church which gives them the very vivid realization of their heart's desire in obedience to the complete gospel brought to the earth by the angel."

Every publication that I have read and quoted from tonight (except the Bible and Book of Mormon), has been produced since the Book of Mormon was given to the world. Many of the the best talented minds of the world have tried to put it down; but it stands, and will stand until every prophecy in it has been fulfilled; and until God's great work of the latter days is completed. As a servant of Christ, I plead with you to investigate the claims of the Latter Day Saints. Can you, consistently ask for a greater sign that Joseph Smith was a prophet of God, and this God's work, than the coming forth of the sealed book? The Lord said he would give it; but, will you reject it, as the Jews did Christ?

Even witnesses, besides Joseph Smith, testified that they saw the plates from which the book was translated; and three besides Joseph testified that they saw the angel of God; that he came down from heaven and laid the plates before them, and that they saw them with their own eyes. Those testimonies have never been impeached. While it is true that opposers have tried to make it appear that the first three witnesses, namely, Oliver Cowdery, David Whitmer and Martin Harris later denied their testimony, I am here to say that the claim is false; for they all remained firm to that testimony until their dying day. Can you produce as many witnesses to the resurrection of Christ as that? "Yes," says one: "Paul said that he was seen of about five hundred brethren at one time." I know Paul said that, and I believe it too; but where are the testimonies of the five hundred brethren? You have not got them!

Now, we believe that Christ arose from dead! And we have greater reason for believing it than all other people; for all the evidence that we have produced tonight (and much more that we might produce) proves it. The Book of Mormon is "as one that hath a familiar spirit, (Isaiah 29:4) because it teaches the same everlasting gospel and resurrected Christ that the Bible does. How true the statement: "In the mouth of two or three witnesses shall every word be established." The Bible and Book of Mormon testify alike and each proves the divinity of the other. Again in Isaiah 29: "And again in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Verse 18). "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob (Israel), Jacob shall not be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that have erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (Verses 22-24). All Israel is to be gathered in this dispensation. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of

his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isaiah 11:1,12.

"Therefore, behold, the days come, saith the Lord that it shall no more be said, the Lord liveth, that brought up the children of Israel out of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he hath driven them: and I will bring them back again into their land [Palestine and America] that I gave unto their fathers." (Jer. 16:14,15). "Behold I will bring them from the north country, and gather them from the coasts of the earth."—Jer. 31:8.

Jesus told the Nephites, while he was upon this continent, that he was going to visit the people in the north country. (Book of Mormon, page 645, A. E.; page 452, S. E.) Then when they come from that country they will have another record, which will be their history, and an account of God's dealing with them. "And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God."—Book of Mormon, page 158, A. E.; page 106, S. E.

We should be careful that we are not fighting God's work; for the prophets of old have pointed out the very work that we are carrying to the nations of the earth. Jeremiah says that "The Gentiles shall come unto the Lord from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Chapter 16:19). "Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is the Lord."—Verse 21.

The restoration of Israel will be greater than the miracle at the Red Sea; not only in the gathering of those who are living, but the resurrection of the whole house of Israel will take place. (Ezek. 37:1-14). And "He [the Lord] shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the day before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh." (Doctrine and Covenants 108:5). Then my friends, the world will see and know that what the Latter Day Saints have been presenting is the message of God, and surely, at that time will we be made to realize the full meaning of the text: "And there shall be one fold and one Shepherd." May God bless you all with a desire to understand the angel's message of these latter days is my prayer. I thank you for the good attention that you have given me.

TENTING ON THE DEAR CAMP GROUND.

We're tenting tonight on the dear camp ground,
In worship, Lord, to Thee;
Our hearts attuned in praise and prayer;
Humbly we bow the knees.

Chorus.

Many are the hearts that are happy tonight,
Happy in the bonds of peace,
Many are the hands that are working for the right,
That sin and wrong should cease.
Tenting tonight, tenting tonight,
Tenting on the dear camp ground.

We're tenting tonight on the dear camp ground,
In the shelter of the oaks and pines,
On the banks of the lake whose waters clear
Inspire with truth our minds.

We're tenting tonight on the dear camp ground,
Protected, Lord, each hour,
In gifts and blessings we have seen
Witnesses of Thy power.

We're tenting tonight on the dear camp ground,
Dear friends from far and near,
Keep us, O our Lord, a faithful band,
We're coming back next year.

—The Chetek [Wis.] Alert.

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(Note.—The column for this week is ably filled by Sr. C. A. Smith, who is a graduate of the Froebel Kindergarten Training School of Kansas City and whose experience covers a number of years. The article is introductory to several which will appear from time to time, on the work of the kindergarten.)

THE KINDERGARTEN AND WHAT IT REPRESENTS.

The kindergarten started an educational movement. It was the first thing of its kind ever started, but its mission was to have its principles, methods and motives permeate education everywhere.

Now the question is, are we willing to accept the kindergarten as a part of our public education? Let us not think of the kindergarten as something new. It is not new; it is over eighty years old. It has been tested by many, criticised and studied from every standpoint. The need of it is recognized more and more, each year, so why hesitate to try it.

Froebel was the originator of the kindergarten. Some of the principles are here briefly summarized.

1. Education should assist natural development. As the child's development begins with its first breath, so must its education.

2. As the beginning gives a bias to the whole after-development, so the early beginning of education are of the most important.

3. The spiritual and physical development of the child are closely bound up with each other.

4. Early education must deal directly with the physical development and influence the spiritual development through the exercises of the senses.

5. The early education of the child must be guided by the utterances of the child's instincts.

6. Physical impressions at the beginning of life are the only possible medium for the awakening the child's soul.

Therefore these impressions should be regulated and should not be left to chance.

Through what medium does the child express himself? Is it not through play? Have we any other medium through which we can come in as close relation to the child's inner nature, as through play?

Some people object to kindergarten because they think it is simply a play ground for children, therefore unnecessary. The name kindergarten means child-garden, and it was intended by Froebel to be a place equipped to suit the needs of the child, so that it could grow and develop in a garden that is properly cared for.

Let us put aside all prejudices if we have any and examine the kindergarten to find out what it does stand for.

Without taking one side or the other, we can say that the kindergarten stands for an education adjusted to the capacity, the interest and the aptitude of the pupil; the teacher is not an operative, simply grinding out a written course of study, but she is a friend, interpreter and guide. She does not regard children as a lump of raw material or as deformed pieces of humanity, either to be fashioned or re-fashioned into an adult being, but she regards children as living beings, that are to grow and assimilate those elements, from the natural, the social and the spiritual world, that will help in the unfolding and enlarging of his natural personality.

To carry out these ideals the kindergarten strives to establish a close relation with the homes, one of the most essential things in a child's whole school career. It affords excellent social training, by recognizing him as one among many, some time to lead, some times to be led, and always a sharer. It recognizes the demands of his physical being and affords him activities which help to make his body more responsive. It recognizes the close relation between the body and mind, emotion and will, and was under play as the natural and childish means of calling out that spontaneous action which we find in the work of interested and enthusiastic adults. It recognizes the child's relation to the natural world and helps him to hold the proper attitude toward his fellow creatures; and to the industrial life about him upon which he is so dependent; by making him familiar with the methods and products of the fundamental industries.

These results are obtained through the use of talks, stories, songs, games, rhythms and handwork.

These kindergarten principles are widely accepted outside of kindergarten. Some who think kindergarten games and plays unimportant, are firm advocates of school athletics and public play grounds. Others who think the occupation used in kindergarten to develop manual skill and constructive imagination unnecessary, are urgent in their desire for manual training and domestic science in the schools through-

out. Others who don't the efficacy of the kindergarten gifts and observation lessons are enthusiastic over nature study. And still others who think story telling, motion songs and dramatic exercises, indispensable as educational agencies, all no good, to be derived by those same methods used in kindergarten.

All of these movements for physical training, manual art and domestic science, for nature study, for story telling, motion songs, dramatization. For social and moral education and for industrial education, are independent of the kindergarten and largely of each other; but they are all based upon that underlying principle of the kindergarten, of development by self-activity, and all are found in simple form in the kindergarten.

Why then, when that all are working to the same end, has not the kindergarten been more generally accepted? Is it not a fact that education as a whole has been developing backward?

The method of the university has been pushed back upon the college, the high school is required to do the work of the college. The grammar school has been expected to do the work of the high school, and the primary has had grammar school work, as much as each could possibly do.

The truth is we have been beginning our children's education by teaching them to read, instead of helping them to acquaint themselves with the things around them, symbolized by work.

We have been making the child an imperfect man instead of having the man become the perfected child. To a certain extent educators are beginning to comprehend what the Savior said, when he said; "Except ye repent and become as little children, ye cannot enter into the kingdom."

Possibly one reason why we find kindergartens as scarce as they are in our educational system is because of its prevailing feminine ideals. Thus making it a particularly difficult institution for the masculine supervisor to gauge.

The expression "feminine ideals" is entirely a respectful one, it is indeed a reverential one. Infant education is peculiarly a feminine work. Feminine intuitions, sympathy, charm and inspiration are essential to it. It becomes the masculine mind to stand humbly and reverently by to protect and support.

The kindergarten has no definite results to show to the world as its achievements. Its results are intangible. We see them but they are so numerous and so far-reaching we cannot define them. The nearest we can come to defining them is to say we recognize the changed habit and attitude and outlook of the child and home. It introduces the child to school life and his parents to cooperation with the school. It trains him in power of attention, habits of industry, of self reliance, of joint effort with others, of neatness, of observation, and thoughtfulness. And it helps him to have the right attitude toward work, toward fellow pupil and toward his teacher.

In order that these results may be obtained, the selection of the kindergarten teacher should be given very careful and thoughtful consideration. Also the school must be run according to regular school principles; such as having regular times for enrolling new pupils; and that the pupil should remain in the school until mature enough to begin grade work.

Let us welcome the kindergarten and give it our hearty support so that the education of our children can begin from infancy and advance forward, instead of from maturity and go backward.

Let us as mothers, acquaint ourselves with its method and its work, so that we can be better able to understand the child from his own standpoint. So we can give to our little children under kindergarten age the benefit of this training, which is rightfully theirs.

It is the kindergartners who determine what a child shall gain from the other factors. She stands to the child as an embodiment of an ideal and also provides means by which he can strive toward it.

MISCELLANEOUS

CONFERENCE NOTICES.

ST. LOUIS DISTRICT.—Conference will convene at Belleville, Illinois, September 27th, continuing over the 28th. A special invitation is extended to the priesthood and membership of the Central and Southeastern Illinois Districts to meet with us on this occasion. Apostle J. W. Rushton will be present, at which time he will undertake the work of organizing into quorums the priesthood of the three districts named, and for this reason a full attendance of all members of the priesthood is particularly urged.

Joint session of Religio and Sunday school will convene at 2 p. m., Sept. 27th. Conference business session at 6 p. m. Let all attend and come prepared to enjoy a spiritual feast. Don't forget basket lunch.

R. Archibald, Pres.
C. J. Remington, Sec.

TORONTO DISTRICT.—Conference will be held at Port Elgin on October 4 and 5, 1913. Branch secretaries are requested to send credentials to Mrs. Floralice Miller, Box 340, Dunville, Ont., before September 25th. Let every branch endeavor to be represented by a number of delegates at the annual conference.

D. B. Perkins, Pres.
Floralice Miller, Sec.

CONVENTION NOTICES.

KENTUCKY AND TENNESSEE DISTRICT.—Sunday school association will convene at Swindle school house, near Mansfield, Tennessee, Friday night, Oct. 3, 1913. Secretaries please send reports as early as convenient to district secretary, Sr. Pearl Shupe, Paris, Tenn. A program will be arranged. Let as many come as can.

Louise A. Wall, Supt.

TORONTO DISTRICT.—Religio association will convene at Port Elgin, Ont., on Friday, Oct. 3, 1913. There will be a business session at 9:30 a. m., and a joint session with the Sunday school association in the evening, for which a program is in preparation. Send all credentials to Mrs. Floralice Miller, Box 340, Dunville, Ont., not later than Sept. 25th.

Fred Long, Pres.
Floralice Miller, Sec.

REUNION WITHDRAWN.

CENTRAL OKLAHOMA.—The reunion advertised to begin at Terton, Okla., September 5th, has been abandoned for this year on account of drouth.

Mrs. May Burgess, Sec.

GRACELAND COLLEGE OPENING.

The formal opening of Graceland College for the Fall semester will occur on Thursday, September 11th. Wednesday, Sept. 10th, will be devoted to enrollment, registration and all necessary entrance examinations. New students and those whose work is not fully decided upon should arrive in Lamoni on Wednesday, Sept. 10th. Regular classes will meet on Thursday, the opening exercises occurring in the college chapel at 10:30 a. m. On Friday, Sept. 12th Senior work will be taken up at once. Those entering later will be under a handicap. Let us start on time and make good.

S. A. Burgess.

Lamoni, Iowa, August 19th.

KEWANEE DISTRICT.—Conference met with the newly organized branch at Mathersville, Ill. June 7, 8, 1913. Elders O. E. Sade and Chas. L. Holmes presided. Statistical reports from eight of the ten branches showed that Kewanee numbered 134; Millersburg 94, loss 31; Buffalo Prairie 70, gain 1; Dahinda 68, gain 5; Joy 93, loss 2; Twin City 104, gain 10; Peoria 51, gain 4; Mathersville 42, organized by F. A. Smith and O. E. Sade Sep. 29, 1912. The report from the bishop's agent showed a decided improvement along financial lines: the total receipts for eight months, Sep. 20-12 to May 31-13 were \$1767.29; total expenditures, same time were \$1339.95. Balance, \$427.34. The Twin City Branch requested that Alfred C. Neudum be ordained to the office of elder. Conference so ordered and instructed the district president to ordain. Dahinda Branch sent a similar request that James Dawson be ordained to the office of an elder. The matter was referred to the district presidency. The annual election of district officers resulted in re-electing O. E. Sade for president giving him privilege of choosing associate: M. E. Gillen for secretary; Chas. L. Holmes for treasurer; Mira Cady was elected librarian. Chas. E. Holmes was unanimously sustained as Bishop's agent and M. E. Gillen as local historian. O. E. Sade named Chas. L. Holmes as his associate in presiding and conference ratified the choice. Two business sessions, two prayer meetings, and four preaching services were held. A spirit of unity and peace prevailed for the most part throughout the sessions. The business was transacted with but little difference of opinion shown, and that little did not seem to cause any serious contention. The Sunday morning prayer meeting was blessed to a marked degree by the Spirit's presence, and when Bro. Sade arose and voiced the message from on high, hearts were thrilled and eyes moistened by the tender emotions that were stirred. The Father accepted our offerings. He was well pleased with our meeting and devotions before him, and promised, if that feeling that was then in the hearts of those present, was continued, greater spiritual blessings would be enjoyed in the time before our next conference. We were admonished to secret prayer; were told that there were those even now, seeking in secret chambers to plan to overthrow this work, but if we studied the books and were diligent in prayer we would be able to meet their attack, help would be given in the hour when needed. Two individuals were counselled in matters of a personal nature. The Saints rejoiced and were strengthened by the message and by the meeting. No evidence of pride nor worldliness was witnessed, but instead a feeling of brotherly kindness and unity of purpose prevailed. The attendance was larger than for some time previous. Official strength was 1, seventy, 9 teachers, 3 priests, 4 teachers, 3 deacons. Among these were Bro. Sade and Bro. Grice of the missionary force. Bro. Willey the remaining missionary was not able to be present. Adjourned to meet at Kewanee the first Saturday and Sunday in November next.

M. E. Gillen, Sec.

115 Clarke Ave. Peoria, Ill.

DIED.

BROOKS.—Gertie May, daughter of William and Agnes Brooks, was born August 10, 1885, at the home where she died, seven miles south of Centralia, Kansas, July 15, 1913, at the age of 27 years, 11 months and 5 days. She had been an invalid for ten or twelve years, yet bore her affliction with patience and saintlike fortitude. The funeral was from the Eureka M. E. Church, the Methodist choir furnishing the music. Merion by Frank G. Hedrick.

WELCH.—At Center Junction, Iowa, Sr. Elizabeth Welch passed away, August 11, 1913. She leaves her husband, Elder Albert Welch, father, mother, brother and sisters, besides a host of relatives and friends to mourn her departure. She came to her death by the explosion of oil while starting a fire, living about four hours after the accident; was a patient sufferer and remained faithful until the end. Sr. Welch was born Feb. 22, 1888; married to Albert Welch Jan. 2, 1904. Together with her companion united with the church August 25, 1905. Funeral services were held at Nashville, Iowa, sermone by Elder Edwin Lowe, Jr., assisted by Elder Fields.

BALLINGER.—Henry Clay Ballinger was born at Marable, Mo., April 11, 1878. Was married at Holden, Mo., in 1902 to Miss Lillie Fletcher. Two children blessed this union a girl and a boy who with his wife, mother, father and four brothers are left to mourn the loss of a faithful and obedient son, a true husband and father. He was baptized Sept. 16, 1894, at Independence, Mo., by Elder J. A. Robinson, and was confirmed by Bishop R. May.

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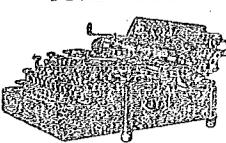
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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, SEPTEMBER 4, 1913

NO. 36

ZION'S ENSIGN

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CHARLES IRV, EDITOR
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EDITORIAL

THE PASSING OF THE SHAKERS.

Of a once flourishing community of Shakers in Warren County, Ohio, but sixteen are now left, half of whom are over eighty years of age. The community once numbered 700 persons and owned 4,000 acres of land, but they could not resist the encroachments of modern customs and their number declined. One of the peculiar tenets of these people forbade marriage, and their colony was perpetuated so long as it was by the adoption of children from outside. Conscious of the approaching end the remaining members have transferred their properties to the United Brethren.

Whether this was the particular community referred to in a revelation given in 1831, we do not know, but at that time the Lord directed three of the elders of the church, one of whom had been a convert from that people, to go to the Shaker community in Ohio, and preach the gospel to them. He said: "Wherefore I give unto you a commandment that ye go among this people, and say unto them, like unto mine apostle of old whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of the church."

Of this people the revelation said: "They desire to know the truth in parts but not all, for they are not right before me, and must needs repent." In regard to their teachings against marriage the Lord also said: "And again I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made."—Doctrine and Covenants 49.

Time, as the arbiter of truth and error, though it has taken eighty-two years, has in this case proven the truthfulness of the statements quoted above purporting to be divine. In like manner time will prove the correctness or incorrectness of every doctrine, and the stability of every institution, and only that which is true and right will be able to endure the test. The quality of being ancient is no evidence of durability, but the quality of being right. The admonition of John the Baptist to the people of his day: "And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire;" is divinely applied to the people of modern times also. The signs of the times point to severer tests of all that is held by man than hitherto have been known, but truth will come through, purified from all error, so bright and clear that none may mistake its glory.

The Manhattan Beach News, (Cal.) of August 9th contains an excellent write-up of the saints' reunion held at that place, giving a description of the church including a clear statement of the difference between the Reorganized Church and the Utah Church. We judge the reunion to have highly successful.

Perhaps no man has worked harder for personal and national efficiency than Emperor William of Germany. Recognizing that the use of intoxicating liquors weakens efficiency he has become a total abstainer, thus falling in line with the heads of our own nation in his attitude toward drink. Of this the *Kansas City Times* says: "He has given up drinking because medical data and his own experience convinced him that even moderate drinking impaired efficiency. That is the modern trend. Athletes are not allowed to drink while they are in training. It puts them out of condition. Big corporations are beginning to insist that their employees leave liquor alone. Everywhere the weight of opinion is against drinking—moderate drinking—on the ground that it makes the drinker less efficient mentally and is apt to undermine his health. How strong this opinion is becoming is indicated by its latest distinguished convert in Germany, the land of moderate drinking."

We are in receipt of a eight page pamphlet issued by Bishop C. J. Hunt of the Galland's Grove District in which is set forth in simple terms the principle of tithing. A number of illustrations make still plainer the principle of one-tenth, and an appeal is made for a full compliance with the law as given by the Lord. While the principle of tithing has been taught as a part of the doctrines of the church since its organization in 1830, not all of the membership have come to full obedience. The number is increasing however, and of late years people of other churches have taken up the plan and are now advocating different systems of tithing as being the Lord's plan of providing for the temporal necessities of his work. The saints should continue to take the lead in this matter.

During consideration of the payment of the general church debt at the Little Sioux District reunion at Magnolia, Iowa, Mr. S. M. Van Eaton of Pisgah, a non-member, offered to give \$100 if nine other church members would give a like amount. The required number soon subscribed the amount, making \$1000 in all which with lesser amounts subscribed by others brought the total up to \$1,500. Others may do as well in proportion to the means with which God has blessed them.

The Fort Peck Indian Reservation in Montana, including 8,406 quarter sections of land is being opened for settlement under the homestead law. Citizens may register between September 1st and 20th at Glasgow, Harve, or Great Falls, Montana, and after the registrations close, drawings will be made, the numbers first drawn having first choice of the land. \$2.50 to \$7.50 per acre must be paid for the land, one-fifth down at the time of the entry and the rest in five annual payments, or by paying the amount in three years the payee may prove up on his land at that time.

The Harrison County News, (Iowa) contains a report of the Magnolia reunion, and a double column article from the pen of Bro. E. Rannie setting forth the faith of the church. The Missouri Valley Daily Times also reports the Missouri Valley reunion. Both are very favorable in their presentation of matters relative to the church, both being published where the saints are well known.

THE CHURCH TO HER OWN MISSION.

There has not been a period in the history of the Christian dispensation when there were so many efforts to induce the Church to enter into competition with other organizations as now. It is a moment of crisis. If the Church can be kept to its own mission, then her victory is assured. If she answers the many voice which are now calling to her, and goes out into the world to compete with all sorts of human organizations in all sorts of work, then her power is declining, and will decline until she be brought back to her Lord's own appointed way and work.—Methodist Recorder.

HISTORICAL SKETCHES.

No. 10.

THE PRINCIPLE OF GATHERING.

A feature of the work of the restored gospel which to the world is peculiar is that of gathering. By the gathering is meant the assembling together of those who accept the gospel in "close proximity" where they will have opportunity of putting into operation the whole law of Christ as affecting society as a whole as well as the individual, applying the principles of love and equity in social and economic life, to an extent that could not be done while in a scattered condition; the people thus assembled growing in all the gospel virtues, thus becoming prepared for the ultimate coming of Christ when he shall again return to the earth.

The angel who first introduced the work referred among other Scripture to the eleventh chapter of Isaiah, and said that it was about to be fulfilled. That chapter contains the following relating to gathering:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Sinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The fiftieth Psalm speaking of the last days and the coming of the Lord, says:

Gather my saints together unto me; those that have made a covenant with me by sacrifice.

Jesus declared the gathering of his people a part of his policy when he said to the inhabitants of Jerusalem:

How often would I have gathered my children together, even as a hen gathereth her chickens under her wings, and ye would not!

And after telling them that their house would be left unto them desolate, their ultimate gathering is implied in the statement:

For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The early revelations to the church established the fact that the gathering together of God's people was to be part of the 'gospel' work in the last days, and ere the church was six months old the Lord said to the elders: "Ye are called to bring to pass the gathering of mine elect, *learning* elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked."

In 1830 several of the elders of the church were sent on a mission from the East to the frontiers of the West by divine direction and established their headquarters at Independence, Mo., and a few months later that place was designated by revelation as the central place for the gathering together of the people of God, and the place for the ultimate building of the city of Zion. Land was purchased and many of the saints; who had accepted the gospel in the East moved westward and settled in that locality; stores were opened, a printing office set up, and industries started, many settling upon farms which they improved and commenced the raising of crops, and for a short time the actual work of gathering went on.

It is not necessary to consider closely the events which followed, but through errors and failures upon the part of the saints and misunderstandings and prejudice upon the part of the citizens already resident in the county, persecution arose, so severe in nature that it resulted in the expulsion of the saints from the country, and several years later from the state.

The failures of God's children, and the opposition of the world do not frustrate the purposes of God, and when the saints were scattered, one of the revelations then given, speaking in a broad sense yet covering the local conditions, stated that

Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watchtower, or in other words, all mine Israel

shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted and all they who have given their lives for my name shall be crowned. Therefore let your hearts be comforted concerning Zion, for all flesh is in mine hands; be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things that the prophets might be fulfilled.

Some years later the church through evils within and persecution from without became disrupted and presumptuous and ambitious leaders arose leading away factions, declaring other places to be the gathering places of the saints. Brigham Young as one, made the Salt Lake Valley the gathering place of those who followed him, while James J. Strang chose Beaver Island in Lake Michigan his central place. But in harmony with the preceding instruction the true Latter Day Saints have ever held that Independence, Mo., is, and must continue to be, the central point around which the saints are to gather and today the largest local congregation in the church is to be found at that place.

While Israel which comes into the gospel covenant are to be gathered to this land, many of which are already gathered, the Jews however will be gathered in their unbelief to Jerusalem, and be converted after their gathering. Jesus said of the Jews, and of their beloved city: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," indicating that at a later time their city would be restored and the scattered children return.

It is not to be understood that all the church, or all of Israel are to be gathered at one place, but Independence is the central place, and the saints are to gather in communities in the regions adjoining, making as many communities and as far distant as conditions and numbers may necessitate. The essential purpose of being gathered thus in communities is that the people of God might be relieved of the social and economic conditions of inequity prevalent in the world, and of the immoral and infidel influences which destroy faith, and by co-operative effort learn the application of the principles of the gospel to all the affairs of life, and put them into operation in the individual life and in the life of the community.

Various efforts have been made by religious and other bodies to establish ideal communal societies in which the principle of brotherly love might be exemplified in the collective way, but many of these have failed and others are yet in the experimental stage. It is necessary that any effort which is to be permanently successful in establishing the correct social order shall be according to correct principles, and Latter Day Saints hold that these principles have been stated by revelation. But these principles are based upon individual righteousness, and until a body of individuals can be assembled whose righteousness is higher than "the righteousness of the scribes and Pharisees," there can be no true gathering.

Ideal society cannot exist where selfishness and greed exist. Any form of sin is a bar to Zion conditions, and hence the first work of the church looking toward the gathering is the conversion of men—conversion to such a degree that sin will be eliminated from their natures, and their whole lives consecrated to the service of God. This is the present work of the church and as this work progresses, the gathering, with the establishment of the perfect social order will come as the natural result.

While a considerable portion of the United States has suffered from a drouth and severe heat during the summer, Palestine has experienced abnormally cold weather with clouds and threatening rain which do not belong to the summer season.

THANKFULNESS.
(LMD CONTINUED).

For tender mercies thro' the year,
For joys and blessings sent to cheer,
For health and strengthening anew,
Dear Lord, to thee are praises due—
For these we give Thee thanks.

For friends to cheer us on life's way,
When sorrows seem to cloud our day,
For enemies our faults to show,
Lest we forget we're weak and slow—
For these we give Thee thanks.

For trials, too, and grief and strife,
Else we forget the better life;
Yea, richer life and crowned with love
That we shall spend with Thee above—
For these we give Thee thanks.

INDEPENDENCE ITEMS.

Bishop E. L. Kelley returned Tuesday from a two weeks' trip, having visited the Montrose, Missouri Valley reunions and other points in the interests of the department of the bishopric and the general church work.

Bishop R. Bullard of the Independence State has visited Holden and Centerville recently and reports substantial collections for the liquidating of the general indebtedness, and for the sustaining of other funds.

The Sunday services at the stone church were lightly tended probably on account of the excessive heat which still continues over the central region of the country due to the prolonged drouth. Elder M. H. Siegfried was the morning speaker and discoursed on the "Value of having a purpose in life." Elder G. E. Harrington spoke in the evening on the subject of "Marriage." The afternoon prayer service in charge of Bro. Harrington, C. G. Gould and S. B. Robinson was said to have been good. The gift of prophecy was exercised by one.

In company with Elder Hubert Case who has been laboring among the Indians of Oklahoma, Eldr Reuben Taylor, a full-blood Cheyenne Indian, his wife, and Lulu Bearshield a relative, spent Tuesday in Independence, visiting the church offices, and officers. They have been in attendance at the Missouri Valley reunion in Iowa, and are returning to their homes in Oklahoma. Elder Taylor is a man of strong personality, showing depth of character, and is influential among his people. He wears citizens clothes in contrast with his wife who wears her Indian costume with highly colored shawl in the place of a blanket, and beaded moccasins. Lulu Bearshield is a bright young woman, being granddaughter of Chief Threefingers. She was here last spring to visit the sanitarium, and appreciates the kindness and help given to her there.

Allen C. Southern, son of Col. John N. Southern, has been appointed to the circuit court bench by Governor Major to succeed Judge James H. Slover, deceased. Judge Southern has been engaged in the practice of law at Independence, being associated with his father.

Word has been received of the death of Bro. Charles Hayer on Monday at Holden, Mo., at the age of 52 years. The remains were taken to Lamoni, Iowa.

INDEPENDENCE, SECOND BRANCH.

Sunday, 31st, Sunday school 9:30 a. m. attendance, 244, collections, \$5.50. Preaching at 11 a. m. by the writer hereof. After service baptism was administered to Elmer McIntosh by Bro. H. W. Good; he was confirmed at the prayer service. Prayermeeting at 2:30 p. m. reported a good time.

Preaching at 8 p. m. by Bro. M. H. Siegfried, of the stake bishopric on the subject: "The relation of church to the individual, and the individual to the church." He held that the individual could not save the church, but the church must save the individual, and the united effort of both will bring about the salvation of the body, or individual, and nothing short of that will have the desired result.

Monday evening, 1st inst, was the regular monthly business meeting of the branch. 55 delegates to the stake conference were chosen, with instructions; canvassing for the heating plant will be discontinued for the present, unless it is found the committee have nearly money enough to complete the same.

SAINT LOUIS, MO.

The last months items which were so creditably reported were due to Sr. Florence Burgess' kindness in attending to the correspondence while the undersigned with her family—the De Jong's—were away enjoying a pleasant vacation and rest. Her efforts were very much appreciated.

The past two Sundays we were edified by the discourses as delivered by Bro. H. C. Burgess, and G. Reeves, T. J. Elliott and R. Archibald. The subjects being "Faith without works works is dead,"—"God's dealings with the Jewish people and prophecy regarding their salvation,"—"The lure of world," and "Seek and ye shall find, knock and it shall be opened unto you."

If we as saints would realize the necessity of heeding the counsel as delivered, and make every effort to come up higher, how pleasing we would be to our God.

A very pleasing feature of the Sunday school service August 24th was the graduation exercises of six of our young people in the normal work. Bro. Elliott delivered the Baccalaureate address. Bro. R. A. Lloyd rendered a very nice solo and the diplomas, some of which were for both Sunday school and Religio normal work, and also the international, were presented by our normal Supt. Bro. G. S. Trowbridge, who has recently been appointed state normal superintendent of Missouri and Arkansas. The fortunate recipients who with untiring efforts earned their reward, were Srs. Maude and Hazel Parrish, Bro. and Sr. Frank Mowry, Sr. Alice Bourgeret and Sr. Anna Mowry. Advanced work is to be taken up by these and probably others, and a Book of Mormon normal class is soon to be organized in the Religio.

The morning of August 24th the babe of Bro. and Sr. Ivor Cooke was blessed under the hands of Bro. Noah Cooke and T. J. Elliott, and given the name of Naomi.

A very pretty solo was well rendered previous to the morning service Aug. 31st, by Bro. Arthur Burgess entitled, "Just for to-day."

Our pastor Bro. Elliott visiting St. Charles Mo., in the interest of the normal work assisted and preached to the saints at that place returning in the evening to preach to the Cheltenham saints.

A special work worthy of mention is being undertaken at Cheltenham in the way of a neighborhood canvass in behalf of the Sunday school work. Special pamphlets being printed at the Herald office to be left at the houses visited by way of invitation. This is under the leadership of Sup. Clyde Baker.

Appointments filled by Bro. were as follows: Preaching at Cheltenham, Geo. Reeves, C. W. Baker, G. S. Trowbridge and J. E. Davis. Presiding at prayer meetings, J. F. Gall, W. H. Rhodes, T. McKeivitt, C. W. Baker and R. A. Lloyd.

Our Bro. were invited by the Lansdowne saints to preach at their branch recently, Bro. G. S. Trowbridge and Geo. Reeves having occupied.

Sunday Aug. 24th we were greeted by a number of visitors from the Congregational Church in the neighborhood. Bro. T. J. Elliott's discoursing on God's operations among men by the Holy Ghost.

2729 Greer Ave.

Elizabeth Patterson.

SAN FRANCISCO AND OAKLAND.

Our reunion leaves a record unprecedented for good, as a whole. Evidences of a higher degree of spirituality, of the real Christ Spirit, were manifest throughout. The spiritual man was wisely nourished by the corps of "good elders" present while the physical man was amply and wisely cared for by Bro. Chester Young who so ably and patiently managed the culinary department. He labored hard and long, spurning any earthly remuneration. In behalf of the many beneficiaries we venture to express to him appreciation and thanks. We feel highly satisfied with the success. A complete account will appear by thy press committee.

A gloom was cast over the camp by the news of the accidental death of Bro. Chas. W. Chalmers on the 23rd, who fell from a scaffold in the city to his death. The funeral occurred on Tuesday. He leaves a wife and five children to mourn a loving father and husband.

Bro. J. D. Stead and S. M. Reiste will locate their tent at Gridley, 69 miles north of Sacramento, where live Bro. Albertson and family, where also is a colony of the Utah Church. May success attend them in their efforts.

Funds were raised at the reunion for another tent for missionary work which will be operated in the southern part of the district by Bro. C. W. Deuel and Chas. J. Cady. This gratifies the long felt wish of Bro. Deuel and we hope his highest ambitions may be realized.

Bro. P. M. Sheehy started last evening for Myrtle Point to attend the reunion there which begins today. We shall miss his genial countenance and good counsel.

Our young people held three very spiritual six o'clock prayermeetings during the reunion—well attended and well occupied.

Bro. Jas. E. Kelley is in the city and will remain a time with us. Bro. H. J. Davison returned to his work in Stockton, looking after the cause there.

J. M. Terry.

1202 14th St., Oakland Calif., Aug. 29.

ST. JOSEPH, MO., FIRST BRANCH.

"Ye correspondent" having been in attendance at the Northwest Missouri reunion, we are one week late with our bulletin of news. We of the first branch are in the main rejoicing in good health, good spirits and excellent surroundings. Our church edifice looks "spic" and "span" after its thorough cleaning and refinishing. Our new floor is beautiful. The new arrangement of choir seating very satisfactory, and altogether we are comfortable and contented.

The Ladies Aid Society has furnished the money for the improvements and the willing hands of both brethren and sisters have performed the labor, the brothers especially rendering valuable service.

Bro. John W. Rushton had the honor of occupying the pulpit in the rejuvenated auditorium on the 31st, both morning and evening, and of course he honored the occasion in his usual masterly manner. His morning theme was "The sin against the Holy Ghost," which he denominated as "irreverence." His line of thought was intensely interesting. His subject for the evening hour was "Conscience, love and fidelity." We were pleased to hear that Bro. Rushton intends visiting us again in the early winter.

Bro. B. J. Scott occupied the pulpit at Wyatt Park Mission on the 31st.

Since our last writing two more have been added to our number by baptism. M. S. Ross was baptized by Bro. B. J. Scott and confirnd by Bro. Fifer and Scott. Claude Beale was baptized by Bro. Coventry Archibald and confirnd by Bro. Rushton and Archibald. These are both young men heads of families, and we look forward to lives of active service from both, for which their youth and ability well qualify them. Bro. Goodrich will be glad to know that the work he began with these young men has reached a satisfactory condition. They both have a very warm feeling for Bro. Goodrich.

Our Sunday school resumed its usual class arrangement last Sunday after a number of crowded sessions in the basement, and its work went on busily and interestingly. Reunion time and vacation time are about over and our forces are rallying for a long season of, we trust, successful and profitable work.

The Religio moves steadily on in a solid and substantial way. On last Friday evening Bro. Rushton addressed the society on topics peculiarly suited to the young, and oh, how we wished that a multitude could have been there to hear and heed.

Our dear Bro. Ennis so long the superintendent of our school, was remembered by a post card shower recently. Also Sr. J. P. Tilden, so long a teacher and superintendent of the Cradle Roll Department, who has been so long a sufferer and unable to be with us.

Sr. Mary Kinnaman was able to attend service last Sunday after an absence of many weeks.

Bro. John A. Gardner of Independence was greeted with gladness last Sunday when he made his appearance among us. "Johnnie" always seems to belong to us, though he has been so many years away from us.

Attendance at services is good and the work is moving on.

Reporter.

CHICAGO, CENTRAL BRANCH.

Our Wednesday evening prayermeeting, conducted by Bro. D. E. Dowler and D. Macgregor, had an attendance of twenty-nine, which shows that the saints here are taking

keener interest than they hitherto have taken in the prayer-meetings. The attendance has been on the increase for the past two months. Many of those who were lax in attendance in the past are putting forth greater efforts to serve their Master and are receiving many blessings in return.

The young people's prayer service on Sunday morning was well attended. Bro. D. Macgregor presided.

Bro. D. Macgregor and D. E. Dowker were the Sunday speakers.

C. L. Wainwright.

August 25.

WILMORE, KAN., AUG. 22.

Dear Ensign:—Just got through reading our silent preacher and saw the letters about paying off the church debt. And one lady asked who would be the next to respond to the one dollar per month. I may not be the next one to join the givers but I want to be one of them anyway. How I wish the members would all do as she says. We would soon have the debt all a thing of the past. What a blessing!

Though we have had a drought over this country, we are still patiently waiting for it to break. But the outcome is anything but encouraging. I am going to send in our little mite, and hope all will do all that lies in their power to help. May God help all to see the need of being out of debt, and put the means where they can help. I will send all of our six months now to save the trouble of sending it monthly, and it will benefit you that much more. So please find enclosed six dollars and may God bless it to its proper use.

I remain one of God's children, and your brother in the faith.

Earl N. Redfield.

RICHVILLE, MISS., AUG. 24.

Editor Ensign:—Would you please send me Bishop E. L. Kelley's address as next Monday morning, September 1st, I am going to send him one dollar to help pay the church debt; and will send one dollar the first of every month for the next five months if I can do so, which I hope I can. I am a poor man myself and am in debt, but I know if I do what is right that the dear Father will bless me and that I will be able to meet all my debts.

The dear heavenly Father has indeed always been good to me as I am past thirty years old and have never been seriously sick, and I have always had enough of the necessities of life, and I know that all that I have is his and that I am but a steward.

I hope that all the saints who can will respond so we can pay the debt and send more men into the field as we need all whom God has called.

When I see all the wickedness there is in the world, the sickness and suffering, poverty and want, and how many there are walking in spiritual darkness it makes me feel sad, and wish I had the right to get out into the field and labor for the Master too.

Elder J. L. Mortimer was with us about three weeks ago and held some meetings, and was baptized my wife and brother while here. We were all sorry when he went away. He said he would try and get back here again this fall.

I will close now asking the saints to pray for us that we may be faithful, also for my wife whom we think has a cancer of the breast and has not as yet sufficient faith to be healed.

Your brother in the faith,
H. M. Aeble.

PARKERSBURG, W. VA., AUG. 25.

Editor Ensign:—In reading Bro. Wesley Gibbs' letter in the ENSIGN in regard to paying off the church debt. I think his suggestion is a very good one, and I for one will send \$1 a month for six months and my son while not a member has promised to send one dollar a month for six months. Now, brothers and sisters let us show the Bishop what we can do and make him smile.

Your sister in gospel bonds,
Mrs. J. C. Frederick.

PRESCOTT, IOWA, AUG. 20.

Editor Ensign:—Enclosed please find one dollar for renewal of the ENSIGN. I cannot get along without it. It is the only preaching I can have being all alone, no other saints here, but thank God he will not leave me when I put my trust in him and I surely pray daily to him to take care of me and guide me in the right way. My faith grows stronger in him. Please pray for me as my health is not very good, and that I may not falter by the way. I never have written to the paper. May God bless you one and all is the prayer of an isolated saint. I wish you success and God speed the right.

Mrs. Emma Miner.

PERYEAH, TENN., AUG. 22.

Dear Ensign:—One of the most successful reunions in the history of the Kentucky and Tennessee District was held with Foundry Hill Branch July 12th to 20th. From first to last much interest was manifested, peace and good will reigned supreme throughout. Had excellent preaching by Elders J. A. Roberts, S. E. Dickson, W. S. Shupe, H. E. Moler, W. L. McClain and J. R. McClain. The prayer and testimony meetings were very spiritual indeed and well attended by aged and youth. The Holy Spirit was present to bless and encourage the saints of God. The last prayer meeting of the reunion a number of earnest prayers and more than fifty testimonies were offered. An outsider, who is a member of the Missionary Baptist order, arose and bore his testimony, saying that it was not hard to tell where the Spirit of the Lord was, and that he had seen more of the Spirit manifested at that service than he had ever witnessed any other place in his life and he had attended many revivals and protracted meetings during his life.

Saints from every nook and corner of the district attended. They came early and stayed late, because they knew it was good to be there.

Children's Day was observed on Thursday of the reunion; the district tent was nicely decorated, the color scheme being green and white. At 11 a. m. Elder H. E. Moler addressed the children in his easy and pleasing manner; subject used, "Remember thy Creator," etc. The little folks creditably occupied the afternoon.

Thirteen were baptized and a number of children blessed during the reunion. Saints returned to their respective places built up in the faith and encouraged to press onward toward the mark of the high calling as it is in Christ Jesus.

During the unseen and untried realities of another year, we will remember the blessings enjoyed during this reunion. When trials and afflictions—in the hour of doubt and despair we will recall the foretaste of the goodness of our God which he has blessed us with in days that are past.

The saints had prepared themselves for a good reunion, they had worked and prayed for it and were in the right condition to receive it, that's why we had a good reunion—the redemption of Zion will come about in the same way,—so let us begin to get in condition to receive our portion and Zion will be established.

In the hope of eternal life,
Louise A. Wall.

SELIGMAN, MO., AUG. 3.

Dear Ensign:—I see by the ENSIGN of July 31st that Bro. J. H. Poe of this part of the state feels that he is rather cut off from the church and from church privileges and desires an elder to come and hold meetings that the people may hear the "Glad Tidings of Salvation." While the harvesters are few and the field great, yet I would say that we have here in this vicinity four members of the church and also Elder Joseph Emmett of Kansas City is with us now on business matters and hopes to be able to do some preaching before he returns home. Bro. Emmett was here some time ago and delivered four sermons to an interested people. We trust the Lord will bless the word spoken or to be spoken in this part of the field, and that it may bring forth fruit in the great final day of our Lord. May God's blessings rest with this people and may we all take courage and look forward to the day when the everlasting hills may resound with the good news.

Your brother,
S. Farrington.

ELDRIDGE, MO., AUG. 21.

Dear Ensign:—As I have never written any for your columns, and I very seldom see any letters from this part of the country, so I thought I would send a few lines to let our former friends and acquaintances know that we are still in the faith, though we have been silent so long.

We are always glad to get the church papers and to read the many good articles therein. I think the Woman's Auxiliary columns are good. One can get so much instruction and help from some of the articles, which are very helpful in our every day life.

There are ten members in this neighborhood—all are members of my family. We have had Bro. J. C. Christensen come here and hold meetings twice in the past two years. He was here last May and preached four nights at Eldridge, Mo., to very fair sized crowds. He talked two nights on the difference between the true Latter Day Saints and the Utah people. He sure made quite a distinction between them. So many of the people here said they were all the same, as there had been some of the Utah elders preaching through this community. But of course they didn't tell anything about how they do in Utah. I went to hear them preach one night and I could not tell any difference in their doctrine from the other L. D. S. preachers and I have heard several of them preach. The people liked to hear Bro. Christensen. Some of them complimented him quite highly, said he was the best preacher that had ever held meetings in that church.

He baptized three while here; my two nieces and myself and also organized a Sunday school with eighteen members, with your humble writer as superintendent and Sr. Pearl Hollandsworth as secretary. We meet at my father's house at 3 p. m. each Sunday. We are getting along very well but the attendance isn't as good as I would like for it to be. I think we all can learn so much by meeting together and studying the Scriptures, for we cannot advance too fast on the right way of life.

We were intending to have one of the elders come here this fall and hold a series of meetings but as this has been an exceptionally hot and dry summer and the crops such a failure, we will have to wait for a more favorable time.

I ask the prayers of your many readers that we may all lead good and noble lives.

Very respectfully,
Miss Anna Hollandsworth.

ROUTE 4, BRONSON, KAN., AUG. 24.

Dear Ensign:—I am lonely on account of being isolated; there are no saints nearer than Mapleton and that is ten miles away, so we do not get to meet with them very often, and I am sad to think that such trying times are upon us and yet so few seem to realize the cause or heed the warning. I feel sad to see so many of the young saints taking up with the ways of the world instead of walking in the footsteps of the dear Savior.

I continually hope and pray those of my children who have not accepted the gospel will come in and that they will all live worthy to be called saints.

This latter day work is very precious to me and I hope to hold out faithful to the end. We came out here last March from Vernon County, Mo., being ten miles west of Mapleton and eleven miles northeast of Bronson. If any of the elders could come and make us a visit they could preach in our house and I believe a good many of our neighbors would come out to hear them. We would meet them either at Mapleton or Bronson.

With love to all the saints, your sister in the gospel,
Mrs. Florence Masterson.

JAMESTOWN, IND., AUG. 26.

Dear Ensign:—The Southern Indiana and Louisville District annual reunion held with the Hope Branch near Derby, Indiana, was a decided success and we feel much good was accomplished. The prayermeetings were an important feature, the Spirit being felt to a marked degree by all present. Many who could not come sent in a petition for prayers, one dear brother who has since passed over on the other side.

Our missionary staff is unusually strong this year and one that we are proud of, we feel they are well qualified to defend the cause in a most acceptable manner. They gave us many fine sermons throughout the reunion, food for thought for many days to come. As a result of the reunion eleven noble souls were buried with Christ in baptism; seven children were blessed and three afflicted ones were administered to. One local Religio was organized with a charter membership of 33.

One of the prettiest incidents was the presentation of the Inspired Translation of the Holy Scriptures by Bro. H. E. Moler in behalf of the saints, to Elder J. R. McClain, who accepted it with appropriate words and deep feeling.

The saints of Hope Branch are saints at heart as well as in faith. Their hospitality will never be forgotten, and we visiting saints were loath to say goodbye. We did so with the hope of meeting again next year in the same capacity, with the same people, only new faces added, and as each year brings good results we are looking forward to even a better reunion next year.

Your sister,
Rose Davis, Sec.

INGRAHAM, ILLINOIS, AUG. 7.

Dear Ensign:—You are all the preacher we have as I am the only one who claims the name of Latter Day Saint in this little village. I want an elder to come here and preach on our streets, he can make his home with us free of cost. We live in town, just myself and husband—we all live at home. I do not know where to find any brother that is sent to this part of Illinois so take this plea to let him know we want him. I am strong in the faith of the saints and want the people here to hear our doctrine. So come to Noble, Richmond Co., and take the hack to Ingraham, Ill. Enquire for us, we will welcome a brother any time. So come and preach for us. We have a nice little village of good clever people who never heard our elders preach, so come. I am well known and I will make it as pleasant for a brother as I am able to do so.

Your sister in the one faith,
Mrs. Dora M. Foreman.

WAWAKA, TEXAS, AUG. 18.

Editor Ensign:—The long looked for debate at this place is a thing of the past. For four years the Non Progressive Campbellites have been trying to get up a debate but could not agree on propositions until June last they signed church propositions. Bro. Glauđ Kuykendall and I closed meetings here at that time, waited on them to get a man, they failed to get one so we went to our work in the field assigned us and they kept up the quarrel with Sr. Lizzie Simmons, her son Hayden and a young girl fourteen years of age, being all the members here.

The Campbellites had managed last summer with Joe Worlick of Dallas, Texas, to hold protracted meeting here in August, they agreeing to pay him three hundred dollars for the meeting, so I hear, also one hundred more for debate. They announced debate to begin August 10th, without any arrangements with us. Sr. Simmons became alarmed for the work's sake, got herself ready and to my surprise she drove up to my place in Oklahoma, fifteen miles east of Davidson, a trip for her of 250 miles. She had phoned and telegraphed to Bro. E. L. Kelley, Aylor, Case and myself. Such determination to have us meet us them I never saw I took the train at once to Kingfisher where I met Bro. Hubert Case. We made our way at once to Wawaka, met the champion, Mr. Worlick, and after considerable talk arrangements were made and debate began Sunday the 10th. Bro. Case in the lead affirming our church.

Well I need not say, or try to tell you how many hard, mean things Worlick did say about Joseph Smith and the Book of Mormon. He was so mean he lost out with everybody. Even some of his own members turned against him. One of his members who came from Oklahoma to attend the debate called on us at the close and asked for reading matter. Said he was much in favor of our claim and wanted to investigate. Bro. Case gave him tracts and directed him to Herald Office for books.

On Worlick's proposition he ran away from it. Everybody could see that he was afraid of it. Worlick has a big name, but that is all there is of him.

Bro. Case in his Christianlike way of meeting his abuse won the people and we were satisfied. Bro. Case is what I call a good debater, but he says he is tired of it. We have made many friends in this debate. We go from here today, Bro. Case to Iowa to attend reunion. I go home to Loveland, Oklahoma.

S. W. Simmons.

SPRINGFIELD, MO., AUG. 10.

Editor Ensign:—A few lines from this part of the vineyard for the encouragement of those who have worked in this field.

We live six miles from the Springfield Branch, so do not get to attend meetings as often as we would like. We were made to rejoice when Bro. Randall came and preached at our house and also the Plainview school house.

I had prayed for many years that my companion and children might get their eyes opened. I am so thankful that the Lord sent Bro. J. W. Dubose to preach a week for us and then lead my companion and two oldest daughters into the watery grave. Bro. Dubose is certainly doing a grand work for one just starting in this work. May the Lord bless those brothers that they may continue in this glorious work is my prayer.

A sister in gospel bonds,
Ida M. Cameron.

SERMONS AND ARTICLES

IS HELL THE GRAVE?

EDGAR H. SMITH.

Some religious teachers contend that the grave is hell and that the punishment therein is oblivion. These teachers have sown broad cast this idea until it has grasped in its poisonous tendrils the minds of many thousands of people. Correlated with this error is another necessary to it, that physical death is the only death treated upon in the Scriptures.

Now if the grave is hell and there is no conscious existence beyond its gloomy portals for mankind until the resurrection, then we are compelled to reach one ultimate conclusion, to wit, that all, good or bad, are consigned to its punishment. This conclusion is not Scriptural, if the writer clearly understands the Bible. The Bible unmistakably teaches that hell with its punishment awaits the wicked and the wicked alone, while a way of escape has been afforded the righteous. "The wicked shall be turned into hell, and all the nations that forget God."—Psalms 9:17.

The wise King of Israel has said "The way of life is above to the wise; that he may depart from hell beneath." (Prov. 15:24). Evidently this thought is conveyed, that upon obedience to the way of life we may escape the punishment of the prison house; for we read further as recorded in Proverbs 23:13, 14, "Withhold not correction from the child: . . . thou shalt beat him with the rod and shall deliver his soul from hell." "Deliver" conveys the idea of preventing the soul from reaching punishment. If the oblivion or annihilation of the grave is punishment, then it would be far from the true sense of justice for the wise Creator to consign to that punishment those who grow up to live true and noble lives.

"Serpents," generation of vipers, "hypocrites" are the legitimate heirs of hell. "How can ye escape the damnation of hell."—Matt. 23:33.

Then there is an escape afforded from entering into hell if the language of Jesus means anything. But the grave is the final common resting place of the good and bad alike. But we hasten to prove our conclusion more forcibly.

Jesus said "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28). Those who contend that hell is the grave tell us that when a life is taken that the soul is not killed as it shall live again. Upon this same hypothesis neither is the body killed as it shall also live again; therefore it was not killed.

Greater explanatory light is reached upon this question by referring to Luke 12:4, 5. "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell." This settles the question beyond the shadow of a doubt. The grave is only the covering out of sight of a result that man may accomplish. But man cannot put you into hell, God alone can do that. Therefore the grave cannot be hell.

Mortal soulists teach that there is but one life and one death, both physical. But hear ye what Jesus says, as recorded in John 5:24. "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." "If a man keep my sayings he shall never see death." (John 8:5). Here then is life and death independent of the physical state. Upon the authority of Jesus Christ himself, the man who obeys him shall never see death and has already passed from the state of death into the state of life, having passed from the state of death into the state of life he is free from the consequences of sin and death and therefore cannot be consigned to hell although he may be called upon to lay down his body in the grave.

In 1 John 3:14 we have this thought expressed again. "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." We need not await the final hour of demise to abide in death. "And you hath he quickened [made alive] who were dead in trespasses and sins." (Eph. 2:1). "And you, being dead in your sins . . . hath he quickened [made alive] together with him having forgiven you all trespasses." (Col. 2:13). No hell

for these forgiven ones. The grave may greet them but hell never.

Now most all soulists tell us that Gehenna is hell, or hell is Gehenna. We believe this but we part from them when they tell us that Gehenna is the grave. There is no escape from entering the grave: for it is "appointed unto man once to die." But our Savior intimates an escape from an entrance into Gehenna.

Turn with me to Matthew 5:29, "And if thy right eye offend thee pluck it out . . . for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell." Why pluck a member out? To save us from hell. The keeping of an unruly member might consign us there, but we may escape. The evident meaning of this passage of Scripture that we should cast out of our midst the unprofitable member that might soon bring decay to the whole church and thus save the body from being sent when only the individual goes. Christ said he who called his brother a fool is in danger of Gehenna. Could he escape? Not if Gehenna is the grave, none escape the grave whether they call their brother a fool or not.

Hell is a place of consciousness. "Hell from beneath is moved to meet thee as thy coming, it stirreth up the dead (rephim-shades of the dead) for thee." (Isaiah 14:9). Hell can be stirred. It can step forth to meet and greet. It can be moved. There is no power great enough to stir a graveyard or the corpse in the tomb to move until the trump of the resurrection morn shall blow, and then there shall be no reception, but a glad departure for those who have long since been bound by its icy fetters.

Now the Hebrew word for grave is "geber" All translations of "sheol" as grave are incorrect. For one illustration: In Ezekiel 32:1 we read: "The strong among the mighty shall speak to him out of the midst of hell." (Sheol). Peculiar place to speak in, down there in the grave. In Ezekiel 32:23 we read, "Whose graves (geber) are set in the sides of the pit, and her company is round about her grave (geber) all of them slain." Two Hebrew words "sheol" and "geber" used here a few verses apart and each representing a different idea. Don't you think? If the prophet had intended the grave in both the 21st and 23rd verses it is passing strange that he had not employed but one word to convey his thought.

In the 31st chapter he uses the word "sheol" quite a number of times. If he used it to mean the grave why then did he employ "geber" in the 37th chapter, 12th and 13th verses where grave is certainly intended? Answer me all ye mortal soulists.

Foolish Paul had a desire to depart and be with Christ (unconscious in the grave till the resurrection day), when he might have lived fifty years longer upon the earth and had the time subtracted from the period of his unconsciousness. Paul was more foolish than you or I, we would prefer to stay here till the resurrection and take our change in the air. Read Philippians 1:21-25. Oh! Paul, we cannot believe you to be foolish. We believe you meant what you said, that when you took your departure you would be immediately with Christ; with Moses and Elias who were upon the mount; with the martyr Stephen who cried out for the Lord Jesus to receive his spirit; with Peter who put off this earthly tabernacle even as Christ had shown him by actual example; and with all the worthy ones gone on before. We believe you flew away even as David says man does. "The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is there strength labor and sorrow: for it is soon cut off [our demise] and we fly away."—Psalms 90:10.

We go back to the God who gave. We take a different course than the body takes. "Then shall the dust return unto the earth as it was and the spirit return unto God who gave it."—Ecl. 12:7.

We believe with John as recorded in Revelation 6:9-11, That those who have been slain for the word of God were conscious enough before the resurrection to wait anxiously, and utter their cry, to wear white robes till eternal justice had prevailed. Yea, we are more than the inanimate windmill which stops when the wind dies down. Conscious, intelligent, animate existence shall never cease worlds without end.

We can see no fires of correction in a cessation of being. "As in Adam all die even so in Christ shall all be made alive;" but mortal soulists would have the greater number sleep on in dreamless dust without an end.

THE CHRISTIAN LIFE.

Dealing with human beings, and being able to reach the best in them, and draw it out so as to develop the faculties in the best possible way, requires patience, skill, tact, and a goodly degree of charity. Superstition, prejudice, and ignorance have in the past hedged up the way and clogged the wheels of progress, and it is for the removing of these things, and the creating of a system of ethics among us that will develop the better faculties of men, draw out their hidden virtues, and perfect the best within them, that we should fervently and ceaselessly labor. To become effectual in a movement of this kind it becomes necessary that we first acquaint ourselves with ourselves, and if possible ascertain possibilities and limitations, and becoming conversant or familiar with our own strength or weakness as the case may be, will be able to build our character, and build it wisely.

If we desire to assist in the uplift of others we must first develop ourselves, and that development becomes most effective when our desires are governed by righteousness, when our hearts are purified, and our thoughts are high and ennobling. It should ever be remembered that we cannot give that which we do not possess, therefore if we would assist others to the heights of virtue and wisdom, we ourselves must become conversant with the higher laws of life, we should learn at the beginning that patience should characterize our efforts along this line, knowing well that it requires time to develop anything that is of strength or durability, and that if our brother fail to reach at once the height of our aspirations we should not condemn him, if he fails to see our point of view we should not charge him with ignorance and dishonesty, but patiently await the time when the truth already grasped by him will so illuminate his mind that he will not only reach our ideal but far transcend it in wisdom and virtue.

We should not conclude that another is willfully mean because he cannot see as we see, and he should never be charged with insincerity because he fails to revere the idols we have set up in our own imaginations, but we should patiently bear with (what we call) his peculiarities, and in meekness and love seek to give him a better and more complete conception of life and liberty. We should remember always, that the "Golden Rule" holds good in all our dealings with humanity, and that we should never ask of another that which we should not be willing to grant under like conditions and circumstances; and before we pass judgment upon another we should first place ourselves, as nearly as possible in his position, and then place him in ours, then ask ourselves the question, if I were in his shoes and he in mine how would I desire him to act towards me? And determining that matter to our own satisfaction, do to, or act towards him as nearly as possible, as we would have him do unto us, this would be Christ-like, and anything short of this would neither be just nor right.

As workmen in the cause of truth, and professors of virtue and knowledge we should become skilled in our profession, become "doers of the word," not only proclaiming truth but living it, not merely advocating virtue but becoming virtuous, not only teaching in theory the beauties of knowledge but becoming a possessor thereof, governing our very being by its laws. To become skilled then in the laws of a higher life is to live a life that is superb in all its parts, to cease complaining about the failures of others and develop within our own hearts and lives that which is superlatively great and noble, exhibiting our skill in applying to our own lives the thing we hold paramount.

We should remember that it is quite impossible to make a blanket rule that will cover every case; realizing the great difference between men, their capabilities, their manner of life, their early training, their environment, hereditary influence, their intellectual development and moral powers, and the diversity of opinions held by them, we at once see the need of tact in dealing with mankind. That which becomes effectual for good in one case may become a hindrance in another, hence our need of being discreet, and employing only such means and methods as are fitting to the case in point, and will best conserve the interests of all, and enlighten, uplift, and develop the Godlike faculties within the individual. We should never unnecessarily antagonize anyone, but should be able to use means and methods that become effective as a moving cause and yet be inoffensive. If it becomes necessary for us to remind another of his faults we should seek to do in as gentle a manner as possible, and use only words of kindness and love in so doing.

remembering that harsh words stir up anger, but "a soft answer turneth away wrath."

We should never be so unwise and self-centered as to blame others for our own errors, for example the writer is acquainted with a certain person who is so self-centered that he is in continual fear of losing something he never possessed, he is so extremely apprehensive of what he calls his rights and prerogative, that he is in boiling water, so to speak, all the time fearing he will lose a part of his honor. He is continually complaining of being ignored by others, and at the same time he is ignoring every one. He has failed to find the proper poise in life and is laboring under a delusion of mind, condemning in others that which he justifies in himself, and actually believing that all others are in error and he alone is right wherein they differ from him, and if others do not see as he sees they are willingly ignorant or willfully mean. This of course is a condition and disposition to be avoided, and any one who is suffering with such a malady is to be pitied.

On the other hand the writer is acquainted with another individual whose entire aim in life is to bless others, whose love for humanity is so great that she sees nothing but good in them, and is always conscious of a possibility of becoming selfish, guarding herself continually lest she should think too much of self and too little of others, and while she is ready and willing to make any sacrifice for the comfort and blessing of others, thinks she is doing too little for their good, and feels that the only real blessing and joy she has in life is in making others happy. This life is to be admired, and this disposition should be encouraged since it is certainly very commendable.

The former character is too self-centered to enjoy life, he is continually seeking pleasure and comfort in life, yet finding none, simply because the things that go to make life joyous and pleasant are found wanting in his makeup, he thinks every one is his enemy when in reality he is his own worst enemy, he is constantly blaming external things for his unpleasant and unhappy condition in life, knowing not that the entire cause rests with him. If such an one would have joy in life he must crucify self and learn to give good and he will receive good in return. He must learn that while he is a slave to self and selfish passions, happiness will be far removed from him, but when he has subdued self and has taken hold of truth he shall be emancipated, becoming free and unfettered.

The latter character is always happy, because her aim in life is to make others happy, and that SAINT once said to the writer: "I am never so happy as when I am making others happy," she knows nothing but joy in life because her life is centered in good deeds, the only sorrow she seems to have is that she is unable to do more for the blessing of humanity. To her every one is good; because her heart is pure she is able to discern the good in all, and can appeal to that good by her kind and pleasant demeanor, and thus uplift and bless all with whom she comes in contact. In such an one the Christ life is very apparent. Such a noble character is admirable.

These characters represent the extremely selfish and the extremely altruistic, and between them we have many shades of character and temperament, and to be able to deal with them so as to, not only conserve, but develop the very best in them requires a goodly portion of the grace of charity. "Charity suffereth long and is kind." One must be very patient and considerate then in dealing with humanity. "Charity thinketh no evil." One must be freed from evil thoughts if he would bless others and uplift himself. "Charity doth not behave itself unseemly, is not puffed up." Love and humility then are necessary factors in preparing us for Christian service among our fellowmen. "Charity seeketh not her own." Here we have the test, it may be an easy matter for as to do the other things—but when it comes to our forsaking that which is our own, or being required to part company with our most cherished treasure, or to stand by truth to our own apparent detriment, that we are put to the test, but charity does not even claim its own, so if we are charitable we will deny ourselves all things if necessary that we might be able to serve, uplift, and bless our fellowmen, we will sacrifice our own pleasures, and comforts rather than offend or injure them, and with love that is impartial we will mete out every one the very best we have in store and thus develop the very best in life.

In a word a charitable person cannot be selfish, and a selfish person has but little or no charity,

therefore if one is wise he will take up arms against self and conquer self for it is the foolish that take up arms against others and thus hope to produce peace. In the language of Paul: "If any man have not the Spirit of Christ he is none of his." Therefore we are brought face to face with the simple yet extraordinary rule laid down by the great Teacher: "By their fruits ye shall know them." It is not what we claim to be that counts in the Christian life, but what we really are, it is he who lives the life of Christ that has Christ for his companion.

"Be not deceived God is not mocked, whatsoever a man soweth that shall he also reap." Therefore let us sow the best that at the reaping time the best may be returned to us with an increase.

One of the Disciples.

A REMARKABLE CONVERSION.

FROM THE AUTOBIOGRAPHY OF ELDER CHAS. DERRY.

A years back, Miss Nellie Newman, of the State of New York, visited her aunt and uncle, Brother and Sister Wicks of Mason's Grove, and being ambitious to earn her own livelihood, and being fairly well educated, obtained a position of school teacher in the neighborhood of Deloit [Iowa] where she was surrounded by Latter Day Saints and attended their meetings. Her aunt and uncle were members of the church. After due examination into the faith of the saints she united with the church, and as none who truly embrace this work can keep the "Good news and glad tidings" to themselves, so Nellie must inform her mother of the good she had received. Her mother being an earnest member and a prominent worker in the Methodist Church, and having heard only things derogatory of the Latter Day Saints, felt that her daughter had been deceived and she was greatly scandalized by her daughter's acceptance of such a "gross delusion."

She gave her husband no rest until he came west to snatch their daughter from such a gulf of corruption, as she supposed the saints to be. He came, made known his errand, visited with his relatives, and attended the saints' meetings, and being a sensible and liberal-minded man, after closely observing the lives and doctrines of the saints, he finally advised Nellie to cling to her religion, and when his visit was over he returned to his home, leaving his daughter in the enjoyment of her religion, much to the annoyance of his wife.

By and by another daughter, Minnie Newman, decided to try the west. She visited her sister, aunt and uncle, found occupation as a school teacher, and came in contact with our doctrines. Being convinced that they were in harmony with the divine word, she wrote her mother to that effect. The pious mother, now fearing that a second child was about to be drawn into the vortex of "The Latter Day delusion," decided to come herself and snatch her child as a "brand from the burning."

The mother came, inspired with sectarian prejudice, and determined to close her ears and heart to our teaching, believing it was all from beneath, the reasoning of her sister and daughter was blasphemy to her, although backed by the word of God. She tried to meet their spiritual arguments with the imaginations of men, and the silly stories she had heard against the saints, but error could not stand against plain, simple truth. Finally she was induced to attend meeting, but prejudice had so obscured her mind that she could not see the truth. She set the day for her and Minnie's return to New York, but she was too precious a jewel in the Lord's sight to lose, and so was her daughter. He took the case in hand, and "When he works, who can hinder?" He laid his hand upon her in love. She must "learn obedience through suffering," and in affliction he visited her and taught her the truth.

On the evening of the 21st of August, 1836, I was milking my cow. I heard footsteps coming up toward my home. Presently I heard a female voice; it was that of Miss Minnie Newman. She had ridden on horseback twenty-five miles to fetch me to preach the gospel to her mother. On the next day, being Saturday, I rode up with her and found her mother sick in bed, where she had been for several days. I was introduced to her. She seemed pleased to see me and was humble as a child. She then told me how the Lord had dealt with her, and had shown her the truth of the gospel as revealed in these last days. She was wrapped in a vision in which the Lord appeared unto her and reproved her for her hatred of his cause. He held the Book of Mormon in his hand, declaring it was divine. He also declared the principles of his doctrine, and commanded her to repent and be

baptized. She parleyed with him urging the necessity of her returning home and being baptized there, but he commanded her to be baptized now. She was convinced of the truth and having heard of me, she desired that I should be sent for, and from her lips I received the above narration of her vision, and as she lay upon her bed, she related her vision, and bearing testimony in all the earnestness of her heart, and with the blessed assurance of one who knows of the truth and divinity of this work.

On Sunday August 23rd I preached. She was present and at the close demanded baptism. Bro. Eli Clothier led her into the waters of baptism, and buried her as Christ was buried by John. Her daughter Minnie followed and was immersed by the same hands. She was duly confirmed a member of Christ's church by the laying on of hands and prayer. She was now content to leave Minnie with the saints and she returned to her home. Being full of the holy fire she let in shine among her Methodist friends, and though she had stood high among them as a leader, they had no more room in their hearts for her testimony of God's truth, and turned their backs upon her. The minister expunged her name from their records, but it was recorded in the Lamb's Book of Life.—Journal of History, July 1913.

LAMENTATIONS.

Why doesn't God kill the devil?

It seems that Satan slipped into the Garden of Eden when the Lord was not noticing, and spoiled such a peaceful scene, destroyed God's finest calculations, and just muddled things awfully.

Just think of those innocents there in the garden having no knowledge of good or evil; not even knowing that they were naked. What a pity that Satan should blunder in and spoil such felicity.

And to think that God was so engrossed in the rush of other business that he didn't have time to look after Adam and Eve properly—and they—poor folks, not having a knowledge of the difference between good and evil, were not able to protect themselves against that wicked sneak who was prowling around in the celestial dominions; therefore the poor unfortunate victims had to be damned, and all on the account of business being so rushed at head-quarters that no guardian angel could be stationed there in Eden to keep those guileless children out of mischief.

Or, could it have been some enthusiastic convention of angels, off of duty at the time, which was accountable for Satan's not having been put in chains right in the first symptoms of his terrible mutiny?

So when we think of the awful negligence which was responsible for Adam and Eve's discovering that they were naked, and of the lamentable fact that they actually learned the difference between good and evil so that they might do good without it having been an accident, how our hearts are pained because of it all. And, "Of all sad words of tongue or pen, the sadest are these: it might have been."

For if Adam and Eve could have continued in that happy know-nothing condition, and could have been blessed with children who were as much in need of perpetual guardians as they were, we, ourselves, might not need to be bothered with trying to do right—not knowing right from wrong—but we would no doubt, do a great many good things any way, just accidentally you see, and would not be subject to any censure whatever, if we should frequently do a few bad things.

Oh, it is lamentable to think of what splendors we have been deprived.

Then there is the item of clothing;—what infinite complications of woe have arisen in this world, because of our having to try to keep pace with the fashions, style and texture of our clothing.

So, but for that lapse in the management of Eden when Satan slipped past the Lord and all his guards, we might not now even be bothered with the question of fig leaf attire.

One point we will have to concede, however, in favor of the present condition, and that is, that if all the millions of humanity had continued in so artless a state as Adam and Eve were at the first it would have taken so many guardian angels to follow them around and keep them out of the forbidden fruit, that it would likely have taken the whole reserve militia of heaven to supply so many guards. So after all, perhaps it is better as it is, and it may be a good idea for "us folks" down here to "sori o' knock around," independent like, in the same

country with the devil, in order to learn self-reliance.

What would Adam, or any body else, ever amount to, being dangled about in a hammock in Eden with an angel to fan him and another one or two furnish icewater, and manure his finger nails.

Nothing, that's what.

So far as I am concerned, the Lord doesn't have to kill the devil, unless he wants to, and I shall try to be willing to wait till the right time comes to have old Satan put in chains, and in the meantime, in common with others, I may be subject to spasms of unnecessary lamentations when everything doesn't go to please a fellow's notions, but taking it all in all, the Lord may yet make the "wrath of devils to praise him; and I feel sure that we can afford to rely upon the superior wisdom of the Lord, as General Overseer, while we labor, watch and wait.

James E. Yates.

MODERN CARNALITY.

The crass carnality which marks the social life of this day, is demanding attention and receiving widespread discussion.

The "Literary Digest," in a recent article gives, a summary of this discussion, and says: "Considering the trend of political morals toward betterment, many observers are either puzzled or critical about the backward tendency they note in social morals."

Appeals to the low and indecent have become commonplace. The low theater and vulgar song, dance and dress have reached a degradation which equals, if not surpasses, anything in previous history. The moving picture shows in some cases afford healthful recreation; but in other cases there exists an insidious and baneful influence. They are supplanting the ordinary theater. The theater created the appetite, and the moving pictures are gratifying it. They do this with less expense than the theater, and thus undermine it. The fall of the theater would be no loss, but the substitution of the "movies" is no improvement. There is a censorship which is not successful, and there are pictures whose suggestions are much worse than their actual representations. Vice is veiled and the veil is rosy-hued. This glowing insidiousness is more demoralizing than that which is open, and very offensive.

The objectionable "movies" are not only offensive to the taste and defiling to morals, but they are injuring to the mental powers. Everything is a flash. Speed is essential. Impression is violent and passing. Patience and the power for reflection are being constantly destroyed, and this impatience is even finding its way into the sanctuary. The demand for a short, shallow sermon is only one of the results of the effect of picture displays upon the mental powers of hearing and reflection. We want to see everything, and we want to see it quick and short. Because we have been crowded with many impressions and sensations, we think we have learned much, but really all we have gained is impatience and mental injury. So the charge against the low "movies" becomes serious. They violate the taste, they degrade morals, and they pervert the mental powers.

The modern carnal dances have gone to the limit of decency. No longer will it be possible to hide this corruption under the screen of "To the pure, all things are pure." It has gone far beyond this, and every limit has been reached. There is no attempt to cover up. Things proceed openly.

The old chaste songs of "Annie Laurie," "The Last Rose of summer," etc., are no more heard. They are counted ancient. The songs which now lie on the piano are "The Devil's Ball," "My Harem," "The Tango Twist," etc. There is nothing within the limits of decency which can justify their foul appeals to the imagination of the young. The immortality of much of the modern women's dress is beyond question, and too bad for discussion. It has thrust itself into the very face of purity and decency.

There has been an outcry against all these lines of carnality, in secular and religious journals, all over the country. Civil authorities have been obliged to deal severely, and all kinds of protests from Christian assemblies have been sounded forth, and yet they go on.

What is the relief? What is the most effective agency for the suppression and prevention of these evils? Where is the great responsibility? This is a social problem. The social power lies with woman. Consequently, there is a looking toward women for her responsibility in the case, and a strong desire that she will use her present social

prestige and power for the overthrow of these evils. Legislation can do little in such a case. The cause is deeper, and the remedy is deeper. The moral power of womanhood exercised along social lines, if need be, in a moral boycott, is the most hopeful agency. If the women will oppose these things, fair and square, if they will condemn and resist them, they cannot continue; they will fade and pass away. But as long as women, especially good women, wink at these things and excuse them, they will remain, spread, and become vicious.

The time has come when, without exception, the women of America are called upon to deliver the nation from this tide of carnality. If they refuse to do their duty, none can measure the awful flood of sin and corruption that awaits us. Cora Harris, in an article in the "Saturday Evening Post," decries these evils, but speaks hopefully when she says:

"The reaction is evidently at hand. And the women will lead that also, because they are still barometers of public opinion, never the creators of it. They cannot hold out against the gathering volume of criticism which the dance is exciting."

Mrs. Marshal, wife of the Vice President, is reported in a newspaper interview as recognizing woman's responsibility in the case.—*The Presbyterian*.

SKILL OF THE ANCIENTS.

"We are losing all our secrets in this shabby age," an architect said. "If we keep on, the time will come when we will be able to do nothing well.

"Take for instance, steel. We claim to make good steel, yet the blades the Saracens turned out hundreds of years ago would cut one of our own blades in two like butter.

"Take ink. Our modern ink fades in five or ten years to rust color, yet the ink of mediæval manuscripts is as black and bright today as it was seven hundred years ago.

"Take dyes. The beautiful blues and reds and greens of antique, oriental rugs have all been lost, while in Egyptian tombs we find fabrics dyed thousands of years ago that remain brighter and purer in hue than any of our modern fabrics.

"Take my specialty, buildings. We cannot build as the ancients did. The secret of their mortar and cement is lost to us. Their mortar and cement were actually harder and more durable than the stone they bound together, whereas our—horrors!"—Sel.

MEDITATION.

BY IDA H. STEWART.

How great are thy mercies, oh our God!
Daily, they are renewed to us.
Each morning we awake refreshed
For sleep and the peace and quiet of the night
Renew our strength, and all our souls
Rejoice in thee. Thy peace and safety
In the slumbers of the night are ours,
The heritage of thy children who trust in thee:
For the angel of the Lord encampeth,
Yea, he encampeth round about
All those who fear the most high God.
For as the hills, yea, as all the hills
Which immovable and firm do sit,
Surround and guard through day and night
Thy holy city they were set to guard;
So the angels of our eternal Father
Hover near the dwelling places of his saints;
And they who keep thy law and do thy holy will,
Shall ever dwell in peace.
Yea, though dread destructions sweep the earth,
Thy people yet in safety dwell.
The quaking earth may swallow up thy foes,
Their halls of splendor shake and bring to naught,
And sweeping fires destroy that which the earthquake left,
Yet still thy children precious are to thee,
When they have given heed unto thy word
Spoken well by those, who called of thee,
Go forth in all the earth in humble faith
And call thy people from the darkness to thy light,
They then in peace and safety dwell,
And in their hearts they do rejoice
That deliverance and thy Son are nigh,
When peace shall be in all the earth,
And thy righteous ones shall with their Savior dwell;
When he shall dry all tears and banish pain,
And they with reverence deep and great
His presence shall adore. Thus all
Thine own in peace and safety dwell
Still going on in love and holy joy
And daily more the image of thy Savior bear,
Until he shall send deliver up his kingdom unto thee,
And thy children dwell forevermore
In thy celestial home, with thee,
And all thy holy hosts, fulfilling then
Thy holy laws, and giving glory unto thee.

"He that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven."—*Doctrine and Covenants* 58:1.

HIDDEN EVIL.

Men are afraid of slight outward acts which will injure them in the eyes of others, while they are heedless of the damnation which throbs in their souls in hatreds and jealousies, and revenges.

They are more troubled by the outburst of a sinful disposition, than by the disposition itself. It is not the evil, but its reflex effect upon themselves that they dread. It is the love of approbation, and not the conscience that enacts the part of a moral sense, in this case. If a man covets, he steals. If a man has murderous hate, he murders. If a man harbors dishonest thoughts, he is a crook. If a man broods sharp and bitter jealousies, envies, hatreds, though he never express them by his tongue, or shape them by his hand, they are there. Society, to be sure, is less injured by latent existence than it would be by their overt acts. But the man himself is as much injured by the cherished thoughts of evil, in his own soul, as by commission of it, and sometimes even more. For evil brought out ceases to disgust itself, and seems as hideous as it is. But evil that lurks and glances through the soul avoids analysis, and evades detection. There are many good seeming men who, if all their day's thoughts and feelings were to be suddenly developed into acts, visible to the eye, would run from themselves, as men in earthquakes run from the fire gapings of the ground, and sulphurous cracks that opens the way to the uncooled center of perdition.—Sel.

THE ROUND TABLE.

Please explain Rom. 2:12: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." I read a minister's explanation of this as meaning that those who never heard the gospel here must utterly perish and be forever lost.

The thought seems to be that while those who have heard the gospel will be judged by it, those who have not heard it will be judged without it. Jesus said that he that knew his Lord's will did not do it shall be beaten with many stripes: "but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12:48. Of the people of the world he said: "If I had not come and spoken unto them, they had not had sin." John 15:22, and Paul says: "For where no law is, there is no transgression." Rom. 4:15. These passages speak of mercy to those who did not learn of Christ in this life, and leave no room for the forced interpretation stated in the question that this class would suffer eternal death. The Scriptures teach that all men will come forth in the resurrection, 1 Cor. 15:22, and that all will be brought to acknowledge Christ, Philippians 2:10,11, and that every soul in heaven, and on earth, and under the earth, will give praise to him. Rev. 5:13. This does not mean that all will dwell in his presence but each to receive a reward according to his works. The doctrine that the heathen will be forever lost is out of harmony with the Scriptures and inconsistent with the character of God.

Can a child whose parents belong to the church, who has not reached the years of accountability, pay tithing, when it has the means and also the desire to do so?

Yes, with the knowledge and consent of the parents. Frequently adult persons who are not members of the church pay tithing and make offerings to the church, and there is no reason why a child should not make a beginning in this way if it has been properly taught, having the consent of its parents.

Are minors who belong to the church and are wage earners, to pay tithing, or must they give all they earn to their parent or parents?

Minors are legally subject to their parents or guardians, and should the parents or guardians insist upon a rigid exercise their rights they may take charge of the wages of the minor. In most cases however minors have partial or entire use of their wages being free to make such expenditures as they think proper, and under such conditions they may pay tithing. The church does not require minors to pay tithing as a duty, but the privilege is extended to them to pay with the consent of the parents. Many children in the Sunday schools; being instructed by their teachers with the consent and advice of their parents, are following strictly the rule of paying one-tenth of their increase as tithing, receiving credit therefore upon the books of the church.

Bishop E. L. Kelley, Box 125, Independence, Missouri.

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Woman's Auxiliary for Social Service**

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All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller St., Independence, Mo.

RELIGIOUS TRAINING IN THE HOME.

The elder daughter and her mother were sewing; the next was reading aloud from her last library book, which told in places, of the cruelties of the Huguenots during the time of Roman power in France, when church and state were one.

Suddenly Elizabeth threw herself on her knees, her head on her mother's lap, in a tempest of tears.

In reply to her mother's anxious questions (for she had thought her youngest were amusing themselves happily in another room), Elizabeth exclaimed, "I can't bear to hear that awful story!"

From a further corner came the faint voice of the seven year old, who with drawn countenance was seated on the couch, the Bible spread open on her lap,—"Well 'liz'beth, why didn't you do like I did? I got the Bible and read it, so I wouldn't hear that other!"

We could not help but sense the comical side of this situation, and yet it led to a serious train of thought. We very well knew that not many children would think of that way to keep from their ears what was so unpleasant. That mother should rejoice over the apparent trend of the child's nature, to lean upon the Lord and his word.

But what if the mother had never spent those hours with the baby Sunday school lessons and on up; the evenings closed with the little prayers; the meals begun with "the blessing;" special prayers for each other during sickness, day or night? And all done with clocklike regularity. And when the new baby came the other children were kept full of expectation and reverence for the time when it would be blessed; and then came the many talks about baptism. It was always kept in their minds and at the right time, all took the step with pleasure.

Their talks with their mother, who was never too tired to talk (and it is not easy for all us to be so,) led out as a rule on lines of knowledge for them, with the wonders of nature and the Creator as the basis and force back of all there is to learn.

During those first eight or ten impressionable years, when the world is so new to the child and the heart so young and tender, it is eager for each bit of information, and everything is so wonderful that parents have the training all their own way as far as starting a permanent religious strain in their lives. It is so easy to keep the thoughts of God in all and God with all, before their minds. They are too young to ridicule the idea, and it will stay with them, to be a strength and comfort in time to come.

Children are controlled and developed according to our own seriousness in the matter of their lives, according to the study we give to the kind of men and women we wish them to be. "A thing becomes what it becomes by intent on the part of the maker."

Besides the moral training in the home, the religious training is all important. Children must know God. They must know right from wrong; they must have strength within themselves to decide for themselves; they must learn that the agency given them is their greatest privilege as human beings, and that on a right use of it, depends their soul's salvation.

They must learn often from the Bible; thus by divine help will they be able to use their wills aright.

CORRECTION—Last week's article on the Kindergarten credited to Sr. C. A. Smith should be credited to Sr. C. R. Smith.

AUXILIARY WORK AT NORTHWEST MISSOURI REUNION.

By invitation of the St. Joseph local of the Woman's Auxiliary, Sr. D. J. Krahl and the writer spent a couple of days at the N. W. Missouri Reunion, near Stewartsville in the interests of the Woman's Auxiliary, in company with Sr. A. Brooks of the St. Joseph Branch.

A portion of two afternoons was kindly granted us in which to set forth our work. A goodly number attended these meetings, notwithstanding a drizzling shower came up the first afternoon just before our meeting making it necessary for many to flee to their tents for dry clothing, but I do not think there was a murmur in the whole camp by reason of any inconvenience from the rain, for all were so thankful for it. It cooled the air and laid the dust, and rendered camping more pleasant than before.

On the second afternoon a short time before our meeting was to convene, a fire broke out in camp, and much excitement prevailed for a few minutes but again we were thankful that it was so splendidly checked, with slight damage around and in one tent. A very kindly hearing was given to us at our meetings, and questions asked and answered. Much literature was distributed from the stand and from tent to tent. We had many pleasant little chats about the work, with the sisters, as we met them at their tents while distributing literature. We feel that the saints of the Stewartsville reunion have a better understanding of the Auxiliary work than they have had heretofore. We found many kind hearted and earnest saints there, and very pleasant memories of our visit will long remain with us.

Mrs. B. C. Smith.

MISCELLANEOUS

CONFERENCE NOTICES.

NORTHEAST KANSAS.—Conference will meet at Blue Rapids, Kansas, at 11 a. m., September 20, 1913. It is desired that all branch presidents be present at the conference. All reports should be mailed to the secretary promptly.
Frank J. Hedrick, Pres.
Fanning, Kansas.

REUNION MINUTES.

SOUTHERN CALIFORNIA REUNION.—Convened Friday August 1st and closed Sunday August 10th, and in the words of one of the presidency "O. K." may be written at the close.

In point of attendance it was the best success ever had in this district being an increase of about 50 per cent over last year, the interest was excellent, preaching all characterized by a more than usual degree of inspiration, educational and dealing with the pertinent and vital issues of the day.

F. M. Sheehy, Jas. E. Kelley and Nathaniel Carmichael were elected to the presidency, there were present V. M. Goodrich recently from St. Joseph Mo, now president of the Los Angeles Branch, Roy F. Slye Bro. J. B. Carmichael from Fresno, Bro. W. A. Bruner from Arizona who dispensed of the lunch in connection with the local men among whom we recall G. H. Wixom of San Bernardino H. C. Powell of Garden Grove and Fred, K. Adam of Los Angeles.

One of the very interesting features of the sessions was a round-table conducted by Bishops Agent Fred K. Adam covering all questions on tithing, consecrations, offerings etc. This elicited a lively interest and wrought much towards a generally better understanding on the part of the membership.

A much larger attendance of non-members was noticed this year and the morning sermon by F. M. Sheehy, a very able discourse on "Covenants" as between God and man was especially applicable to saints, yet one aged lady said afterwards, she had never heard so much Bible in one sermon in her life and that she was glad to find out that we were not "Mormons" after all as she had been told.

The evening discourse by Jas. E. Kelley on "Sanctify them by thy Truth" also brought out a goodly number of favorable comments by those who were not members especially some "Christian Science" people who admitted the argument was unanswerable. Surely though slowly we are coming to be well known by the people of this community and the increasing attendance coming without special advertising or urging on our part is very gratifying to the committee.

Officers for the year were elected. President Nathaniel Carmichael, Associate Frank W. Burton, R. T. Cooper secretary on the auditing committee A. H. Knowlton. Business passed off so smoothly that the entire conference only consumed one morning session. Aside from general routine business the principal item of interest was the report of the reunion grounds committee showing a net asset of the reunion grounds project of \$19,569.99 over and above liabilities which total only \$2450, which is covered by contracts for lots sold, an effort is being made now to sell the remaining lots and realize the assets in order to erect the auditorium for next year if possible.

The annual banquet was held again and the new City of Manhattan Beach adjoining Hermosa Beach were the official guests this year, with the members of the city council, together with the usual representatives of the press to which was added Mr. F. H. Johnson and wife of the Hermosa Beach News, organized since last year, a very enjoyable time was had and the following program was carried out; Address of Welcome; Wm. Schade, "The Spirit of the Age" Bro. V. M. Goodrich, "Our Neighbors" Mr. C. A. Daugherty "Our Relation to other churches" James E. Kelley; in which he set forth the distinction between us and the Salt Lake Church. "Looking Wise" Mr. R. C. Hill, President of City Council of Manhattan Beach, "Church and Civil Government" by F. M. Sheehy. This speech set forth our position as to the establishment of the constitutional law of the land as set forth in Doctrine and Covenants. He that keepeth the law of God hath no need to break the laws of the land, "in contrast to the procedure of the Salt Lake church, and some Political movements, drawing the consciousness clearly that there is no need of importing anything from foreign governments or ex-governments, to bring a solution or betterment of conditions

and that such efforts would be failures. "Canada and Manhattan Beach and Convention Park" by Mr. J. S. Sommerville. "Twelve manner of Fruits" Bro. J. B. Carmichael. "Illumination" by Miss Barrett of Redondo Gas Co. "News, what is it?" Miss Hamilton Representing Redondo Reflex and Los Angeles Times. Conservation, or The Monetary system, Mr. G. S. Thatcher, cashier First Bank of Hermosa Beach; "Our Church Finances and Benevolences" Bro. Fred K. Adam; "Mexico," by Mr. F. H. Johnson. Our Young People" by Bro. Geo. H. Wixom after which a program was given in the large tent by the young people of the Sunday School and religio and a reading by Dr. Sanderson was well received. R. T. Cooper, Toastmaster.

Wednesday was occupied by the Sunday School with institutes work and Friday by the Religio both were well done and will be noticed under their respective reports, except we think the work of Bro. Jas. E. Kelley for "Graecoland College" should receive notice here. Bro. Kelley's address was intensely interesting to the congregations both old and young, bringing out many reasons in favor of the small college as compared to the larger ones, the work done in Graecoland, etc. incidentally two endowments were found willing and waiting to be paid but looking for notices to be received, one or two new endowments were registered, a nice collection was taken up and the meeting was made pleasant by the presence of several of our young people who have already attended a term at Graecoland and several more are now making preparations for the next college year.

One disappointment was felt in the inability of Bro. Fred. M. Smith to be present, he being at La Mesa near San Diego.

The next Semiannual conference is to be held at Los Angeles in February and efforts will be made with the cooperation of the Missionaries in charge to arrange dates for next year so that all the dates on the Pacific Coast will be such as to allow their attendances at all of them and still conserve the interests of the various reunions. There were four baptisms during reunion.

R. T. Cooper, Sec.

UNITED ORDER OF ENOCH.

What is it doing? Is the question so often asked by many who seemingly are interested in its welfare.

Briefly stating some things it has done will suffice for the present. The land purchased south of the Court House and set out as Summit Addition to the City of Independence, there has been eighty lots 50x138 feet transferred to saints who desire to make homes in Independence. Also fourteen one acre lots, which makes a fair showing when we take under consideration the opposition that has been met, that we need not state further.

Besides this class of work they have assisted a number who were about to lose their investments in other property by stepping in and helping them to bridge over and get where they can take care of the selves. Is this not helpful and one of the duties of said order? Many worthy people some times get into deep water not intentionally but circumstances gather around and close in upon them and they are not able to extricate themselves.

Membership is gradually increasing this will be helpful in time though we may not have much to contribute into our influence for the betterment of our social and financial conditions only by assisting to create better opportunities for service by way of factories at home.

Confidence established before we can anticipate doing much in the Lord's way of co-operation. Men in the world and of the world have made a success in co-operation together in their way, why can't we in the Lord's way? Let us try it and see! We may anticipate failure as long as we go in our own way in trying to co-operate, let us quit it and try the Lord's method.

A. H. Parsons, Sec.

DIED.

COOPER.—Matilda J. Cooper was born March 25, 1841, in Georgia; baptized and confirmed a member of the church by Elder John Given in Baldwin County, Alabama, in 1876; married to W. A. Cooper November 24, 1877. Died August 25, 1913, at Century, Florida. Age 72 years and 5 months. Funeral preached at Century, Fla., by F. M. Stover assisted by W. J. Booker.

INSLEE.—Earl Wm. Inslee was born at South Boardman, Michigan, March 17, 1896, died August 11, 1913, at Seattle, Washington. Bro. Earl's death came as a great shock to his parents, brothers, sisters and friends. He died of acute Bright's disease after only one week's sickness. He was baptized at the age of 12 years. It is another one of the great mysteries of this life, that one coming into the period of promise to be cut off with so little warning. Sermon by Elder Wm. Johnson, from Matthew 24:44.

HOLMES.—Sr. Hattie E. Holmes, wife of Bro. Thomas Holmes of Koslyn, Washington, had been a sufferer for some time, but not so that it caused alarm until a short time before her death. 'Sr. Holmes was a woman of few words, but a saint indeed, bearing with wonderful fortitude her trials in life. She was born at Salem, Indiana. Married to Thomas S. Holmes Nov. 26, 1887; baptized June 2, 1895. She died July 19, 1913, leaving husband and five children. Sermon by Elder Wm. Johnson, Elder T. C. Kelley assisting.

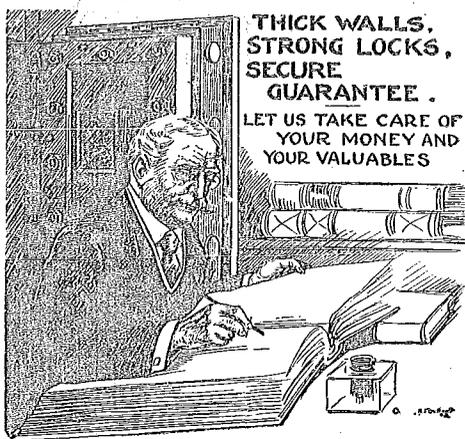
KNIGHT.—Geneva Alice, infant daughter of George and Veda Knight, was born March 20, 1913, at Flint, Michigan, and was blessed April 20th by Elders John R. Grice and Wm. H. Collins. She passed from this life Monday, August 18th. A youthful father, mother and baby boy of twenty months are left to mourn her absence. Bro. and Sr. Knight and the two children were just passing this way going to South Dakota when the baby took sick unto death. It became ill Friday or Saturday and died Monday. They, being strangers in a strange land increased their sorrow, but they soon found friends both in and out of the church who extended to them loving service. The sermon was delivered at Saints' Church, Burlington, Iowa, by O. R. Miller.

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Table with 2 columns: Station and Time. Includes St. Louis Special, K C & Joplin Mail, Kansas City & St. Louis Local, etc.

WEST BOUND.

Table with 2 columns: Station and Time. Includes Joplin to Kansas City, St. Louis to California Special, St. L. to K. C. Express, etc.

LEXINGTON BRANCH—EAST BOUND.

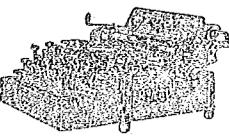
Table with 2 columns: Station and Time. Includes K. C. to Sedalia, K. C. to Sedalia.

WEST BOUND.

Table with 2 columns: Station and Time. Includes Sedalia to Kansas City, Sedalia to Kansas City.

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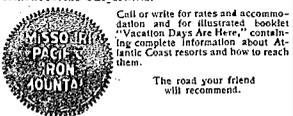
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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

A DIVIDED CHRISTIANITY.

"One Lord, one faith, one baptism, one God the Father of all," Ephesians 4:5,6.

The unity of the faith is one of the ideal characteristics of the people of God in all ages. A faithful observance of the laws of God has brought about and maintained unity at different times, but whenever the people have failed to observe the commandments of God division has come, usually followed by a general scattering of the individuals.

The division of ancient Israel and their ultimate scattering can be traced to transgression as the primary cause. Jesus gave as the cause of the scattering of the Jews by the Romans, their refusal to be governed by the principles which he came to teach them, and it would appear that he anticipated similar results in regard to his disciples, for in that fervent prayer to his Father as recorded in the seventeenth chapter of John he plead "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." "Neither pray I for these alone, but for them also which shall believe on me through their word, that they may be one; that as thou, Father, art in me; and I in thee, they also may be one in us: that the world may believe thou hast sent me."

In order that his followers might attain and keep this unity with each other and with God, the Holy Spirit was sent with the promise that he should "abide with you forever," on conditions that "ye love me and keep my commandments." The Spirit coming to the children of God was to "teach you all things, and bring all things to your remembrance," "guide you into all truth. . . and show you things to come." Under the influence of this Spirit there could be naught but unity, for he is the Spirit of truth, and would teach all alike.

The coming of division among those who have professed the name of Christ cannot be through the leadings of the one Spirit, for the Spirit of truth cannot teach one man one thing and another man the opposite, nor could he have been the author of the multiplicity of organizations purporting to be the church, or churches, of Christ. Many efforts have been made by leading ministers and others to reconcile the divided state of Christianity with the teachings of Christ, but the masses of the people are not satisfied with the explanations offered. The churches are sometimes figured as so many roads leading to heaven and it matters little which road one takes. But this illustration is defective in this, that since all are starting from the same point and desirous of reaching the same destination, all except the direct road must go out of the way necessitating the traveller making a longer journey than necessary. But the traveller who takes any road that leads in any other direction than directly to the destination, is uncertain of reaching it.

Another figure often used to represent the various churches is that of the spokes of a wheel all centering in the hub—Christ. But this representation is also defective for the spokes of a wheel are all alike, being made from the same material from the same pattern, and are parts of a complete whole, which the churches are not. It is their differences which give them existence. Were they all alike there would be but one, but they differ in organization, in doctrine, and in practice, so that

there cannot be full co-operation of effort as with the spokes of the wheel.

In justification of the present divided state of Christianity, the Rev. David J. Burrell in a recent address before the Presbyterian Alliance at Aberdeen, Scotland, said:

I have heard much lamentation over the divisions of the Church. But why? Is not segregation the order of nature? "Birds of a feather flock together." Truth is like a valley among the hills. On various hilltops the denominations have set up their banners, but they look down on the same gospel, whose green pastures and still waters never change. It is only the non-essentials that divide us; and therein we can agree to differ. "Fences make good neighbors," though fences are hidden in the time of ripening grain. We felicitate our brethren on the fruit of their labors. There are diversities of gifts and administrations; but it is the same God who worketh in and through them all. The sound principle of division of labor, as outlined by Adam Smith, finds no better illustration than in the friendly competition and co-operation of the various divisions of the Lord's host in the advancement of his kingdom among the children of men.

Is "segregation" under the gospel found in the teachings of Christ? Is the gospel one thing to one man, and another thing to another? Are men justified in assuming different positions and then judging of the gospel only according to what they see from their different viewpoints? Is it true that only the non-essentials divide Christianity today? Are the diversities of gifts which the Spirit was to give, to bring about and justify a divided church?

The Apostle Paul in describing the work of the Spirit relative to these gifts, says: "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles." The figure used by the Apostle to represent the church is a correct one—correct for the one body or church of Christ, but not for Christianity as it is divided today. He represents it by the human body, having various parts, but all one; every part having absolute union with the whole, the same lifeblood flowing in every part, the same Spirit directing every part causing all to work harmoniously together.

But Christianity today is divided, each part being absolutely severed from the others, each having its own head or governing body, each having different characteristics. The real gifts and administrations of the Spirit are absent, and denied. The Spirit no longer operates as in the beginning in guiding into all truth, and showing things to come. Since the presence, work, and gifts of this Spirit were to be dependent upon men loving the Lord and keeping his commandments, their absence leaves but one conclusion, viz., that men have not kept the commandments.

Instead of men looking upon the gospel from their own individual standpoints and seeing it differently, the gospel requires such a change in men as will bring them all to see alike. One faith and one baptism are the teachings of God the Father: of all, and if unity is to be attained it can only be by men yielding cherished opinions based upon "accidents of history" and the precepts of men rather than the teachings of the Messiah. In the unity of the Spirit and of the one body of Christ will be found all the gifts and ministrations of the Spirit as received by the saints of God in the days of the New Testament.

Our esteemed contemporary, *The Christian Herald* in telling about Missouri's statewide effort for good roads recently, says that "two governors led 250,000 men in an attack on muddy roads a few days ago." Muddy roads! why bless you, we haven't seen any mud on Missouri's roads for several months. The news dispatch must have gotten mixed with some of ancient date, or did the operator mistake the word *dust* for *mud*?

Work is the very salt of life; not only preserving it from decay, but also giving it tone and flavor.—Hugh Black.

The faculties of man cannot reach up to God and eternity, but the eternal God has come down within the reach of man.

HISTORICAL SKETCHES.

No. 11.

THE HOLY SCRIPTURES.

Previous sketches have shown how that by revelation given within the first year of the church which was organized April 6, 1830, and by formal resolution of the body in 1835, the Bible was made the standard of faith and doctrine to the church. The statement of revelation is as follows:

Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues.—Doctrine and Covenants 42:16.

This could have had reference to none other than the King James translation of the Bible which was in common use at that time. The adoption of this statement as embodied in the Book of Doctrine and Covenants by a general assembly of the church in 1835, made the Bible the standard book of the church.

That errors exist in the King James or Authorized Version, no Bible student will deny, for which reason came the general demand for a new translation which resulted in the Revised Version as published in 1881-1885. It matters little whether those errors came about through translation, or through copying in the days before printing was known, or in some other way, but since the errors existed there was need for correction. The inspiration or revelation under which the Scriptures were originally written would hardly result in so many mistakes as are apparent in the Bible, and it was undoubtedly through the work of copyists or translators who were either careless, or intentionally changed the reading, that errors have come to exist.

Since by revelation and inspiration the Scriptures were given in the ancient Hebrew language, (a portion of the New Testament in the Greek), it would seem necessary that in order to correctly represent God in every detail, that there should be an inspired correction of those Scriptures which have come down to us in our modern tongues and rendered imperfect by the mistakes of men during the intervening ages. This is just what God has done.

In June, 1830, Joseph Smith, then in his twenty-fifth year, and who had been instrumental in the hands of God in bringing forth the Book of Mormon, and establishing the church of Jesus Christ, was directed by inspiration to undertake a correction of the Bible. The work was started, and with the assistance of a scribe it was continued at intervals, the periods of labor upon it being as often and long as the press of other numerous duties, and the several journeys of several thousand miles overland would permit. It was finished July 2, 1833.

That it was the intention of the men of the church to publish this inspired correction in the near future is seen from what they wrote in a letter to Edward Partridge at Independence, Mo., June 25th—a few days prior to the completion of the manuscript. They said: "In regard to the printing of the new translation; it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits." (Church History Vol. 1, p. 301. As early as February, 1831, however, delay in the publication of the Scriptures was prophetically implied in the revelation which said:

Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety.—Doctrine and Covenants 42:15.

Had they been published immediately there would have been little need for the promise—"They shall be preserved in safety," but the subsequent history showed the wisdom of the promise. The trying experiences through which the church and its leaders passed, prevented the publication of the book, and in the meantime Joseph Smith was murdered, the church largely broken up, and false leaders led away fashions after them. The manuscript was left in the hands of Mrs. Smith and during the years that followed various inducements were offered to get her to part with it. It is related that on one or more occasions she discovered that her house in which the manuscript was kept had been

set on fire but that the fire had gone out without doing serious damage.

In 1866 a committee appointed by the true and legal church to obtain the manuscript for publication, called upon Mrs. Smith who delivered it into their hands. It was published the next year. The work had been preserved in safety through many dangers, and the custodian had likewise been kept in safety. Had she gone to Utah with others the work would undoubtedly have fallen into the hands of the church in Utah. When the saints were driven from Nauvoo and Illinois by raging mobs, Emma Smith and her children were permitted to remain where she stayed aloof from false leaders and corrupt factions, until the faithful few gathered together their remnants and reorganized the church.

The Revised Version required the work of eighty-two scholars for fourteen years, and the product of their labors has been little more satisfactory than the previous translation. Of their work they said: "We have felt more and more, as we went onward, that such a work can never be accomplished by organized efforts of scholarship and criticism, unless

(Continued on page 6)

ELDERS PLEASE NOTE.

The ENSIGN management requests that elders baptizing persons into the church who are in a position to use the help offered through the ENSIGN, especially heads of families, please send their names and addresses to this office so that sample copies may be sent them. The church papers are one of the best means of developing growth of new members in the gospel, and none should be without them.

Bro. Alex. Kippe writes to Bishop Kelley from Germany, that the number of saints had increased from 28 at the first of the year to 58 at the time of writing. There were prospects of an ingathering from members of the Utah Church.

WHERE TO SEND CHURCH FUNDS.

Inquiries have been made as to whom offerings intended to apply on the church debt should be paid. Some have sent to this office but it is better that money for the church should be paid directly to the church officers. The Presiding Bishop, E. L. Kelley, advises that whenever possible such offerings should be paid to the local bishops or agents. Parties who do not find it practicable or convenient to do this may send direct to Bishop E. L. Kelley, Box 125, Independence, Mo., from whom they will receive due credit. Bishop Kelley also informs us that any such amounts received from saints residing in districts will be added to the apportionments of such districts. A hearty response has come from many of the districts and scattered members in answer to the epistle of the bishopric sent out some time ago, and if the good work is kept up it will be an easy matter to free the church altogether from debt. A united effort of the saints will accomplish the result.

CHARLES H. LAKE.

Far out upon the Island of Aiana, one of the low islands of the South Pacific Ocean, five hundred miles from Tahiti, occurred on June 15th the death of Bro. Charles H. Lake, minister in charge of the South Sea Island Mission. News of the sad loss has but just reached Independence, coming from Sr. Lake to her sister Mrs. Alexander Kenty, the delay being due to the time required to reach Tahiti from the outlying islands.

Bro. and Sr. Lake were appointed to the island mission by the conference of 1912 and went to their field during that summer. They had previously spent about five years in that mission having been appointed in 1906, and their return home was due to Bro. Lake's failing health, but finding that the climate here was less congenial than in the islands, he resolved to return and spend the remainder of his days there in the service of his Master.

He had been afflicted with paralysis which grew somewhat worse and two weeks before his death he suffered from hemorrhage of the lungs which so weakened him that his work was suspended. He expressed full confidence in his Savior and was cheerfully willing to depart. His age was about forty-five. Sr. Lake expects to remain at Papeete keeping up her work of writing, etc., for some time, probably till early spring, when she will return to the states.

Bro. Lake has been faithful in his labor, having given himself unreservedly to the service of his fellow men. His reward is sure.

INDEPENDENCE ITEMS.

Bro. John Zahnd who has charge of the Englewood Mission has arranged for a series of meetings to be held at the mission beginning next Sunday. Bro. Ammon White will be the principal speaker and the effort that is being made with advertising ought to bring out a good attendance. Bro. Zahnd believes in advertising and if there is anyone in Englewood who will not be made acquainted with the services, it will not be Bro. Zahnd's fault. Bro. G. E. Harrington spoke at the mission on Sunday morning last, and Bro. Ammon White in the evening.

The Sunday services at the stone church were of excellent quality throughout. Bro. J. A. Gillen spoke in the morning giving increased faith and spirituality to the saints. An excellent missionary sermon on the subject of baptism from Bro. John Zahnd confirmed the members present and pointed out the way of life to the non-members. The saints usually enjoy a sermon on the first principles. Bro. W. N. Robinson, secretary of the general Sunday school Association, addressed the Sunday school.

Two sacrament meetings were held in the afternoon—the young people in the upper auditorium with Bro. D. J. Kral and W. N. Robinson in charge, and the adults in the lower auditorium in charge of Bro. G. E. Harrington, R. M. Elvin and others. One confirmation and several blessings were administered at this meeting, followed by the administration of the sacrament. Many good testimonies were given and in the latter part of the meeting the central theme was the providences of God in behalf of his people, with especial reference to the drouth. Several bare testimony that the Spirit indicated to them that more troublesome times would eventually come though not now, but that God would provide for the faithful among his people and that they need not fear, but that those who put their trust in riches would find their riches melt away. The saints were urged to faithfulness and diligence so that God could bless them, and so that they could hear his voice when he should call.

Our aged brother, S. F. Cushman, has returned from Maine where he has been laboring in gospel work along the rocky coast for the last seven years. He is seriously afflicted and sought the administration of the elders, with the prayers of the saints that should the Lord desire him to still labor he might be healed. He expressed abiding faith in the Lord with a willingness to depart whenever the Lord should call or to continue his labor here as may be best.

The Stake Sunday school convention will meet here on Friday next at the usual hour, at which a large delegation is expected.

The mission tent which has been in operation all summer in various parts of the city, has again been moved into the southeastern part of town near the Walnut Park Mission. The nightly meetings are bringing good crowds and there is considerable interest.

Many rural communities, villages and towns are becoming distressed for water, the usual sources of supply having failed. In some cases farmers have to haul water five miles for their stock, and threshing has been retarded. In consequence of unusual dryness, and shortage of water, the danger of fire is very much increased. Independence has a good supply of city water which is obtained from the Missouri River.

From Elder George P. Frisby, the present head of the Church of Christ, or Hedrickite, we learn that the total membership of that organization is 150, eighty-two of whom belong to the branch at Independence, the rest are scattered through Ohio, Illinois, Iowa and Missouri. There is one other branch besides the one here, which is in Illinois. There are five elders, there being no officers higher than elder in the church.

The Stake conference is to meet at this place next Saturday and Sunday, and we look for quite an ingathering of delegates from the different branches of the Stake.

Several good showers on Tuesday and Wednesday have brought relief from the long continued drouth. They are appreciated as showers of real blessing.

INDEPENDENCE, SECOND BRANCH.

Sunday school, 9:30 a. m. attendance, 290, collection, \$6.99. The last tribute of respect was paid at the 11 o'clock hour to Bro. Andrew Atwood, funeral conducted by Bro. Fields, the dark side of the picture of life was turned to the wall, and the beautiful bright side turned to full view.

The usual prayermeeting was held at 2:30 p. m. 8:30 p. m. preaching by Bro. E. L. Kelley, thoughts of what shall we do to be saved, as outlined in the Scriptures were clearly presented which if followed to the end will insure eternal life.

Monday evening was Priesthood meeting, and a goodly number were present, and a good time had, subjects of interest to all were discussed to the satisfaction of some at least.

ST. JOSEPH, MO., SECOND BRANCH.

Our branch is in good condition and a lively interest is being taken in the work in general.

Bro. F. C. Keck was with us Sunday, August 31st, and preached to a full house both morning and evening and the following week occupied at the tent which is now situated at the corner of Valley and Sherman Sts. The tent is under the management of Bro. Pickering and Pierce. Bro. Keck is a speaker of great force, one who carries conviction with every word, who teaches as "one having authority," and his command of Scripture is marvelous; but above all he has that gift of earnestness so dear to the heart of the earnest seeker of the truth, which comes to his hearers the conviction that he really and truly, from the depths of his heart, believes what he teaches. There is a good prospect of his work bearing fruit in this branch of God's vineyard.

Bro. Keck preached his farewell sermon Sunday night, September 7th, and bid us good-by, enroute for Independence. May the Spirit of light and truth ever be his to enjoy in the prayer of his brethren.

Correspondent.

SAN FRANCISCO AND OAKLAND.

Bro. J. D. Stand and S. M. Reints are now located with the gospel tent at Gridley and are opening up a new field for our work. We wish them abundant success. Bro. C. W. Duell and Chas. J. Cady will initiate the new district tent at Madera, 185 miles south of here, about the middle of the month. With two tents and four or five missionaries, with the local work in the branches there will surely be work accomplished.

The Sunday services in the city were all good. Bro. Jas. E. Kelley preached the morning sermon and Bro. C. A. Parkin spoke at night. The auxiliaries were both good.

We were pleased to meet Bro. and Sr. Chas. Clark and Bro. J. Turnour on the occasion of the visit of Ringing Bros. Circus here. We were pleased to find them so interested in the church. They spent Sunday in the city where they attended the morning service.

The Oakland Sunday school was larger than usual there being 69 present, and all seemed happy to get back to work after a vacation of two Sundays at reunion. The Religio was excellent. Sr. Fannie I. Morrison Mehan read the first issue of "The Oakland Religian" of which she is editor in chief which was amusing, entertaining and instructive. Another issue will be read September 28th.

Bro. Hiotaro from Honolulu, a young Japanese brother, landed here on Friday and spent Sunday in the church services in Oakland. He took part in the Religio by reading an article. He is on his way to Graeceland College. Bro. E. Ingham spoke in prayermeeting last night of confirming this brother when a boy and by impress of the Spirit made promises, which are now in process of fulfillment. Success to Hiotaro.

The Pacific Coast Quorum of Elders had a special tent at the reunion in which they held a number of interesting meetings. Bro. J. A. Saxe was ordained to the office of high priest by Bro. F. M. Sheehy and J. E. Kelley. Bro. J. A. Law was chosen to fill his place in the quorum presidency.

Bro. G. J. Waller was the morning speaker in Oakland Sunday to a well filled house. The evening attendance was also good when the pastor spoke.

J. M. Terry.

1202 14th St., Oakland Calif., Sept. 4.

THE ROUND TABLE.

In Section eighty-five of the Doctrine and Covenants provision is made for a "school of the prophets" to qualify the ministry for their work in the building up of Zion and for missionary work. Why is there not such a school now? Do we not need it as much as at any time in the past? How is such a school brought into existence? Is a revelation needed or can it be done by act of general conference?

The school of the Prophets had a beginning in the days of Joseph the Seer, but conditions were such that it could not be maintained and it lost its place in the church temporarily. As its original institution was by divided direction, we can afford to wait for divine direction in its re-institution. Of its need there can be little doubt, and that need has existed from the day the school was broken up at Kirtland, about 1836, but conditions have been such as to forbid the work being done, and may be so even now. The establishment of the School is dependent upon the ordinance of the washing of feet which is itself dependent upon certain conditions. When the opportune time comes for this school to be again started we doubt not but that the Lord will direct it.

If children who die before the age of accountability are saved in the kingdom of God, having never been tempted or tried, while others are subjected to temptation and trial and have to work out their salvation, is not God partial, and would it not be better to die in infancy if the reward is sure then?

Little children who die are saved through the redemption wrought out by Christ, because of their innocence, they being without sin. There is nothing in their lives for which they could be condemned and it would a partial God who would permit them to be lost with the wicked. There is a difference between salvation and reward, salvation being a gift of God through Christ to all who are worthy, while reward is given in return for service rendered, every man according to his works as the Scriptures declare. Paul speaks of some in 1 Cor 3:15 who may be saved though without any reward because their works are burned. For every struggle and victory man will receive a corresponding reward which may not be available to those who do not meet the temptations of this world. In D. C. 58:1 it is said "Blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven." While children who die are free from the danger of losing their salvation they seem to be denied some privileges which are afforded to those who live to maturity, but in all cases the justice of God is shown.

is it right to do business, such as selling goods, on Sunday?

The law of God requires that his people shall carefully observe the day as the Sabbath and avoid all unnecessary work. It says; "And that thou mayest more fully keep thyself unspotted from the world thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your

labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine obligations and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart." D. C. 59:2. "On this day they should refrain from unnecessary work; nevertheless nothing should be permitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment, but merciful in this." D. C. 119:7 This sets forth the general rule as to the observance of the Sabbath showing that all work that can be avoided on that day should be avoided, but that necessary work should not be neglected. Circumstances frequently occur in the daily affairs which make it necessary to sell and buy upon the Sabbath in order for man and beast to be fed, or to save from decay or loss certain perishable things such as fruits, and emergencies may arise necessitating selling other things than food, but the practice of selling when the necessity does not really exist should be avoided.

When a priesthood bearing member falls into transgression, when does his commission as an officer of the church expire, and his authority cease, at the time of the act of wrongfulness or sin, or when the church shall take official notice and action?

The official acts of an officer are legal so long as he holds a proper license to act for the body. An officer knowing himself to be in transgression of such a serious nature as would justify putting him under silence if known, should voluntarily refrain from official work, but should he perform such it would be considered legal until he is put under silence by other authority.

ave, and we emphasized the following point. The manifestos, suspending the practice of plural marriages, and understood by the church in Utah to provide abolition of polygamy cohabitation, as testified by the leading witnesses, including Jos. F. Smith, in the senate investigation, was a "revelation"—"an inspired document," as testified, and adopted by the Utah church Oct. 1890, why was not that "revelation," that inspirational document adopted by the church, in Gen. Conference assembled, printed and bound with the revelations of their D. and C., and sent abroad to the nations? Why is it, the revelation on polygamy is retained, and sent out to the nations, and the manifesto suspending plural marriages is suppressed? The two elders have not answered yet. The manifesto did not change their belief. They believe that polygamy is a divine principle, and teach that it is so. They defend the principle with zeal. They boast of temples built, and "Baptisms for the dead," and that too, in Salt Lake City, and other places in Utah,—outside of "Zion, her States" and out side of "Jerusalem."

Well, we expect to return there after the "Home-Coming." For this latter event, the city was decorated with multiplied thousands of flags, national colors, and other bunting which with transparencies gave the city the appearance of a chivalric, patriotic, and military Alhambra. One must pause to know, for a moment, if it be a real city, or has he been transported to the mirage reflection in the clouds? But I must conclude. I am very apt to take an excursion in the metaphysical regions of abstraction, and will alight—while I am near home.

Hopefully moving along,
S. W. L. Scott.

BRANDEN Fla., Aug. 25.

Dear Ensign:—I note in ENSIGN Aug. 21st by Bro. Wesley Gibbs of Mill Springs Missouri, in which he has resolved to send to the Bishop one dollar the first of September, and to send one dollar the first of each month for five months to be applied on payment of church debt. I have resolved to do this. Few of us would misone dollar in this way, and I suggest others follow.

Who'll be next? I have sent my dollar to Bishop E. L. Kelley. A non-member said they would give me five dollars for the same purpose.

Mrs. T. E. Sutton.

WIRT, Ind., Aug. 20.

Editor Ensign:—It has been quite a while since I contributed to your columns. And thinking some might wish to hear from us, we will send a few lines. I reached my field of labor June 15th and began operations in Louisville, was associated with Bro. J. W. Metcalf in our labors there and in New Albany, for three weeks. At Highland Park the saints have a neat little chapel, and quite a lively branch with Sunday School, Religio and midweek prayer meetings, presided over by Eld. C. H. Ferguson who has the confidence of all, and Bro. Henry Oliver branch priest another live wire. There is quite an energetic band of saints in the Louisville Branch. They have been hindered some on account of some troubles that have lately been adjusted and are now in good working order. The New Albany Branch is practically disorganized on account of a number having moved away. Bro. E. A. Jeagers acting president, secured a schoolhouse in the edge of the city where Bro. Metcalf and I held forth a few nights to small but interested audiences. We were kindly entertained here in the homes of Mr. Nagle Hammersmith's who are not members, but friends to us Bro. Jeagers proposes keeping up the meetings here as he has the privilege of the schoolhouse, I predict for him success as he is a very enthusiastic worker. We next visited the Byrville Branch which is practically dead, probably for the same reason that many of the workers have moved away, while there Bro. C. N. Maynon teacher was elected president of the branch and Bro. Lee Byrn, deacon. We trust that through the efforts of these brethren the work will be revived there. From here I went to Tennessee to attend their reunion near Puryear beginning July 12-20.

Through the kindness of the saints of Kentucky and Tennessee who bore the expense of the trip and with the consent of the ones in charge I was privileged to attend their reunion, which was a success in every sense of the word and was said to be the best ever held in the district. Thirteen were baptized during the reunion.

From there we came back to Indiana Via Rome, Ind., to attend the Southern Indiana District reunion which convened near Derby July 26th to Aug. 3rd which was a good reunion though not so largely attended as the Tennessee reunion.

The saints around Derby supported this reunion, entertaining the visitors in their hospitable homes. And every body seemed happy notwithstanding the severe drought and extremely hot weather that prevailed.

There was no sickness. And all the meetings were well attended. Eleven were baptized. After the reunion Bro. Barmore and the writer continued meetings in the vicinity of the Gerald Schoolhouse with large crowds till Wednesday we returned to the Cummings Schoolhouse. The writer holding forth there over Sunday, while Bro. Barmore held forth at Badger Schoolhouse. Monday night I preached in Derby leaving next day by boat str "Tell City" Via Louisville thence to Madison and Wirt.

We had a pleasant journey up the Ohio in company with Sr. C. H. Fish and children of Indianapolis also Sr. Mary McPeak and Sr. Rose Davis who had been to the reunion and were returning home. That evening we held preaching services on the boat some becoming very interested engaging me in conversation for about 2 hours. We stopped a day and night in Louisville, and had the pleasure of attending the saints prayermeeting at Highland Park. Sr. Fish and family continued the journey with me to Wirt, Ind., where we have been holding forth each night with increasing interest.

We are at present domiciled in the beautiful and pleasant home of Bro. Ed Ford. We are expecting Bro. Chbs. H. Fish of Indianapolis down next week to join his family her

and help us out in the meetings.

From here we will probably go to Indianapolis and spend considerable time in that city doing missionary work as per advice of minister in charge. I am having lots of calls for preaching more than I can possibly reach and do justice to the work.

I may have to go to Kentucky to meet Judge J. F. Hight of Vienna, Ill. in debate this fall as propositions have already been signed. But it is not an assured fact as yet. Desiring to be remembered by all the faithful,

Your Brother,
J. R. McClain
645 w. 29th st.,
Indianapolis, Ind.

BOURBON, Mo., Aug. 20.

Editor Ensign:—Have thought of writing to your paper for some time, but declined, feeling my inability to write anything instructive. Will give a few points from a discussion I had with a lady, a leading member of another church.

We were talking on some Scripture we could not understand alike when I told her I had started to read the New Testament through and understand it as I read it. She said that was impossible and I might as well quit. I asked her what it was written for if not for understanding. She said part of it was for understanding and part was a mystery and always would be. She said she knew enough to live by and was well satisfied with what religion she had and asked me if I was satisfied with what I had. I answered "No." She said I had better hunt a different kind. I told her I was perfectly satisfied with the quality, but not with the quantity; all I want is more of the same kind. I want to learn more of the same dear old Jerusalem gospel, and the more I know, the better life I can live. The more I understand our dear Savior's life the better I can, follow his pure example.

I don't think any of us know enough, but right here let me give a few quotations which are beneficial when we think we know enough to live as Jesus would have us to and can't learn any more.

"But when the comforter is come he will guide you into all truth." What is truth? John says, "Thy word is truth." Hence it will guide us into ALL of "Thy word" or the Scriptures and not a part of it.

"If any lack wisdom let him ask of God who giveth to all men liberally and upbraideth not." So our Father will give us the wisdom desired and needed if we but ask him the same as we would give our little ones instruction. Would like to receive instructive letters from any of the saints, will try to answer all.

Your sister in Christ,
Mrs. Robert Wright.

NEBRASKA CITY, Neb. Aug. 21.

Editor Ensign:—The reunion of the Southern Nebraska and Fremont Iowa, districts, held at Morton Park, Nebraska City, is now a thing of the past, and notwithstanding the dry weather and continued heat, was quite well attended. The purpose of the assembly was kept constantly in view, and the services were held promptly on time, four sessions per day, with Sunday school extra, the two Sundays over which it continued. (Aug. 8 to 17).

The general committee consisting of Bro. E. D. Briggs chairman, with Bro. H. A. Higgins and W. M. Self, and sister Ruby Faunce, representing the Southern Nebraska District and Elders T. A. Hougas, and Nathan Mortimore representing the Fremont Iowa District, did full duty toward the success of the reunion. Bro. Jones of Plattsmouth, and Mortimore of Hamburg, with Bro. E. O. Briggs, chosen to care for the Park grounds, were faithful to duties and did their work well.

The cooking and table service was chiefly volunteer work, and was in charge of Sr. Higgins, Sr. Briggs, Waldsmith Faunce, Woolsey, and others. This department had a warm time owing to the weather, but remained devoted faithful to the end.

The reunion was organized by the selection of J. Arthur Gillin as president, he being missionary in charge. He selected as assistants the presidents of the two districts, W. M. Self of Southern Nebraska and T. A. Hougas of Fremont. C. Scott was chosen as secretary, and with H. A. Higgins was made press committee. H. A. Higgins and T. A. Hougas were the choristers, and sister Ella Cox organist.

The preaching was of a high order, and largely along the lines of the development of saintly character, that is, affecting our practical lives as saints; being done by Apostle J. A. Gillen, Evangelists F. A. Smith, Chas. E. Butterworth, and Elders T. A. Hougas, W. M. Self, G. R. Wells, O. Salisbury, E. F. Robertson, and Columbus Scott. The prayer meetings were unusually well attended and held promptly on time, the time being well occupied. The Spirit was present to witness the acceptance of the saints, and their sacrifices in holding the reunion, as evidenced by the fervency of the prayers, and earnestness and fervor of the testimonies. W. M. Self baptized three persons during the reunion.

At 2:30 Friday, the 15th, the interests of Graceland College were taken into consideration, the various phases of the question relating to it being presented and ably discussed by Thomas A. Hougas, one of the trustees of Graceland, who made a plea in its interest and for its success.

This meeting evidently resulted in the saints getting a better understanding of what the college is doing, and will cause some at least to look upon it with greater favor.

Although space forbids the mentioning of all the singers by name, it is but just to say in behalf of the choir that their work was a highly enjoyable feature, and was a work of sacrifice on the part of some who were heavily burdened with other duties. In this connection Elder "Gomier" and his "gobstick" will not soon be forgotten.

At the business session it was decided to hold the reunion in the Fremont district next year.

The saints all seemed encouraged and we think the reunion proved a success both spiritually and financially.
Hopefully,
C. Scott.

CORRESPONDENCE

BLV Okla, Sept. 2.

Dear Ensign:—I saw a letter in the ENSIGN of the 21st by Bro Gibbs and the resolution that he has made, I think it is a good one. It looks to me the only way that we can ever pay off the debt.

Surely each and every member should sacrifice the small amount of one dollar per month for six months that would leave the church in a fair good way to prosperity.

Bro. Gibbs wanted to know who would be next. I will say that I will adopt the same resolution as he did; now who will be next? My prayer is that God will so bless the members of the church with good health and strength and so bless them that they may see the necessity of complying with the will of God.

I hope that all in this latter day work will pay their tithes so that the good work may go on and many souls be brought to God. I ask the prayers of all the saints that I may be ever found striving and at last meet them in heaven.

Yours in the gospel work,
Mrs. Anna A. Minnear.

FAYETTE, Ohio, Aug. 25.

Editor Ensign:—We are opening up the work about seven miles east of Pioneer, Ohio, just over the state line of Michigan and Indiana. A most beautiful region of country, well improved, and under a high standard of agriculture. Our center of operation is school house No. 4 Gorham T. P. As the schools open next Monday, our effort will be somewhat limited, as the board will not open the building for religious services after the teachers take their places.

We "opened up" in the city of Breakfast Foods—Battle Creek, Mich., Aug. 3, in a tent pitched on Liberty St., and the first Sunday eve—some time during the night—every rope on the west side of the tent was cut in twain. Whether the work was done by some religious guy, or otherwise, we do not know, the tent careened to the east, but the work of righting and readjusting, was not very tedious. The tent was moved during the week, to a point nearer town, on Hamblin Ave. where we continued until the "Home Coming Celebration" attracted all the enthusiasm and interest, when we dispersed till next month.

The Utah church has a local branch organization there, and this enables them to act as though they were popular. We have one of their members—a Bro. Reick—ready for the water. He attended every one of our services, and abandoned his own, or their own. He informed me that he never heard the question of B. Young's assumption to the presidency, discussed before. He cannot reconcile Sec. 42, D. and C. (1835) with Brigham's introduction of the revelation on the Eternity of Marriage. Of course not. Jesus condemned the plural relation both in time, and eternity. He condemned the idea of marriage at all, in eternity. In time he said: "For this cause shall a man leave father and mother; and shall cleave to his wife; (singular number) and they twain (two)—not six or a dozen—shall be one flesh." Matt. 19:5. To eternity or after the resurrection, he charged that the Sadducees were in error, and grossly ignorant of "the Scriptures, and the power God," for entertaining such dogma,—"Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection (those who obtain that world through the resurrection of the dead, i. T.) they neither marry, nor are given in marriage, but are as the angels of God in heaven.

We had two of the Utah elders in our audience one

SERMONS AND ARTICLES

A CLEAN HEART.

BY S. S. SMITH.

"Create in me a clean heart, O God; and renew a right spirit within me."—Psalms 51:10.

The doctrine of a clean heart we wish here to affirm. We see in it the greater regeneration. We hope more importance is not given to it than is sanctioned by the law. We might be reminded, the essential things of our religion must be kept in view if success comes to us. The law of liberty distinctly and essentially requires the reinforcement of our religious nature to a higher degree, which means stronger reverences, mightier incentives to right living, and more constant loyalty in pursuit of noble ideals. Fundamentally it means more resolution to obtain the true regeneration, more faith in God, and a desire, not by compulsion but by love, to do the right and live the true life.

A fluctuating loyalty, and a remitting faith only indexes failure, for the ideal of a man and his adherence to it will ever mark his course to his future destiny. Therefore the utility of our ideals can only be measured in proportion to their correctness and perfection. Confusion may arise if it is true, from our conception as to what are the real essential things. To determine this the closest study should be had of God's work, together with a singleness of purpose in purity of life, that we may have the Spirit's grace as a living benefactor. These requirements and the incentives that impel them, must ever be considered more than conventional tradition on historic precedents.

Our study then should be to find out the will of God, and sense the divineness of the truth, the solidarity of the right, the holiness of the pure, and the glory of spiritual power, which opens up such a vast field that we can always see room for improvement. Revelation, regeneration, holiness, consecration, immortality and eternal life are some of the great words of our cause; and when interpreted in the light of reason and the Holy Spirit and sought with that consecration and loftiness of purpose in terms of true genuine simplicity, we can but expect the soul to gain that vitality and grasp on the right and wholesome in human experience. It therefore demands more, not less, of true consecration and co-operation with God and man.

ABNORMAL APPETITES AND HABITS.

The work of the Church is exhibited when the individual comes under the redemptive power of the gospel, and controls abnormal appetite and eradicates obnoxious habits that resent persistent interference. That man is not fully converted who fails to relinquish an evil habit under gospel tuition because he may think his faculty of self government is not capable to cope with the strength and malevolence of a habit of years cherishing. In this way so many become defeated, and where there should be exhibited strength there is only weakness. Their hopes are blighted by their long continued indulgence, and no longer are they the masters of themselves, but mere puppets in the hands of a power they care not to resist.

The stupendous harm of these things is not seen at first. Like the tiny tiger cub, innocent and playful at first, yet in time tooth and claw develop and it becomes a beast to be feared. The apparent harmlessness of it at first seems an incentive, and amusing though it may seem, in time if indulged in will gain strength that will domineer over manhood.

THE TOBACCO EVIL.

"Avoid the use of tobacco."—Doc. and Cov. 119:3. "And again tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."—D. C. 86:1.

Could the Lord have spoken more plainly and timely on this great evil? The filth and excessive waste caused by the use of tobacco is a serious handicap. In most public places now-a-days is found the nauseating spittoon reeking with filth. Hogs could be no more filthy than they who cast their spittle promiscuously about, and before the air with their smoke. The evidence of their imposition on others is seen everywhere.

If the one using the poisonous weed was the only one to suffer, it would not be so bad, but the innocent are involved at every turn. It is with a sad heart we see the awful picture and its baleful consequences, but we desist in making it more vivid. Those enthused with the gospel of Christ

can only think of it in terms of disgust. It is hard to think those of the covenant could be under its power, but there are many. Can they break this yoke of bondage? I think so. At least it is for them to make the effort.

Some think to curb this tendency is to restrict their liberties. The same argument could be made by the man who has suicidal intent apprehended in the act; or the murderer whose diabolical deed was frustrated by an officer. Some men's "liberties" only lead them to do that which discomforts and discommodates others. We should consider, to be free in Christ Jesus is not a condition of bondage to the lusts of the flesh. At least our cause must concern itself very immediately with that which tends to bondage, and how to emancipate from its slavery. It is not to capture and control the people as they are where the gospel finds them, but rather the purpose of reforming and refashioning them "that ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust," that the bodies of men might not be bruised, and the souls of men ever helped.

Our Creator's intent is not further dominion for the sake of dominion, but only to recommend what he knows is for the best, that we in the exercise of our agency may be free from the dominion of the subtle power of the devil. Everyone must be free from hackneyed pollutions, and chronic disorders before he can fully realize the great possibilities of his being. Productiveness in the fruits of the gospel is contingent on a divorcement from the "pig trough" philosophy of some men. Man cannot be free with these things, but only when we leave them behind us will we realize the greatest possible growth.

It certainly is possible make the ethics of the revealed will of God the controlling and uplifting principles of modern life, for Zion's glory and redemption. We have a real purpose and mission in life, and in our hands are placed the tools with which to build the Zion of latter days. This should give us courage to do great things, for upon us rests heavy responsibilities. The world is a stage, but sometimes we play by merely saying the words of the author, without creating and expressing our own part, and thus we fail to make our role vital and important to mankind. To do this we must "lay aside every weight, and the sin which doth so easily beset us," and tobacco is included and will have to go if we "run with patience the race that is set before us."—Hebrews 12:1.

THE HABIT OF INEBRIETY.

The evil and bestial condition of the drunkard of the underworld, possibly was not foreseen by him when he took his first drink. The sometimes gay banqueting, pampering, and clank of glasses in fine form and festivity in youth, means the potters' field at the finis.

Malt whiskey, beer, wines and other liquors are boldly advertised today as strength builders, and tonic stimulants in a way to catch the innocent. Beer especially is recommended as an excellent beverage for mothers. In this way through the law of heredity they fasten on the unborn child a craving for drink.

They proclaim in the daily papers, magazines, and bill boards that their article is an excellent aid to digestion, to nourish the body, and stimulate the circulation of the blood, give strength and elasticity to the muscles and invigoration to the mind. They say it assists in keeping the entire system in a normal and healthy condition, and stops the inroads of disease and old age. In fact to hear the liquor manufacturer tell it, its the thing for every ill of life,—a perpetual fountain of success, health and happiness for ever more. Let the simple warning be here registered, "it will do no such thing." The very opposite is the result.

The Lord has spoken: "Be not addicted to strong drink in any form."—D. C. 119:3.

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good neither meet in the sight of your Father. . . . And again strong drinks are not for the belly, but for the washing of your bodies."—D. C. 86:1.

The passages of Scripture applying to the drunkard represents him as a lost man. His condition is "contention," "complaining," "wounds without cause," "redness of eyes," "eyes behold strange things," and "thine heart shall utter forward things," and his inheritance is "woe" and "sorrow." (See Prov. 23:29-35). In prison today many a man is reaping the fruits of his evil sowing in drink. The blasted health and wrecked lives of multitudes is a testimonial of the evil of the liquor business. Many a pure woman has been smitten and disgraced, and is enduring a life of godless

years in shame and degradation because she was heedless of the consequences of this nefarious business. Their wanton look tells their life's story.

We can add to this long train of miseries, those of loss of courage, (Hosea 4:11); erring and bad judgment, (Isaiah 28:7); reeling and staggering, (Psalms 107:27); sickness, (Hosea 7:5); poverty, rags and gluttony, (Prov. 23:21); defilement, (Dan. 1:8); woe, (Isaiah 5:11,22); and damnation (1 Cor. 6:10).

Besides all this it is a loss of time, business, conscience, money, health, family, character, feeling, life, and soul itself. It has catered to every crime. It is an abettor to intolerance, arrogance, and hypocrisy. Its cant, craft, and falsehood are iniquitous. It has ruined homes, debauched manhood and womanhood, created crime, rapine, lust and insanity.

It is the greatest law breaker of the age. It has filled almshouses and sanitariums with its wrecks, homes for children it has yearly supplied with blind and diseased babies. It has blighted the hopes of millions and strayed the centuries with its disease and death. It has ruined the mental, moral and spiritual in man. It encumbers labor with a terrible load. It excites riot, robbery and blood shed. It shortens life and leads to incurable diseases. In every way it diminishes comforts and takes from life the great boon, happiness. In all it is one of the greatest sins of the age, "A bar to heaven and a door to hell." It is altogether wicked. It has ruined millions, and no matter how healthful, steady, or clear headed you are it will ruin you too if you tamper with it to excess.

Moral and spiritual force must be the foundation of all true reform. Change the hearts of the people and there will be no need to enforce the law. If the lower is reached and corrected, the higher will come as a natural sequence. One man of evil and ignoble life is as a contagion to those near him. He spreads moral blight everywhere. Men who are church members should at least have self respect for themselves and the church to which they belong to that extent that they will shun this evil in every way.

Every effort at self-denial stops the leak of one's own mentality, and he gains in stability and self-possession, which are stepping stones to spiritual peace, light and power. Such evils should not be once named among us; but we should seek to live up to ideals which are even higher than the moral standard of the best of the world. We never should let the world lead us in such things, for the postulate of the church is ever to lead. If we do this we will have an enrichment of life unsurpassed and our lives by example will have a most salutary effect on others.

"HOT DRINKS."

This includes drinks that are hot, no matter what the constituent parts of the drink may be. The term "hot drinks" we believe especially refers to tea and coffee, as they were about the only hot drinks that were taken at the time the instruction was given and was a common appellation of the time. This view is strengthened by the action of the general assembly as early as 1837 when it voted "not to support stores and shops selling spirituous liquors, tea, coffee, or tobacco." (See Church History, Vol. 2, p 120). Hyrum Smith said in a sermon at Nauvoo that "hot drinks" referred to tea and coffee. The best definition of temperance is "the moderate use of any beneficial thing, and the total abstinence from that which is detrimental." The opinion of many eminent men is that the action of tea and coffee on the system is bad. Some of our greatest specialists attribute a number of diseases to the excessive use of these narcotics.

The "Dietetic and Hygienic Gazette," a famous medical authority, says: "Medical examiners for some of the Life Insurance Companies have added the term 'Coffee Heart' to their regular classification of the functional derangements of the organ. Coffee shortens the long beat of the heart. Coffee toppers they say, are plentiful and as much tied to their cups as the whisky topper. The effect of coffee upon the heart is more lasting and consequently worse than that of liquor."

A practical knowledge of the effect of such things on our bodies, including the science of human life itself, is necessary in order to glorify God in our bodies. It weakens the body and impairs the mentality, and makes one less trust-worthy. It is one of the great evils, for it rarely fails to lead to other excesses.

God has given us instruction as to how to live, both spiritually and physically, and it is always best to do what God says; but some of us think we know more, for we put our judgment against God's

and go right ahead and use it. Is it any wonder so many today are ailing when they run riot after these things? God designs for us healthy bodies, but if we do not follow him we must suffer the consequences of a broken law. If we honor this law as well as hygiene, no need to have diseased bodies, and by so doing we will not have to call on the Lord so repeatedly for his healing.

The admonition "Cease to be unclean" has an inward significance as well as an outward one. It will be undoubtedly a chastening obligation to mothers to know they have undermined the wholesome teaching of the public schools on narcotics by giving their children tea and coffee. What consistency is there to teach the child the bad effects of these things, then indulge them to their heart's content? The effect of this undue stimulation on their young bodies is altogether bad. Some authorities say, of the two, beer does not have the detrimental effects to the extent of coffee.

If we will honor the Lord's advice in the Word of Wisdom, we shall see many a cloud of gloom, many an ache and pain dispelled that would otherwise continue to hover near; and happiness, joy and triumph will be our more frequent companion, and our usefulness be extended, and eternal reward crown our efforts.

OTHER EXCESSES.

Sometimes we see some strange transitions in the lives of those who dally with taste. The drug habit illustrates this abnormality as well as any. The most fantastic likings of the abnormal mind is catered to readily by the multitude of patent drugs on the market, each one bearing their special recommendations. Sometimes there is that enslavement to those who habitually use them that they are more fiendishly than human. It is a pity those pandering to morbid and vicious tastes are so general that anything in the way of a protest is the exception and stands out in vivid contrast. In every nation from savagery to civilization can be found compounds and drug concoctions that destroys manhood and self-control, and administer to degrading tastes with wicked results.

Much of this moral blight in character which has proven so abominably degrading, generally was begun in tender age through the advice or example of those who should know better. But few opiates or narcotics; no matter how baneful the outcome of their use, but what can boast of the sanction of some of the medical fraternity. Not that all have sanctioned such, far from it; but there are some who for sinister motives have lowered the dignity of the medical profession by sanctioning what is wrong and perverse to the right ways of life. We would not leave the impression that all drugs come under our censorship either, for many things are beneficial when rightly used, and others are not. It is the right use to which we put such things that counts.

We therefore have need for constant watchfulness that we are not induced to fellowship and debasing sin. If right living is habitual the individual's habits are marked by orderly fashion, but if indulgence of abnormal sense and catering to the unstable and false standards is had, one can but expect discord and final disaster.

We might well advise ourselves what an over-indulgence of sense becomes when matured in the human heart, and cultivate an appreciation of the lesson of the finalities of evil, instead of overlooking wholesome restraints and infantile regulations, and doting on a frivolous start in life. A good race is determined by a good start as well as a good ending.

(TO BE CONCLUDED NEXT WEEK.)

UNIONS AND TRUSTS IN ANCIENT ASIA MINOR.

About the year 190 B. C., Thyatira came under the power of Rome, and though in the days of the republic it suffered much from oppression and extortion, great commercial prosperity came to it with the inauguration of the empire. About the time that St. John wrote the Revelation it was at the height of its wealth and prosperity as a business city. It is known that there were more trade guilds in Thyatira than in any other city of Asia, for inscriptions tell us that there were guilds of linen-workers, wool-workers, dyers, bronzesmiths, potters, bakers, tanners, and slave-dealers. The selling of ready-made garments was an important business of Thyatira, but whether there were the accompaniments of sweatshops, long hours and scanty pay, we are not told.—*Correspondence of The Christian Herald.*

THOUGHTS ON THE RESURRECTION.

F. C. CHRISTIE.

The resurrection of the dead is, and has been, a subject of much importance, for we know, as Paul of old has said, that this mortal body cannot inherit the kingdom of God; and that this mortal shall put on immortality; but how shall they all come forth, and after what manner do they come forth? The Scriptures give the best evidence.

We find in Rev. 20:12, 13, "And I saw the dead, small and great, stand before God. . . And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works." Rev. 22:12: "And behold, I come quickly, and my reward is with me to give every man according as his works shall be." In both places it speaks of "all" or "every" man, and they are to be judged and rewarded as their works shall be.

Again, in 1 Cor. 15:40-42, states that there shall be different glories. This seems to be good doctrine, since the Apostle Peter makes the declaration in 1st Pet. 4:5, 6: "Who shall give an account of him that is ready to judge the quick and the dead, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." Also 1 Pet. 3:18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by the which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah."

By this Scripture is shown that the gospel is preached to the dead, and it is evident that they were not members of the church in this life, or had made no preparation for the life beyond. Therefore we wish to examine further on this subject. Micah 4:1-5; and also Isa. 2:1-4; state "that in the last days it shall come to pass that the mountain of the house of the Lord shall be established, and that many nations shall come and say, Come, let us go up to the mountain of the Lord, and he shall judge among many people, and rebuke the strong nations, and they shall beat their swords into ploughshares, and their spears into pruning hooks, and not learn war any more; but they shall sit, every man, under his own vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord of Hosts hath spoken it."

This shows some of the conditions that shall obtain during the millennial reign, or the reign of peace. Again, in Isa. 11:6-9 states that "the wolf shall dwell with the lamb; the leopard shall lie down with the kid; the calf and young lion and fating together, and a little child shall lead them. The cow and the bear shall feed, and their young ones shall lie down together. . . The lion shall eat straw with the ox. . . And they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Notice that the knowledge of the Lord shall be had in all the earth. The question is, are these the ones who have been resurrected? We say No. That these are the ones called the wise virgins mentioned in Matt. 25:1-12 who have taken the Holy Spirit for their guide, and are still alive when Christ comes again.

For more evidence on this line read latter day revelations. Doctrine and Covenants 45:10; "And in that day, when I come in my glory shall the parable be fulfilled which I spake concerning the ten virgins, for they that are wise and have received the truth, and have taken the Holy Spirit for their guide have not been deceived, verily, I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day and the earth shall be given unto them for an inheritance, and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst and his glory shall be upon them and he will be their King and their Lawgiver. This plainly shows that the wise are those who are here and alive at the coming of Christ. And the ones who are to inherit the earth.

Again in Doctrine and Covenants 63:13. "When the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord in the Holy City." Now, notice. "And he that liveth when the Lord shall come and has kept the faith, blessed is he. Nevertheless, it is appointed unto him to die at the age of man: Wherefore, children shall grow up and become old. Old men shall die, but they shall

not sleep in the dust but shall be changed in the twinkling of an eye." Here we have the children who are alive when Jesus comes, are to remain and grow up until they become old men, and then they die and are changed in the twinkling of an eye, as Paul said "at the trump," etc., 1 Cor. 15:52, referring to a dispensation of a thousand years' reign to begin at that time. The children are to grow up and they are to multiply and wax strong. Again, in Matt. 22:29, 30, Jesus said that in the resurrection there is neither marrying nor giving in marriage. So Doctrine and Covenants 45:10, and 63:14 certainly are correct in the statement that the children of the millennial reign are the wise virgins and the ones to marry, multiply and replenish the earth during that time, and not the resurrected beings.

Let us reason again from Isa. 65:17-25: "For behold I create a new heaven and a new earth, and the former shall not be remembered nor come to mind. . . There shall be no more thence an infant of days, nor an old man that has not filled his days, for the child shall die at an hundred years old, but the sinner being a hundred years old shall be accursed. And they shall not build and another inhabit. They shall not plant and another eat, for as the days of a tree are, the days of my people. . . And they shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord and their offspring with them."

Notice that they build and that their seed are the blessed of the Lord. Verse 20 shows that none will die until they are an hundred years old, but he that fails to keep the covenants, or fails to join himself to the people of the Lord, for he has had no devil to tempt him, and there is no curse on the earth, and Christ being the king; so he being a hundred years old and must die, too, and he be changed, but can not get celestial glory because he has not lived for it; so he must take a place with those that were honorable men of the earth who were resurrected at the beginning of the millennial reign or just after those of the celestial glory were resurrected, as you will find in Doctrine and Covenants 85:28: "And after this another angel sounded, which is the second trump, and then cometh the redemption of those who are Christ's at his coming, who have received their part in the prison which was prepared for them that they might receive the gospel and be judged according to men in the flesh." Again, in verse 29, same section, "And again another trump was sounded, which was the third trump, and the spirits of men who were to be judged and are found under condemnation, these are the rest of the dead, and they live not again until the thousand years are ended; neither again until the end of the earth." But the rest of the dead cannot come forth in the resurrection until after the thousand years are ended, as you will see by the last quotation.

Some have said that the resurrected dead of the celestial glory are to be on the earth during the thousand years. All right! let us reason together on this. In Doctrine and Covenants 63:13, it says that the resurrected dead shall inherit a place in the Holy City, and not an the breadth of the earth. So let us reason that this city is the seat of government somewhere. And when anyone entitled to celestial glory dies during the thousand years, they are changed in the twinkling of an eye, and are caught up to the city, as it so states in Doctrine and Covenants 98:5. "And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth) but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious." Sec. 36:12, 13: "And righteousness and truth will I cause to sweep the earth as with a flood to gather out mine elect from the four quarters of the earth to a place which I have prepared, a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a new Jerusalem. And the Lord said to Enoch, then shall you and your city meet them there." This shows that the city is to come at the time of Christ's coming.

Again let us consider 1 Thess. 4:16, 17 in which we find the dead in Christ are to rise just the same as in Doctrine and Covenants 89:27. Both agree but Paul does not tell us as much in his writings. Verse 17 agrees with Doctrine and Covenants 77:4: "For ye are the church of the First Born, and he will take you up in the cloud, and appoint every man his portion." So you see we truly are to meet him in the air, and also our city is to meet Enoch's city.

Now, it does not say where on earth the city or cities are to be, but it does say in Section 63 of Doctrine and Covenants that the resurrected of the celestial glory are to have an inheritance in the city. Furthermore, Paul's statements do not conflict with the Doctrine and Covenants on this point when you understand that Paul referred to the dispensation of the thousand years. Rev. 21:4 compared with Doctrine and Covenants 63:13; 98:5, agree that there will be no death, for the sting of death is taken away when Christ comes, and the change that comes at death is the change to immortality in the twinkling of an eye. This to my mind makes plain that the resurrected beings of the celestial glory inherit the city, and the wise virgins are those who remain abroad on the earth at the coming of Christ, and are the ones to inherit the earth, and are to build houses and inhabit them, and their children are to grow up without sin unto salvation, and on their inheritances on the earth.

Again D. and C. 85:5, "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom."

2200 West Waldo, Indep., Mo.

HISTORICAL SKETCHES.

No. 11.

THE HOLY SCRIPTURES.

CONTINUED FROM PAGE 2.

assisted by divine help." The divine help they claimed was necessary, Joseph Smith claimed to have received many years before in his revision of the Bible, and the work stands today as a perpetual testimony that there was inspiration in it.

After the church had had opportunity of reading and examining the book, it was adopted by the church in the following resolution passed Sept. 13, 1878:

That this body representing the Reorganized Church of Jesus Christ of Latter Day Saints, does hereby authoritatively indorse the Holy Scriptures, as revised, corrected, and translated by the Spirit of revelation, by Joseph Smith, Jr., the Seer, and as published by the church we represent.—General Conference Resolutions, p. 48.

This indorsement did not cause the church to dispense with the King James Version, and the latter is largely used today by ministers and members.

Some have misunderstood the nature of this work in supposing that it was a literal translation. We understand that the main part of the work was but a correction of the King James Translation, many of the corrections partaking of the nature of improved readings, made by the spirit of inspiration or revelation; the other part being certain additions which were made by direct revelation.

As an illustration of the corrections made may be noted the statements in Exodus 7 and other places that the Lord hardened Pharaoh's heart so that he would not let the people of Israel go. The Inspired Version says that Pharaoh hardened his heart. Another is in Ex. 23:3 "Thou shalt not countenance a poor man in his cause." But the Inspired says: "Neither shalt thou countenance a wicked man in his cause." An instance of the improved reading is in the Lord's prayer, Matt. 6:13, where it reads: "Suffer us not to be led into temptation," instead of "Lead us not into tem; tation."

In Matt. 5:27-30 is found an instance of the added parts. The whole passage, with the added part in parentheses is as follows: "Behold it is written by them of old time, that thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart already. (Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart, for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell)." Other important additions are found in the first nine chapters of Genesis, and other places.

A friend in Scotland said to a boy:

"What do you have for breakfast hereabouts?"

"Porridge," was the answer.

"And for dinner?"

"Porridge."

"And for supper?"

"Porridge."

"Goodness!" said the friend. "Porridge every day for every meal! Do you never have anything else?"

"What else would you have," said the boy.—Washington Star.

Reputation is the shadow which character casts.

People who expect to have their feelings hurt are seldom disappointed.

THEY ALL BEGIN THAT WAY.

BY JOHN NELSON GOLTRA.

The fellows were all at your club that night

(It's the finest club in town)

The wine flowed free and they all felt fine

As story and song went 'round.

You boasted that "Wine has no terrors for me,

I can leave it alone when I say"—

But old "Buttons" winked with a knowing smile

"They all begin that way."

The bar was a glitter, the lights were bright,

And the game was merry and free,

While no man spoke of the days to come,

For no one seemed to see.

You bragged of your powers of self-control

As the men "lined up" that day—

But the barkeep smiled with a sodden smile:

"They all begin that way."

The day of anguish had come at last,

The night had been full of pain,

Friends sought in vain for a ray of hope

That could never come again.

The pall was dark and the end was drear

When the hulk of manhood lay—

And the sexton growled with a dismal growl:

"They come too soon that way."

He had left his home with broken hearts,

And with lives o'erwhelmed with gloom,

For they knew their loss was multiplied

By the hopelessness of his doom.

Not a ray of light nor a glint of hope

Could brighten the cheerless day—

And Satan grinned with a fiendish grin:

"I get them all that way!"

—Methodist Recorder.

MORMONS AND THE EXPOSITION.

It is charged that at the Alaska-Yucon, Pacific Exposition at Seattle in 1909, "the display for the Mormon Church was given in the government building, under government sanction, and to all appearances at government expense," for which reason the Woman's Home Missionary Society of the Methodist Church is raising a cry of alarm in the Interdenominational Council of Women for fear the Mormons will undertake to repeat the display at government expense at the Panama-Pacific Exposition at San Francisco in 1915, and a call is made upon "all good men and women of our church to begin an agitation," that will be effective against such a possibility. We doubt that the Mormon display was made at government expense, though it is not to be disputed that the Mormon Church of Utah has mixed church affairs with government affairs to an extent unwarranted by the law of the church as it was held in the days of Joseph Smith Jr., and the civil law of the nation. We doubt if there is any church having its position relative to the separation of church and state more clearly defined than the Reorganized Church which has been held by the courts to be the continuation of the original Church organized by Joseph Smith in 1830, and from which the Mormon Church is an apostate body.

CORRESPONDENCE CONTINUED.

KINMURDY, ILLINOIS, Aug. 25.

Editor Ensign:—Thinking that a word from me and news from the Southeastern Illinois District might be of interest to your readers I write you.

I have been laboring with Bro. L. C. Moore since arriving in the district June 3d. Most of the time we have spent with the district tent endeavoring to reach the people by this means through the hot summer months. We had a good interest at Cold Corners, some eight miles north of Wayne City, where we preached in the tabernacle from June 19th to July 6th. A number were interested but none baptized till the reunion when Bro. S. S. Smith baptized two young ladies from that neighborhood.

Bro. Moore and I conducted meetings in the tent at the Hazel Dell school house from July 10th to 27th, the school house being about half way between the Brush Creek Branch and Johnsonville. Good interest.

The district reunion was held with the Brush Creek Branch about seven miles south of Xenia, Illinois, from August 1st to 10th inclusive. There was a good attendance at the reunion; Bro. J. W. Rushton, William Lewis and Henry Sparling in addition to the district missionary force and local ministry were present. The meetings held were very instructive and by following Bro. Rushton's suggestions we are in hopes to see the work of the district handled more systematically in the future.

We have been holding tent meetings at this place since last Wednesday night and are having fair attendance and some interested in the gospel message.

In gospel bonds,

W. R. Dexter.

CREEG, Okla., July 16.

Editor Ensign:—A few lines from Eastern Oklahoma, am striving to do the work which my heavenly Father called me to do. I am not free from the trials of life and do not expect to be until the warfare of this life has come to an end.

On the night of the 6th of this month after closing a busy day's work, assisting in Sunday school at ten o'clock, preached at eleven o'clock, administered baptism: to two at 2 p. m., administered the sacrament at 3 p. m. and had prayer and testimony meeting until 5 p. m., preached again

at 8 o'clock. This ended the busy day's work and when I retired for my night's rest with a weary body, a beautiful light appeared in the room. I heard a voice say, "Be faithful, look up and lift up your head for your redemption draweth nigh. I'll soon come to reign with the pure in heart." All of my trials and hardships vanished away, and I cannot find words to express the joy I passed through. Indeed our Savior is with us if we will be faithful and do his commandments.

On the evening of the 13th I was called upon to moderate in a debate between H. C. Auston of the Freewill Baptist faith and Willie Peacock of the faith of the Church of Jesus Christ. H. C. Auston affirmed that all the human family that did not go to heaven went to hell and forever stayed there in a lake of fire. W. W. Peacock denied.

Bro. Peacock showed from the Scriptures that God was a just God and would render justice to all the human family as stated by Abraham in Gen. 18:25. "Shall not the Judge of all the earth do right." And that God had appointed a day in which he would judge the world. (Acts 17:31). Bro. Peacock I brought many passages of Scripture to prove the justness of our heavenly Father; such as Isaiah 11:4; Eccl. 12:14; Psalms 9:7, 8; 98:9; Rev. 20:12, 13.

Mr. Auston began his affirmative argument with the Greek lexology, but Bro. Peacock soon captured his own weapon and turned it against him and then he wanted to rule it out. The next proposition Bro. Peacock affirmed that the Book of Mormon is of divine origin and that Joseph Smith was a prophet of God.

Upon this proposition Bro. Peacock brought forth one of the finest arguments in behalf of the Book of Mormon I ever listened to. He began with Joseph's blessing, (Gen. 49:22), and brought forth evidence from the Scriptures showing that Joseph's seed came to this Western Hemisphere. He proved by four of the leading historians of the day that Joseph's seed became a great people here in this country and that they had a knowledge of the Lord, and became wise in arts and civilization and culture. He showed by the prophecies of God that a book was to come forth in the last days, or in "the hour of God's judgment."

He was greatly blessed with the Spirit of his calling and had fine liberty of speech. Often the congregation would sit spellbound. Indeed a great victory was won for the truth.

Mr. Auston tried very hard to refute the arguments, and did it in a gentlemanly way. He was very nice and I hope he is seeking light, and may the Lord help him to see the light. Evidently much good was done in the debate.

I am here in a new place trying to open up the work. Crowds are small but good interest. Bro. J. R. Richardson and family and Bro. Charlie Leggett and wife live here and are doing what they can to get the gospel before the people. I will go from here to Pittsburg, Okla., and try to open up the work in some new place, and thence to the reunion in northeast Texas at Dalby Springs. May God bless the Ensign in carrying the gospel to the people.

Your brother,

E. A. Erwin.

MADISON, South Dak., Aug. 28.

Dear Ensign:—I note in a letter in the Ensign that our beloved church is in debt \$75,000, and wishing to do my part towards liquidating the debt I send one dollar now and will send one dollar each succeeding month for five months. I hope each member that possibly can will do the same and those that are able will send more than one dollar. I am sure we will not miss it but receive a blessing for so doing. I believe if we each strive to do so we can pay off the whole amount in five months. Let us each one strive to make ourselves and many others happy by paying the whole debt.

It is certainly too bad to have some of our most successful preachers have to return to their trade and work to support their families when they should be supported by the church and could be if we all did our duty. Dear Brothers and Sisters let us strive to pay into God's store houses sufficient so our elders may be in the field where they are so much needed and not have to worry for fear their loved ones are not provided with the necessities of life. I for one mean to do more in the future than I have in the past to help swell the fund to provide for the elders' families and pay the church debt. Who will join me.

Your sister in the true faith,

Mrs. C. C. Waste.

GLEANINGS FROM OUR CORRESPONDENTS.

Sarah A. Doty, Ovid, Mich.—Remember me in your prayers, dear brothers and sisters. I pray for all in the church of God.

T. S. Day, Henryetta, Okla.—We have not had an elder with us for about two years, and one of the priests and teacher are absent from the branch. During that time I have done what I could to keep the work going, but with discouraging results.

Mrs. Nannie Myers, Claudell, N. M.—Will you ask the saints to pray for me that I may have more of the Spirit to guide me in the way of right and give me a better understanding, and that I may have strength to bear all persecutions and be faithful. I am the only saint in this country and have much opposition.

Mrs. Carrie Ralston, Dederick, Mo.—We live just two miles south and two west of Dederick, and any saints or any missionaries coming this way would be welcomed.

John Braddy, Womble, Ark.—I was ordained a priest four years ago, and have been faithful to my call as opportunity would permit. I have preached several times, and baptized two dear souls. They live at Big Fork, Polk Co., and I ask some elder in this field to confirm them.

M. E. Roberts, Coweta, Okla.—I am a well-wisher of the cause of Christ. My wife is longing for an elder to come this way as she is ready for baptism. Several have told me that they would help to get an elder here. I live 25 miles east of Tulsa and 30 west of Muskogee.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

DOMESTIC SCIENCE STUDY OUTLINE.

For convenience the Domestic Science course has been outlined in two parts. The first part deals with the main classifications of foods and the directions are more definite than for part 2 in which entire subjects may be taken up as developed in the text-book referred to.

The length of the lessons and the way of working them out has been left to locals though the thought of your superintendent was that one text book was sufficient for a local providing it was studied by the leader and then read and discussed in class. Most locals will find it satisfactory to work out the experiments and recipes at home. The above suggestion is only one of many that might be made and if you will describe local conditions, I shall be glad to recommend specific ways for your case.

I suggest that chapter 1 be read first and discussed and then chapter 5 studied as a preliminary to the outline.

The text used is "Elements of Theory and Practice of Cookery," by Williams and Fisher, published by the Mac-Millan Co., New York City.—\$1.00.

PART ONE.

1 Carbohydrates, fuel foods.—Produce heat and energy; require a relatively high temperature for cooking.

(a) Sugars, pp. 259-263.
1. Experiment 1. Effects of heat on sugar, p. 262. (2) Butter taffy, p. 263. (3) Peanut butter, p. 264.
(b) Starches, pp. 68-73. See pp. 319-326 for foods containing starches, etc.

1. Experiment 1. How to prevent starch from lumping while cooking, p. 69. (2) Cereals, pp. 73-83. Boiled rice p. 75. (3) Vegetables, pp. 59-68. Baked potato, boiled potato, p. 59. (4) Proteids or proteins, tissue builders.—Builds up all body tissues. Ordinarily require a moderate temperature (a) Milk, pp. 92-97. What temperature should be used in making cottage cheese, p. 95.

(b) Eggs, p. 83-90. (1) Selecting and testing eggs for freshness, p. 83. (2) Temperature for cooking eggs, p. 84. (3) Egg omelet, p. 90. (4) Try egg recipes from other cook books. (c) Meat, pp. 144-170. See tables, etc., on pp. 180-192 (1) Two facts to remember about cooking meat, p. 146, paragraph 258. (2) Action of cold water and of salt upon meat, p. 147. (3) Prepare a pan broil and a roast from some recipe book.

(d) Cheese, p. 120. What temperature is necessary for cooking cheese? (1) Stewed macaroni, follow same recipe. (2) Baked macaroni with cheese, p. 121.

(e) Nuts. No recipes are given in the text but may be found in other recipe books.

2. Fats, pp. 212-221. Fuel food.
1 Experiment 1. Experiment with heat fat, p. 216. (2) Experiment 2. Testing temperature of fat for frying, p. 219. (3) Suggestions about using fat in cooking, pp. 224, 225. (4) What is "deep frying"? What is sauteing? (4) Potato croquets, p. 222.

4 Acid and salt supplying foods. Foods containing mineral matter, supply entire body with iron, calcium, phosphates, etc.
(a) Fruits pp. 226-235. (1) Baked banana, p. 233. (2) Rhubarb sauce, p. 234.

(b) Vegetables pp. 235-248. Note tables of information on pp. 244-248. (1) Prepared stewed onions and baked sweet potatoes.

PART TWO.

1. Soups, pp. 248-252. Note table opposite p. 250. Note caution on p. 251.
2. Salads, pp. 252-258.
3. Cakes and desserts, pp. 264-276. Note table opposite 268.
4. Frozen dishes, pp. 276-280.
5. Breads, pp. 102-135—quick breads, yeast breads.
Miss Bertha Donaldson,
Supt. D. S. Dept.

MISCELLANEOUS

CONFERENCE NOTICES.

SOUTHERN WISCONSIN DISTRICT.—Conference will convene at Madison, Wisconsin, Sept. 27th and 28th. Branch and ministerial reports may be sent to E. J. Goodenough, 930 E. Johnson St., Madison, Wis. All branch officers are requested to report to this conference. Apostle J. F. Curtis, Patriarch W. A. M. Donaldson and Elder Daniel Macgregor have promised to be with us, as also the local force. We trust that the saints will make a special effort to attend this conference. We look for a spiritual feast. All who come will be provided for.
E. J. Goodenough, Pres.

EASTERN MAINE.—Semi-annual conference at the new saints' church at Jonesport on September 27th and 28th. Let all who can possibly attend do so, and meet our new missionary in charge, Paul M. Hanson. The saints in Jonesport will welcome all who desire to attend.
W. E. Rogers, Pres.
N. M. Wilson, Sec.

KENTUCKY AND TENNESSEE.—Conference will convene at Swindles, four miles west of Mansfield, Tenn., on Saturday, Oct. 4th, at 10:45 a. m. Branch presidents will please take notice and have your reports in on time. Send all reports to district secretary. All coming on train will get off at Mansfield. Notify Erwin Atkins, Hollow Rock, Tenn., R. F. D. 1. Everybody invited to come and bring the good Spirit with them.
S. E. Dickson, Sec.

KIRTLAND DISTRICT.—Conference will be held with the Baldwin Branch at New Hamburg, Pa., Saturday and Sunday, Oct. 11th and 12th. Sunday school and Religio conventions will be held on Friday, Oct. 10th. The time will be devoted largely to worship and educational work. Take the Erie or E. & P. R. R. to Transfer, Pa., from which place visitors will be conveyed by wagons and carriages to the church at New Hamburg.
Martin Ahlstrom, Sec.

WESTERN MICHIGAN DISTRICT.—Conference will be held at South Boardman, Mich., on Oct. 4th and 5th. Services are to be held in the saints' church. Visitors entertained without charge. Secretaries please get in your reports early. Branch presidents please send reports to district president immediately at the close of the quarter—Sept. 30th, in order that he may have time to report before conference. The conventions will be held the day previous as usual.
H. A. Doty, Clerk.

CENTRAL MICHIGAN DISTRICT.—Conference will convene at Coleman, Mich., Oct. 18th, at 10 a. m. Branch secretaries please have reports in the hands of secretary not later than Oct. 1st so she can make her report to conference.
Geo. W. Burt, Pres.
Elsie Johnson, Sec.

Rose City, Michigan.

MASSACHUSETT DISTRICT.—Conference will convene at Providence, R. I., October 4th, at 3 p. m. Statistical and ministerial reports should be in the hands of the secretary at least ten days before conference. The district Sunday school and Religio associations are requested to report, also quorums of priests, teachers and deacons. Address all matter to the district clerk.
W. A. Sinclair, M. D.
166 Pearl St., Winter Hill, Mass.

CENTRAL ILLINOIS.—Conference will convene at Pana Illinois, October 4th and 5th.
Walter Daykin, Sec.
1000 E. Cleveland St., Taylorville, Ill.

FAR WEST.—Conference will convene with the German Stewartsville Branch, four miles north of the city, on Oct. 11, at 10 a. m. We ask the brethren coming from St. Joseph to purchase their tickets to Stewartsville for the reason, it will be convenient to meet the train at that point. Brethren will be met Saturday morning with automobile or carriage. Bro. J. W. Rushton, our general missionary in charge, will be present. We have a partial promise from Bishop E. L. Kelley that he will also be here. Bring the Spirit of the Master with you and the conference will be spiritual and you will enjoy the same.
T. T. Hinderks, Pres.
Charles P. Faul, Sec.

CONVENTION NOTICES.

SOUTHERN WISCONSIN.—Sunday school convention will convene September 26th at 2:30 p. m. at Madison, Wis. Expect an interesting program Friday evening. Hope to see all schools represented and a large attendance.
E. W. Dutton, Supt.
Milton Junction, Wis.
C. C. Hoague, Jr., Sec.
R. R. 7, Box 02, Janesville, Wis.

EASTERN IOWA.—Sunday school convention will meet at Fulton, Iowa, October 3rd, at 10:30 a. m. Trains will be met for convention and conference up to Saturday noon at Maquoketa. Anyone coming after that time notify John Heide, Fulton, Iowa.
C. G. Dykes, Supt.

NOTICES.

To the scattered saints of Saskatchewan District, Greeting:—Having been elected superintendent of Home Class Department of Religio I take this means of reaching you and ask you to send me your name and address if you wish to take up this work. I will then send you instructions and supplies. Let us all arouse ourselves, improve our opportunities, and "work while it is yet day." Let us be found among the "wise virgins and one way to do this is by studying the Religio lessons, even though we live five miles and miles from any other saint. God will be near to bless if we but put forth an effort. Hoping to hear from everyone I remain your sister in the gospel,
Mrs. S. W. Nelson.

Hill Hall, Sask.

University of Missouri, Columbia, Sept.—Missouri farmers who are in doubt as to what kinds of fertilizers to use, what types of silos to build, what varieties of grain to grow, what feeds to use for greatest gains, and all other information concerning the farm can obtain the information by writing to the College of Agriculture, University of Missouri, Columbia, Mo.

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FAR WEST QUORUM PRIESTS.—At the conference to be held at the German Stewartsville Branch, October 11th and 12th, a meeting will be held with a view to reorganizing the 15th quorum. By order of priests' meeting held at the late Stewartsville reunion.
D. H. Schmidt.

NOTICE OF APPOINTMENT.

Elder Chas. N. Burch has been appointed to labor in the Northern Michigan District for the remainder of the conference year. The First Presidency and Presiding Bishopric concur in the above appointment.
J. F. Curtis,
Minister in charge.

NOTICE TO SUBSCRIBERS OF RELIGIO QUARTERLY.

The publishing of the Religio Quarterly has been transferred from the Ensign Publishing House, Independence, Mo., to the Herald Publishing House, Lamoni, Iowa. All business pertaining to this publication after the appearance of this notice should be addressed to the Herald Publishing House, Lamoni, Iowa.
Signed
J. A. Gunsolley, Pres.
For Executive Com.

MARRIED.

ROBERTS BARNHART.—At the home of Bro. and Sr. D. E. Tucker, Wednesday, August 29th, Bro. P. H. Roberts and Sr. Sophia Barnhart both of Holden; Elder D. E. Tucker officiating.

DIED.

LOVELAND.—Francis Loveland. Died August 23 1913. Age 74 years, 4 months and 19 days. He died in the faith of his Savior Jesus Christ, leaving eight children, thirty-four grand children, and four great grand-children. Funeral sermon by Elder Chaas of Lock Port N. Y. Interment at Merrets Cemetery, Lamoni, N. Y.

HOLLANDSWORTH.—Florence Edith, youngest child of Allen and Annie Hollandsworth was born Apr. 13, 1913 near Eldridge, Mo., blessed by Eld. J. C. Christensen, May 15th 1913. And died July 23rd. She leaves to mourn, parents, two brothers, and three sisters. Funeral services conducted by Rev. M. T. Lomenack of the Baptist Church.

FUGUA.—Robert Franklin Fuqua, was born at Grenola Kansas, July 25th, 1879, died at Weatherford, Oklahoma, August 24th, 1913, of typhoid fever, aged thirty-four years and one month. He moved to Oklahoma in 1895, and lived on a farm with his father and mother a number of years near Alpha, Kingfisher County. In his youth he joined the Congregational Church and later in 1911 he united with the Latter Day Saints, being baptized with his wife by Elder Hubert Case.

He married Olive Janette Patrick, and left one son with his wife and other relatives. Funeral services at Selling by H. F. Durfee; interment at Weatherford.

FRANKLIN.—At Lamoni Iowa, Sept. 1, 1913, Bro. William Franklin, on his eighty-first birthday, He was born in Madrid, New York, in 1832, was baptized in 1841, along with his parents, removed to Michigan same year. In 1860 he married Margaret Farrell in Wisconsin. She died in 1873 and he lived with his daughter until 1902 when he came to the Saint's Home, Lamoni. One son, Edwin, lives at Green Bay. Bro. Franklin joined the Reorganized Church in 1862 and continued steadfastly. Funeral in charge of John Smith, sermon by H. A. Stebbins.

SARRATT.—Errol Hayden Sarratt, the infant son of Bro. Bren and Sr. Lottie Sarratt and grandson of Bro. W. M. Self, died at their home in Straug Neb. Aug. 9th 1913; aged three months, three weeks and two days. Funeral conducted by Rev. Card of the United Brethren Church. Interment at Belvidere cemetery. Our brother and sister have the full sympathy of the saints throughout the Southern Nebraska District, and where ever they are known, in their hour of sorrow.

HAYER.—Died Sept. 1 1913. Charles Hayer was born at Lacey Co. Ill. July 20, 1861. Baptized Oct. 20 1890 at Eagle Grove Iowa by Elder J. S. Roth. Ordained to the office of deacon Feb. 9th 1913 at Holden Mo., by John W. Layton. He leaves a wife, to whom he was married in 1885 at Leland Ill., three brothers, Eli, Oliver, Crie. Two sisters Corolise Lysinger, and Anna Hansen, to mourn the loss. Services at the home, at Holden, in charge of J. W. Layton, sermon by R. Bullard. Interment at Lamoni, Iowa.

"The inner side of every cloud
Is bright and shining
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."

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104 Nevada Express	3 39 p m
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3 St. Louis to California Special	6 18 a m
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7 Fast Mail (no stop at Indep.)	9 01 a m
107 Joplin to Kansas City Express	2 12 p m
1 Colorado and St. Joe Express	4 36 p m
11 St. Louis to K C Local (all stops)	7 06 p m

LEXINGTON BRANCH—EAST BOUND.

102 K C. to Sedalia	7 20 a m
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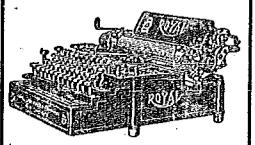
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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, SEPTEMBER 18, 1913

NO. 37

ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

CHARLES FRY, EDITOR

W. H. DEAM, BUS. MANAGER

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EDITORIAL

WHO ARE THE VICTORS?

Speak, History, who are Life's victors,
Unroll thy long annals and say,
Are they those whom the world called the victors,
Who won the success of a day?
The martyrs, or Nero? The Spartans
Who fell at Thermopylae's tyrant,
Or the Persians and Xerxes? His judges,
Or Socrates? Pilate, or Christ?

ETERNAL JUDGMENT.

"Of the doctrine of . . . eternal judgment."
Heb. 6:2.

This is given by Paul as one of the principles of the doctrine Christ. Under the teachings of the Christian ministers people have come to think of judgment as being synonymous with punishment, and eternal as meaning that the punishment will be without end.

Eternal judgment is the law of just recompense for both good and evil, and since God does not change, this law which expresses upon this point his eternal purpose, does not change either; but continues perpetually in force. This does not necessarily mean that any punishment which God may seem proper to place upon any of his children is to continue forever unabated, for the word judgment embodies the idea of justness as well as justice, and justice cannot exist unless it be governed by mercy.

Being the law of just recompense which is forever in force, it must appear that every act of man, every word, and even every thought, must be ultimately met in the results what follow. "Whatever a man soweth, that shall he also reap," is ever true, though so largely overlooked by the world. Of the evil, the Scriptures declare that "every transgression and disobedience received a just recompense of reward," Heb. 2:2; and of the good the Lord said that they who sacrificed and labored in behalf of righteousness should "receive manifold more in this present time, and in the world to come life everlasting." The basis of eternal judgment is that "He shall reward every man according to his works."

Men go on in sin, sometimes forgetting the misdeeds of the past or perhaps thinking because they have been committed in secret that no one knows of them. Some see only the penalty of the civil law threatening them, and if they can but escape that they take no thought of the future. The preaching of the world has been such that many others think it matters little what they do in the way of sin, providing that they sometime confess Christ when all their sins will be taken away, and they will be thereby fitted for a heavenly abode. But mercy does not destroy justice, and in many instances mercy can only find its proper application after justice has accomplished its work.

As an instance of this may be noted the transgression in Eden. The penalty was "In the day thou eatest thereof thou shalt surely die," which penalty was executed in the man and woman being cast out of Eden, and out of the presence of God, which was spiritual death, and left subject to the physical death which comes to every man. But the Lord said to Adam: "I have forgiven thee thy transgression, in the garden of Eden." Gen. 6:55, Inspired Version. The forgiveness thus granted did not stay the penalty of God's law, but brought to man's relief the law of mercy which was to be made fully effective in the resurrection and restoration to primal conditions.

It is folly for men to deliberately continue in sin in the hope that forgiveness, which they may sometime be able to attain, will relieve them from any and all consequences of their sin. The man who through drink has spent his fortune, and destroyed his health, cannot by repentance and the securing of forgiveness have that which was lost restored to him. The law of recompense still operates notwithstanding he has been forgiven, but the mercy of God through forgiveness will eventually supplant justice when justice has completed its work. The prodigal son never regained the place in his father's house, notwithstanding he had been forgiven. He was not equal with his brother who had faithfully served his father, and even while he had place in his father's house he was still meeting the consequences of his former conduct in the eternal loss which he sustained.

Eternal judgment does not mean perpetual torture, but the perpetuity of God's justice, and men who are under the necessity of reaping a harvest from an evil sowing, may still find the law of mercy operative after the harvest is completed, or when "he has paid the uttermost farthing." In this way both the justice and mercy of God are exemplified, and the truthfulness of God's word is preserved, and ample provision is made for the ultimate and eternal happiness of every soul.

Bro. Vm. Osler of Ribstone, Alta., writes that it had been erroneously reported that Elder T. J. Jordan was president of the Alberta District. Bro. Jordan is president of the Saskatchewan District, and Bro. Osler is president of the Alberta District.

A New York Church, whose congregation is largely foreign, recently opened a bar in its basement at which intoxicating liquors are sold for the benefit of the members. It is not necessary to say that the attendance increased, and that anxieties as to raising the pastor's salary faded away, until one day the police raided the place, and now they are following old-fashioned methods again.

That slavery and peonage are prevalent in the Philippine Islands is the assertion of Dean Worcester, of the Philippine Commission in his report to the Insular Government. In many places children are captured and sold as slaves, or in some cases bought from their parents and sold in the islands or sent to China. Efforts toward stopping the traffic have so far been ineffectual, and the charge of peonage is carried up to the very doors of the Philippine Assembly.

The *Indicator* publishes tables made up from the report of the Department of Commerce showing that there has been an increase in the quantity of liquors imported during the last fiscal year. The value of liquors imported in 1911 was \$18,004,908; in 1912 \$19,334,605; and in 1913 \$20,743,129. The preliminary report of the Commissioner of Internal Revenue also shows an increase in the amount of domestic liquors withdrawn from bond, there being 143,220,056 gallons of spirits for 1913 against 135,826,789 gallons in 1912, and 65,245,544 barrels of malt liquors for 1913 against 62,108,633 barrels in 1912. In view of the growth of prohibition these figures are somewhat puzzling.

Bro. C. W. Hawkins writes that the home of Sr. R. L. Morss of San Jose Cal., has been destroyed by fire so that she has lost the addresses of her relatives and friends. She would like them to communicate with her that she may know where to write to them. Sr. Morss is a sister of Brn. Rudolph and Eli Etzenhouser.

NOTICE TO SUBSCRIBERS OF RELIGIO QUARTERLY.

The publishing of the *Religio Quarterly* has been transferred from the Ensign Publishing House, Independence, Mo., to the Herald Publishing House, Lamoni, Iowa. All business pertaining to this publication after the appearance of this notice should be addressed to the Herald Publishing House, Lamoni, Iowa.

Signed

J. A. Gunsolley, Pres.
For Executive Com.

HISTORICAL SKETCHES.

No. 12.

PERSECUTIONS OF THE CHURCH.

Persecution is defined as "the infliction of loss, pain, or death, for belief." It is a weapon used only by the unjust—never by the good, for the good could not use it and still be good. While the persecutor usually gains victory, it is but temporary for the inevitable adjustments of time eventually reverse the result. Truth and right need no such weapons for if defeated today they will be victorious tomorrow, while victorious error and injustice will fall in disgrace. The spirit of persecution comes from beneath; the Spirit from above leads to charity and love toward all men.

Divine truth as held by the children of God has been persecution's object of attack in all ages of the world, and the greater the disparity between that truth and the belief of the persecutors the greater the severity of the persecution. When persecution takes the form of inflicting loss, it may be the loss of property, the loss of friends or family, the loss of liberty, or the loss of reputation. The pain inflicted may be physical or mental.

The gospel of Jesus Christ as restored in its ancient fullness in latter days has given occasion for many persecutions to be brought upon its believers. When Joseph Smith as a young boy told the minister that God lived, and that Christ lived, for he had seen them in vision, his claims were met only with ridicule from his auditor and the community. Later when he was engaged in the work of translating the Book of Mormon, men sought by threats, by false arrests, and other means to hinder or frustrate the work. Mobs broke into his house, and other buildings, in search of the plates from which the translation was being made. All sorts of false and ridiculous stories were circulated, many of them of a character to inflame the public mind against him.

Strange as it may seem these things were generally instigated and conducted by the leaders and ministers of the various denominations in that country, and were invariably aimed at the belief held by this man and those associated with him rather than against the individuals for the individuals' sake. An instance of this is given in the account of Lucy Smith, mother of the Prophet. During a time of severe persecution when most of the family had fled from the attacks of the mob, and she and her husband were left alone, he being sick at the time, there came a Quaker to the house when, according to the account, the following conversation ensued:

Quaker: "Friend Smith, I have a note against thee of fourteen dollars, which I have lately bought, and I have come to see if thou hast the money for me."

Mr. Smith: "Why, sir, did you purchase that note? You certainly was in no want of the money?"

Quaker: "That is business of my own; I want the money, and must have it."

Mr. Smith: "I can pay you six dollars now,—the rest you will have to wait for, as I cannot get it for you."

Quaker: "No, I will not wait one hour; and if thou dost not pay me immediately, thou shalt go forthwith to the jail, unless (running to the fire-place, and making violent gestures with his hands towards the fire) thou wilt burn up those Books of Mormon: but if thou wilt burn them up, then I will forgive the whole debt."

Mr. Smith (decidedly): "That I shall not do." Quaker: "Then thou shalt go to jail."—Joseph Smith, the Prophet, and His Progenitors, p. 192.

A waiting constable was called and Joseph, Smith Sr., was lodged in jail for debt in violation of the constitution of the land. The motive of this persecutor was identical with those of the ancient Romans under Nero, when the Christians were offered life and liberty if they would but yield their belief in the truth. In both cases the destruction of truth was the real aim.

Joseph Smith, Jr., was under the necessity of moving from place to place in order to complete the work of translation, and when the work was completed efforts were made to prevent its publica-

tion. After the church was organized and the work of preaching was begun, the persecution took on more violent forms, and men were dragged from their beds into the woods by the heels, beaten and otherwise mistreated, and were coated with tar. As the number of saints grew this form of opposition became more general, and even more violent, being manifest in every place where the church was found.

At Kirtland, Ohio, where the headquarters were for a time established, the opposition grew, being aided by some who had been in the church but not being able to endure persecution and maintain the standard of righteousness required, withdrew and finally joined the forces of opposition. In 1837-8 this opposition became so deadly that many had to flee for their lives, and ultimately nearly all the elders of the church with their families, left in a body, and the place became almost a deserted town.

In Jackson County Missouri opposition developed almost from the first approach of the earliest missionaries in 1831, and by April, 1833, a mob of three hundred developed bent on driving the church out of the community, but becoming surcharged with whiskey broke up in a row. In July violence again broke out, the printing office was destroyed and Bishop Partridge and Charles Allen dragged from their homes and tarred, and other unjust acts committed. The saints were required to leave the county, a thing which was impossible upon short notice without extreme loss and suffering. In October the fires of persecution raged still more, and by November their fury resulted in the burning of many homes, the plundering of others, the plundering of crops and stores of provisions, and men, women and children to the number of twelve hundred were driven or dragged from their homes, many of them in the dead of night, leaving their possessions, and were driven across the Missouri River from the county.

They settled in Clay, Caldwell and adjoining counties establishing new homes upon lands purchased from the government or from earlier citizens in that region, their numbers being augmented by others coming from the East. But here their former persecutors followed them and stirred up the old fires among their neighbors. Imprisonment without just cause came to some, Joseph Smith and others being kept at one time for six months without trial upon false charges and then taken out by a constable and told to get out of the country. At a place in the eastern part of Caldwell County known as "Haun's Mill," where there was a settlement of about twenty families of the church, having a mill belonging to Jacob Haun, a blacksmith shop, and a number of houses a mob of 240 made a surprise attack killing seventeen, two of whom were children, wounding many others, and even mutilating the bodies of the dead. Of this event the historian Bancroft says: "Never in savage or other warfare was there perpetrated an act more dastardly and brutal." Under an exterminating order of Gov. Boggs (the Haun's Mill massacre being one event in its execution), the membership of the church were forcibly driven from the state into Illinois during the winter of 1838-39.

In Illinois a new start was made and the city of Nauvoo was established upon the bank of the Mississippi in Hancock County which in a few years became the largest city in the state. Here the persecutors of Missouri followed and soon the mob spirit began to stir in that state followed by various troubles. In June, 1844, Joseph Smith and others who were awaiting trial in the Carthage jail were attacked by a recently disbanded company of militia and others, and Joseph Smith and his brother Hyrum were killed in a most brutal manner, and some others wounded, the statement having been made that "the law could not reach them but powder and ball would." Under continued persecution that part of the church which remained at Nauvoo and vicinity was compelled to migrate in 1846, from whence they journeyed westward. Many stopped at various points in Iowa, forming settlements of a more or less permanent character, while the rest traveled on under the leadership of Brigham Young to the Salt Lake Valley.

Through all these persecutions we would not have it understood that the members of the church were free from error, and unwise actions and words, but in no case has it ever been shown that these things were in the least degree justifiable causes of the injustices that were cast upon them. Nor would it be unexpected that some acts would be committed in self-defense under the stress and excitement of the times. Slavery sentiments, political influence, had their part to play, as well as

religion in the troubles that arose. Nor do we look upon the persecutors as all having acted with a full knowledge of all the conditions, for false and inflammatory reports were circulated against the saints which were believed and acted upon by otherwise good citizens who no doubt thought they were doing wisely in driving these people from their settlements.

In later years the violent forms of persecution have largely ceased, but the circulation of false stories, and gross misrepresentations continue. They flow from pulpit and press alike, and are sent out in the form of books by women's councils and other organizations. But the church still exists, and it still grows, notwithstanding its ministers and members have these reproachful falsehoods to meet everywhere. Perhaps the minds of some have been blinded by them, but the truth is mighty, and it is able to shine through the dark clouds of persecution so that sooner or later the honest in heart will perceive its rays and will follow wheresoever the light leads. In some instances the persecutors themselves have seen this light and have come in to repair so far as possible the previous wrongs.

INDEPENDENCE ITEMS.

The Stake Sunday school convention and conference have been the leading events of interest among the saints of Independence and surrounding branches. A goodly number of delegates and visitors attended from various parts of the stake, and altogether the occasions were inspiring and delightful. Bro. Earl Corthell, stake superintendent, was in charge of the convention, Harry Barto was elected secretary to succeed Amos Allen resigned. Little business was done and the convention was largely devoted to educational work. At the conference Bro. G. E. Harrington, W. H. Garrett and M. H. Bond, of the stake presidency were associated with the minister in charge, Bro. John W. Rushton, in the presidency of the conference with Bro. Lester Haas and M. H. Siegfried as secretaries. Business occupied three sessions and was done with good feelings throughout.

According to reports received at the conference the Independence Branch numbers 2580 members, the Second Branch 331, and Kansas City Central 365 members. The total membership of the stake is 5483, having made a gain of 185 during the six months. Bishop Bullard reported receipts in the regular funds of \$7,792.02, and for the special fund on church indebtedness of \$784.70; a total of \$10,540.72.

One of the important items of business of the conference was the decision to hold a reunion in 1914, and the appointment of a committee of seven to take charge of it. It was voted to request the committee to make ample provision for proper recreation at the reunion.

The stake secretary was directed to publish notice of proposed change of the Rules of Order section 170 referring to a stake presidency. The rules now provide that the presidency of a stake shall also be the presidency of the branch in "the city of the stake," but by this proposed change the general conference will be requested to amend, so that the central branch will have its own president separately from the stake presidency, relieving the stake presidency from local cares so that they can look more fully after the work of the stake.

The remains of Bro. C. H. Woodford were brought Tuesday from Portland, Ore., where he died while on a visit to his mother, paralysis being the cause of his death. The funeral was held Tuesday afternoon at the church.

The refreshing rains of the last week have been in great contrast to the dry weather of the summer. A cool atmosphere has also come bringing relaxation from the heat.

The quarterly priesthood meeting was held Monday, the subject of discussion being "sleep." Bro. Warren read a paper which was good and many brethren followed in discussion.

A week's open air meetings have been planned to begin next Sunday evening upon the lawn of Bro. A. L. Yingling, corner of River Boulevard and Waldo St. Bro. J. W. Rushton will be the speaker and the sermons will be on the subject: "Our Belief in Religion."

INDEPENDENCE, SECOND BRANCH.

Preaching at 11 a. m. by Bro. Ammon White; a very interesting talk on "Those who are willing, and do, are they who shall remain in the land of Zion."

At 2:30 p. m. a very interesting time was had, prayer and the spirit of prophecy was manifested to the edification of the saints.

At 8 p. m. preaching by Apostle Peter Anderson. He showed the necessity of the Latter Day Saints organization, tracing every dispensation, showing that before the ushering in of such dispensation, a preparation was made, and a warning given, as of "One in the wilderness crying, prepare ye the way of the Lord," and that an angel should fly through the heavens, restoring the everlasting gospel.

SAN FRANCISCO AND OAKLAND.

Admission Day was celebrated by the largest assembly of people and the most extensive parade ever known in Oakland. The native sons and daughters managed the affair.

Bro. F. M. Sheehy reports a good reunion at Myrtle Point notwithstanding the rain. They say Oregonians are well-footed any how. He and Bro. C. E. Cramley were the principal speakers.

Bro. H. J. Davison writes cheerily from Stockton where he is doing good church work. Bro. Corbellus is building up his business again; recently destroyed by fire.

Bro. C. W. Hawkins tells of a very spiritual sacramental service in San Jose last Sunday, also of the farewell sermon of Bro. C. J. Cady before joining Bro. C. W. Denel in tent work at Madera. They are commencing to prepare for the

district conferences to be held there about February 28th. Bro. Stead and Reiste are prosecuting the tent work at Gridley. The interest is fair—they will give it a thorough test before leaving.

Bro. G. J. Waller sailed on the ninth for his Honolulu home after a profitable sojourn with us. He carries with him the good will and best wishes of the bay cities saints.

The sacramental services in our two city branches were very good and largely attended. The evening sermons were by Bro. James E. Kelley in Oakland and Bro. J. A. Saxe in the city. Bro. Kelley is sojourning for a time on the Oakland side at the home of our worthy Bro. and Sr. Geo. Tate. J. M. Terry.

1202 14th St., Oakland Calif., Sept. 14.

CHICAGO, CENTRAL BRANCH.

The past week has been a week of rejoicing here. The saints did their duty by turning out to hear the wonderful message of truth presented by Christ through his servant, Bro. J. F. Curtis, one of the Twelve. On Wednesday night his subject was "Marriage and Divorce." He talked to the point and made things so plain that (as is often said) a blind man could have seen it. On Friday night his subject was "The Lord's Vineyard."

Bro. Curtis' way of presenting a point is such, that it has a lasting effect, and it is the writer's opinion that what he has planted here will grow in the hearts of many. He was the speaker Sunday morning also. Bro. H. P. W. Kier was the speaker in the evening.

C. L. Wainwright.

ST. JOSEPH, MO., FIRST BRANCH.

Wednesday at the regular branch business meeting, several measures, relating to the good of the branch, and preservation of the building, were passed. Good attendance at the meeting. Friday evening the Religio also held its monthly business meeting. As there was not much business on the slate, a short program was given. Bro. Coventry Archibald talked on "What will the city of Zion be like? There is also some good music.

Sunday morning, the 7th. Especially fine Sunday school session. The supt. Bro. Harry Tilden, gave a gratifying talk commendatory of the excellent order prevailing generally in the school. Bro. Tilden has won our respect and admiration, by his executive ability, his kindly manner and his unwavering devotion to duty.

The morning sermon as also the evening was by our pastor B. J. Scott, and were both from the heart. Bro. Scott has a very sympathetic delivery, and the morning sermon being especially to the membership was very feeling. At six o'clock the monthly sacrament service was reverently observed. We were glad to see the room well filled, and there was an especially fine showing of young people.

Two babes were blessed at this meeting by Bro. B. J. and W. W. Scott. They were James Bryon Archibald, and Mildred Irene Taylor.

Last Wednesday evening eight people braved the stormy elements to attend prayermeeting.

Friday evening after regular lesson Religions gave a nice program. Bro. B. J. Scott gave a short but succinct history of the "Temple Lot Suit." Bro. Russell McKee read the "Volunteer," and Mrs. Nell Heikes, Edna Christanson and Elma Dobson rendered a fine solo and instrumental numbers. We have some talented young people in the art of music, and they are such willing workers too, we are justly proud of them. Sunday school on the 14th was entertained by a talk by Bro. John Bear of the 2nd branch who also delivered the morning discourse. Bro. B. J. Scott occupying his pulpit at the 2nd branch.

Bro. Roy Fifer was the speaker at the 3rd branch in the morning.

The Woman's Auxiliary held an interesting meeting in the afternoon and Bro. Scott preached to a good sized audience in the evening.

Bro. Scott will begin a weeks' series of meetings commencing on the 15th at Wyatt Park Mission.

And so we are busy and happy in the grandest work in the world, toiling in the Master's vineyard.

Reporter.

SAINT LOUIS, MO.

Our regular sacramental service was in charge of Bro. Archibald, assisted by Bro. Cooke, Trowbridge and Reeves. The sacred emblems being passed by Bro. R. Lob. Lloyd and C. J. Remington. Remarks were made by Bro. Archibald, pertaining to our worthiness in partaking. Mrs. Keller, reporter for a Chicago journal was present and expressed herself as being pleased with the service, stating she always felt a good spirit when in our midst.

Bro. Archibald then spoke we believe by the Spirit's direction, telling of the nature and purpose of the work, the zeal and trials of our people, the latter largely brought about through false reports, and misrepresentations of the press, and admonishing our friend to be truthful in her work and the Lord would bless her.

We were pleased to again see her at the morning service of Sept. 14th when Bro. W. C. Carl of the Lansdowne Branch delivered an excellent discourse on the subject of Service. He very nicely drew the comparison between our country's soldiers, and those in God's service. He said a service of love was far better than one of fear. The thought of obedience and acknowledgment of our superior officers was very nicely impressed upon our minds.

Bro. Archibald very ably discoursed the evening of Sept. 7th on the subject of "Future Life." The regular priesthood meeting was held at 6 p. m. the same day.

Bro. Geo. Reeves creditably occupied the evening of Sept. 14th. His subject was "The Kingdom of Heaven is at hand."

Bro. Cooke reports having been working in the gospel cause in Brentwood, Mo., and Bro. Sparling has been holding tent services in East St. Louis Illinois. Bro. Archibald speaking there Friday evening Sept. 12th.

The St. Louis district conference will convene in Bellville Ill. Sept. 27th and 28th.

Our pastor, also pastor of the Cheltenham Branch, Bro. T. J. Elliott, occupied at Cheltenham sacrament service the morning of Sept. 14th returning in evening to take charge of our evening services.

The dear little babe of Bro. and Sr. J. Bourgeret has been very ill and was remembered in our prayer service the first Sunday of the month, and since an administration on last Wednesday has been very much improved.

Owing to the illness of Sr. H. C. Burgess, wife of our Sunday school supt., he was not with us the morning of Sep. 7th. We are very sorry because of our sister's affliction and trust she will soon be able to take her place among us again.

In Bro. Harold's absence Bro. Rob. Lloyd very ably occupied. Sr. S. R. Burgess with her class rendered a very pretty song. The morning of Sep. 14 our superintendent having returned, rendered us a short talk on the "Factor of Safety" admonishing us in our Christian work to ever have a reserve factor of safety to rely on.

The Religio is doing nicely. A Book of Mormon normal class has been organized with our state superintendent Bro. G. S. Trowbridge, as teacher. A recent feature of entertainment was moving pictures of an instructive nature in charge of our president Bro. A. W. Smith.

Elizabeth Patterson.

2739 Greer Ave.

CORRESPONDENCE

INDEPENDENCE, MO., AUG. 29.

Editor Ensign—I have seen nothing in the ENSIGN in regard to the Joplin reunion and auxiliary work. Of course to say the reunion was a decided success would only be stating it mildly; but the Sunday school and Religio work occupied every afternoon, and to see T. W. Chaburn and his four daughters' united efforts, with the help of a number of other good, earnest workers was bound to make the auxiliary work a success and it was admiring to see Sr. McNichols pick up the little tots of the camp ground and organize and develop them into a choir, and such lovely voices they had under her training; it was inspiring to hear them sing.

The last meeting of the auxiliary work was the best I ever witnessed. All those present felt the presence of the good Spirit to a great degree.

J. T. Curtis.

INDEPENDENCE, MO., AUG. 29.

Dear Ensign—As I have just returned home from a little missionary work I thought I would write to the dear ENSIGN which I have been a subscriber of for nearly twenty years, but have written very few letters for its columns. But as I have done considerable missionary work in south and southeast Missouri and sowed the first seed of the gospel in many places where I see by the letters in the ENSIGN that it is beginning to bear fruit. I feel to rejoice to think that I have been an instrument in the Lord's hands for good and I am still striving to do all the good I can in the service of my Master. I have baptized three in the last three months and Bro. Tankard and I started from East Independence August 24th and went to Lake City and preached on the street, then to Buckner and preached on the street, then to Levasy and talked on the street, then to Napoleon and got the use of the American Union Church and began services Sunday night with a very good audience, and continued three nights. Then we went to Waterloo and occupied the miners' union hall five nights with very good crowds and L. d. a full house the last evening. We came to Atherton and held two meetings in Mr. Heiffer's hall; it is fine for preaching to all, so if any of our elders wish to, they can preach there any time.

I found Bro Tankard to be an extra good companion in missionary work, and he is a true servant of the Lord. We found very few people that professed any religion at all, but we did lots of good by going from house to house, talking to the people and giving them tracts.

In gospel bonds,

Cornelius Edwards.

801 South Willis Ave.

BELLAIR Ill., Sept. 1.

Editor Ensign—Bro. Henry Sparling came home with the saints from the S. E. Illinois reunion and preached 13 nights and two afternoons while here.

The afternoon services were in reply to one, Rev. Cuppy, a "Church of Christ" minister who preached on Spiritual gifts, divine healing, revelations, false prophets, etc. The second day, he preached one hour with Bro. Sparling following a like time. A good spirit prevailed and altogether a pleasant time was enjoyed. Those who know Bro. Sparling need not be told that the truth did not suffer.

I am a Latter Day Saint today and rejoice in this great and marvelous work. I have wholly depended on light from above. I can say that I know that this work is true.

The Book of Mormon is true. It makes no difference what the world says. They may say yes, or no, but that is no testimony to me.

It requires push, pressing forward, and we glory in the persistent vim and determination that are manifested in some of the workers to get the truth before the people.

My daughter will be married the 14th of Sept. to Roy D. Graham. I hope they will receive wisdom and knowledge in this great latter day work.

With kind regards to all.

Sr. Mary Ferguson.

RANGE, CONECHUB CO. ALA., Sept. 9.

Dear Ensign—In this place and vicinity are dwelling about twenty-four Latter Day Saints. We are more or less poor in this world's goods, but in an humble way are endeavoring to gather together treasures where moth and rust do not corrupt. We are an observant people as all of God's people should be, and when we read in a recent issue

of the ENSIGN that the Church of the living God owed a debt of \$75000 we were sorely grieved, but griefs do not pay indebtedness, so, poor as we are, we began to bestir ourselves and with old Bro. S. M. Long in the lead we talked the matter over and decided that it was our duty as children of God to give our little mite to help lift the burden of debt from off the church, and further that we are willing to give, and to give gladly, and with thanksgiving, and little offerings until the debt is fully obliterated, and in our humble way we desire to go further than that, for we are anxious that there be funds in the Lord's treasury for the purpose of the caretaking of our missionaries' families, while they are laboring in the vineyard of the Lord.

We also desire to have the Lord's treasury so replenished and filled that his church may be enabled to send more elders into the field. For this purpose we will gladly do our share also, and if all of the saints will do likewise, the debt will soon be paid and the treasure house of the Lord be filled. Let us go to work now, and do this thing, and not be sleepy and slothful, and then the God of heaven and earth will bless us with a full, pressed down and overflowing measure, as he has promised by the prophet Malachi. Let us pay our tithes from this on as it is our duty to do. Let us live so the Lord can bless us as he desires to bless us. May he keep and guide us all by his Holy Spirit of truth, and may we live for that is the prayer of your brother in the truth.

H. P. Jacobson.

MINOT, N. Dak., Aug. 23.

Dear Ensign—A good sister said to me at our North Dakota reunion this summer "If you only knew how much good it did us isolated saints to read letters from the missionaries in the church papers, I believe you would write oftener." This is my apology for this letter. But on the other hand I saw a statement in one of the general convention programs this spring which said "A wise man says little but saws wood. How big is your wood pile?" I think that many of our missionaries who do not write often, are among that class. I am glad to report that I am still in the faith of the gospel and laboring as best I can to advance the cause, but cannot report any great accomplishment.

I hardly feel like asking space to note each place visited and experience had though no doubt many of them would be interesting to many. Since the general conference I have baptized 16 nearly all of them grown persons who have heard the gospel for some time and been convinced before I came among them the results of other's labors, or my previous work among them.

I was called home the first of August to marry a couple not members of the church, they were Roy Neal and Anna Neil. The lady only changed one letter in her name in taking up her husband's name. Two weeks later I had the pleasure of baptizing the bride couple with the bride's brother Percie, thus starting the lives together in a wise way taking Christ through the Holy Spirit as a companion with them. Bro. Wm Sparling just returned from a trip across the line in Montana some miles north of my home where he made a new opening and baptized six. He and I are associated together in tent meetings here in Minot, we are having just fair attendance, trouble in the city between the Police and laboring men over the use of the streets for speaking has interfered some.

Many no doubt will remember me writing about a year and a half ago about a Sunday school that all went out when I came to attend and speak after their session, this was at A namoose, N. D. well I was there this summer and baptized the Supt. of that school and her husband, also the two girls of Bro. A. Fife, they have now a Latter Day Saint Sunday school and they have invited the Evangelical minister to preach after the Sunday School but he would not accept.

A year ago I went to Sheldon, N. Dak. we had no members there then, and preached, great persecution arose, but through it all Sr. H. Bullis and her daughter Bulliah believed and were baptized. This year Sr. Bullis attended the reunion her husband came with her and I had the pleasure of baptizing him, he was counted an infidel. Sr. Bullis in the prayer service testified that she had found that all I had declared to her about the gospel to be true.

I would like to tell you of some interesting chats I have had with several (recent) converts but my letter is getting too long, suffice to say that they are very pure witnesses for Christ and his truth.

I love the saints of God, and to read of the work and its triumphs. I hope to keep the faith, make as much progress as is possible, and unreservedly give my all to the spread and advancement of this true gospel of Christ. Pray for me.

J. C. Page.

WINNIPEG Manitoba, September 8.

Editor Ensign—While I believe that every one or nearly so in this part of the Lord's vineyard is interested to a large extent in the gospel message, I do not remember ever having seen a letter in the ENSIGN from this local, so thought that I would take the liberty of dropping a line or two for the purpose of letting you all know that Winnipeg is living in hope. We have a membership of about 98 all of whom (at least I believe so) have had their times of trial and their times of joy and rejoicing in the gospel message. Speaking for myself it brought a great hope into my life which I believe has come to stay. For the last three months we have been enjoying a great feast as far as preaching the glad tidings is concerned, having with us Bro. Ward L. Christie, whose time appears to be completely taken up to the last minute, in trying to get the great message before the people of the world (and the church too) being occupied very near every night of the week in the market place in the city, and while I am about it I wish to say that nothing but a well established belief in the message that he stands to declare would enable him with Bros. N. Wilson and D. Arey to stand before a body of people who are made-up of pretty near every denomination in the civilized world, infidels included, when after having stood for an hour or perhaps two preaching the word, a whole battery of questions are let loose on him, some for information, some for curiosity, some to confound, some to criticize, all of which have to be answered in

an intelligent and kindly way. Standing there one night I heard the following remark passed by one of our faith who had been listening, "well if nothing else, that was the place to come to get an education," which I am satisfied that anyone who has been down to the market and listened will heartily endorse.

August 31st Bro Christie occupied in Zion Brotherhood Church and I believe that he is invited to preach there again on Nov. 2nd. Prejudice is being broken down in this part and the eyes of the people are being opened to the truth and to the knowledge that our God is a live God who is still able and anxious to bless and nourish his children as in the days of old. May the good work roll on.

Yours in gospel bonds,

W. Hadath,

Sec. Winnipeg Branch.

GLEANINGS FROM OUR CORRESPONDENTS.

R. M. Bradley, Nianga, Mo.—About five years ago when Bro. A. M. Baker preached here, one who heard him, like Andrew of old, findeth his brother saying, "This man preacheth more Bible than I ever heard," and he took reference to his brother, and the brother seeks further through reading of our doctrine. Two years ago when we had the tent here he came though too late to hear a full sermon, but at the close said to the minister: "Come out to our place Tuesday and I will be baptized by one who has authority." Then Bro. McFadden came and went out there and baptized some more.

J. W. A. Bailey, Ravenwood, Mo.—I have been here about four weeks with the district tent. At first it was hard to get the people out but after a week or so they began to come until at last we had a tent full. About the end of the third week I was challenged to a discussion by a young minister of the non-progressive Christian Church who was holding meetings at Parnell. He only wanted two nights but I wrote out propositions for six nights, but he would only sign for two. So we had it, the account of which Bro. E. S. Fannom, my moderator will write later; but this much I will say, they gave me a surprise with a treatment of eggs. I baptized four yesterday at this place.

W. H. and Ella Ackelson, Wellington Col.—We are among the isolated saints but are trying to live up to the gospel light. We have had lots of sickness this year but the Lord has blessed us at different times for which we feel thankful. We have three boys and a baby girl. The older ones attend the Congregational Sunday school and we have taken up the home class work in our own quarters. Saints, pray for us that we may do something in this part of the Lord's vineyard.

Abbie L. Webster, Winter Hill Mass.—I could not do without the ENSIGN as it has been such a help to me. I send them out to others when I find those who will read them. Long may the silent preacher live to carry the angel's message to the children of men.

Hulda Filian, Independence, Mo.—I have been thinking about the blessed gospel work and what it has done for me. It has taught me to put my whole trust in God. I am at the Order of Enoch House, and I hear the gospel taught in its fulness.

Mrs. K. Poort, Mansfield, Mo.—The ENSIGN is our weekly preacher. I have had severe trials the past year. I lost my husband in November, 1912, and now a new barn worth \$1,000 and some stock was destroyed by lightning. When I saw the barn go down I said: "How good that the tent is paid." Some years ago I was very sick, and when administered to the Spirit said I would be healed but trials were coming, and that I would be tried. It is true, one trial after another, and I wonder sometimes if I will hold out. Let us all try to be strong in the faith.

REUNION MINUTES.

NORTHERN CALIFORNIA.—Reunion held at Irvington, Aug. 15-24, just closed. This reunion was considered by those in attendance who had attended reunions in this district in the past, to be one of the best ever held in the district.

Brs. F. M. Sweeney and James Keuley of the Twelve, J. M. Terry and Bishop C. A. Parkin were chosen to preside over the reunion Bro. E. F. Adams secretary. The organization was completed by choosing a chorister, organists, ushers, police and a press committee.

The preaching was up to the standard. The prayer and social services were most excellent. The saints coming from every part of the district, whose souls were hungering for the "Bread of Life" were not disappointed, they had a feast of good things. Many were heard to remark, "O! that did my soul good, I can go back home encouraged and strengthened to fight the battle of life."

The best meetings of our reunion were our prayer meetings, language neither spoken nor written, can describe the feelings of saints who sit and weep under the heavenly influence of the Holy Spirit, therefore I will not attempt it; but suffice it to say, that God was present with us by his Holy Spirit and all present were made to rejoice under its divine influence. The gifts of the Spirit were manifest to the edifying and encouraging of many.

Brs. G. T. Griffiths and C. Ed. Miller, on their way to Australia, stopped off and in their characteristic way gave us reasons to think they had not lost faith in God and his work. The prayers of saints have gone up to him whom they trust, for these self-sacrificing soldiers of the cross that they may not only reach their destination in safety, but may return home to their loved ones when they have filled the mission on which they have been sent.

Forty-six tents were located on the ground and every available room in the town was occupied by one or more of our people. The attendance was very much larger than last year. A new reunion committee was chosen in whose hands power was given to select the place and appoint the time where and when the next reunion shall be held.

J. D. Stead.

SERMONS AND ARTICLES

A CLEAN HEART.

BY S. S. SMITH.
(CONCLUDED FROM LAST WEEK.)
YOUTHFUL INDULGENCE.

We sometimes pride in the spunk and tumult of angry passion of our child in babyhood, yet when older we see him in his flaming wrath lay his brother low we cannot see only in regret the bitter outcome. Could we only see the outcome manifested at maturity of the wanton desires which will be satisfied regardless of the rights of others, we would give our children luxurious indulgence to every whim and folly of their babyhood and youth. As parents we may hold an unrelenting hatred in bitter feud against the neighbor across the way, little thinking our insane passion and pride innoculates the children of our own hearthstone for many years to come. Our vainglory, pride and hate saddles on to our posterity a burden of no small magnitude which may be damaging to their souls as well as to ours. Perpetual hating should then be avoided as a thing of unholy tendencies.

THE SIN OF ENVY.

A good definition of the word "envy" is "Pain, uneasiness, mortification, or discontent excited by another's superiority or success, accompanied with some degree of hatred or malignity, and often or usually with a desire or an effort to depreciate the person, and with pleasure at seeing him depressed. Envy springs from pride, ambition or love mortified, that another has obtained what one has a strong desire to possess."

Scripturally speaking, "Wrath killeth the foolish, and envy slayeth the silly one."—Job 5:2

"A sound heart is the life of the flesh but envy the rottenness of the bones."—Prov. 14:13.

Envy is but a work of the flesh. Like hatred and malice it seldom is concealed. Like the leakage of the barrel that reveals its inner contents. The envious words generally come with venom and pierces like the adder's bite. It is a cunning method of Satan to rob the soul of the grace of God, and it always hinders the soul from growing. The spiritual lives it has blighted are legion.

Similar to the moth in the garment it soon destroys the man. It can be compared to the scorpion confined within the circle of fire where it stings itself to death. Like a cruel tyrant whose pleasure is in ambition, selfishness and self exaltation at the expense of others, so envy would exalt itself. The way seems hard to them when others receive more praise than they. They are always distressed if they cannot have the best.

The most detestable of his kind is one who seeks to weaken or injure those whom he dislikes, or supplant a rival, who will indulge in dark hints and cowardly innuendoes when he dares not to make a specific or open charge to which he could be held accountable. The one who will profess friendship to your face and when away a fiendish delight in lowering and disparaging you with others at every opportunity is doing acts that are dastardly and contemptible. Such ignoble creatures would without hesitation destroy your reputation because of their envy or dislike, especially if they are abetted in their scheming by others of their ilk.

If God's word speaks truly, the liar and slanderer is classed with the thief and murderer. The man of the "clean heart" will see no enticement in such nefarious work, for the "clean heart" has back of it "a right spirit" within him.

A QUICKENED CONSCIENCE.

Our remedy is ever predicated upon our faithfulness to the great principles of our cause. We must make it so specifically individual that it will be the impelling force of our nature and thus go behind all social reform and supply the fountains with a righteous personal motive and aspiration. It should arouse and intensify the conscience. Futile will be our efforts to efface individual sin, until there is a sense of quickening on the part of the conscience to the magnitude of the error.

In this age of specialization, the church must also quicken its pace in holding itself definitely to the function of moulding personal character, realizing the need of contact daily of the divine mind with the human, that the nature of God may be manifest in us. Our lives thus inspired will be enabled and emboldened, and will react upon the surroundings and we will see improvement sanely and logically developed. To do this we cannot disregard material laws which have come with the sanction of the good of humanity.

CLEANLINESS IS GODLINESS.

That which ignores proper sanitation, dietetics and exercise, pure air, wholesome food and drink must necessarily be wrong. Our mission in this regard, primarily, is to start the individual right on the track of wholesome thinking, which we know will improve the mental and moral condition, and such advancement is sure to work out for him a better bodily condition as well as spirituality. Simply because the public has not adopted these views does not reason against the utility of them. It is in keeping with the gospel of Christ that the church membership should be clean in body and mind.

If the wise provisions of the Word of Wisdom were more generally carried out we would have less sickness and disease in our ranks. It is always, certainly for the best, to have pure food and drink, pure air, and general cleanliness and sanitation, because the best in the material life more surely approaches the higher spiritual life. "Be ye clean in your bodies and in your clothing" is certainly no less a command than other features of the law. Cleanliness is said to be next to godliness, but is more, it is godliness, for it is one of God's attributes.

GROWTH.

Possibly our greatest concern in view of Zion's redemption should be that of growth. To illustrate this principle we could do no better than use the one the Master gave when he said, "Consider the lilies how they grow." A constant transition appears from the gentle enfoldment when the delicate green first shows, to the stage when the beautiful white flower delights the eye. Should we become impatient at the slow growth of this procedure and seek to loosen the sheath that holds from view a delicate beauty, our efforts are futile, for the flower is not ready to leave the fostering care of its covering.

So it should be with us, each stage should be a gradual unfolding which only is complete when full time for perfection is accomplished. We should not seek to break apart from the natural and God appointed environment. The nurturing hand of an allwise Providence in its gentle guidance will bring the correction of habits and set the individual free if we only let it. God's tender love never injures or wounds the responsive heart. His blessings are sure to follow if we are subject to the Spirit's gentle entreaty, and the result will be inevitable, "first the blade and then the ear, then the full corn in the ear."

Some, it is true; under gospel tutorage develop more rapidly than others; but who can say those of faltering feet in the greater overcoming of what may have been far worse material conditions, of cast, race, or heredity, may have a richer inheritance than we who have not had such things to encounter. The standpoint from whence the start is commenced, as well as the handicap of troublesome difficulties encountered on the way, must all be considered in connection with the successful outcome as to who has made the greatest success of life. Probably like the slow unfolding palm leaf, it may mean an even greater and more enduring growth than all else.

PHYSICAL AND SPIRITUAL CLEANSING.

The Apostle Paul speaks of "The redemption of our body," also "Glorify God in your body," which poise certainly should be sought, and the sooner we fall in line the sooner we shall gain spiritual equilibrium and become a factor of merit in the great issue of life. The Pharisees were rebuked of Jesus for cleansing merely the outside of the platter and cup and giving no notice to the inside which was reeking with defilement. Not that they were to leave their bodies unwashed, but his thought was that while they kept the outside clean they were to purify the inner man of its "ravening and wickedness." By cleansing the outside is helpful in making clean the inner, so the outer symbols should be at least at par with the inner spiritual regeneration in order to have a unified, conscious and harmonious whole. Thus not only physical but spiritual regeneration also is what we want.

It is true so many of us are content to rest supinely in the evil habits and besetting sins of carnal flesh making no efforts to shake loose from sins of pollution, and we seem not to recognize in the realm of common sense the principle holds good, "The moment growth ceases that moment decay begins." Thus if the spiritual of our nature is not kept alive we will be dominated by the carnal. The carnal seems always self-assertive while the spiritual has to be cultivated and nurtured.

Rest assured no sin is forgiven by God until we precede it with repentance. We need to be reminded that growth requires the control of means, or in other words the utilization of circumstances, for the increase of wisdom and faith and social purity is not a matter left to hapazard in the problem of our salvation. Forgetfulness of this fact relinquishes ground to weakness and moral and spiritual decrepitude.

ALL GROWTH DEPENDENT ON GOD.

There are many agencies that contribute to the growth of material things, and it is a matter in which the entire solar system has to do; we can then but be impressed that spiritual growth also involves a correspondingly large number of factors. Peter declares: "Giving all diligence, add to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

To a limited extent we are responsible for the helpful as well as unhelpful conditions around us, as well as our associations. In identifying our spiritual life there must therefore be that corresponding approach to the divine; for the realization of such a noble station to which Paul referred, "Till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ," cannot be attained without the association and help of Divinity.

When this great privilege is fully sensed and accepted as possible, the well-springs of hope burst forth and a desire to drink in all its potential possibilities, for the magnifying of God's great and holy name, and the good of men; there will be evidenced spiritual wisdom and power and "a clean heart;" for the aspiration of hungering and thirsting after God is sure to win the highest beatitude.

THE SIXTH CHAPTER OF REVELATIONS

In the columns of the ENSIGN, of August 21, in the department of "The Round Table, I notice a question which calls to mind an incident of what I believe to be God's inspiration to me, and enables me to perhaps throw a little light on the subject.

A little less than a year ago a brother and I were holding a series of meeting in a little village up the way, when one day a man of another denomination passing through the village, made the assertion to a lady, that "the Latter Day Saints were afraid to try to preach from the sixth chapter of Revelation." Of course we were informed of the matter in due time.

To me, (being new in the work, in fact the first series of meetings I participated in) it sounded like a challenge. The brother, older in experience and perhaps being used to such things from the world, gave but little attention the matter. But with me it was different. I felt that the matter should be publicly answered. So I tried to persuade the brother to speak upon the sixth chapter of Revelations that evening, but he felt directed along other lines, which did not satisfy me, so I still urged the matter, which resulted in the brother telling me that if I wished I could make a short talk on the sixth chapter of Revelations at the opening of the meeting.

The time came at last, for us to go to the hall where we were holding forth, and as yet I had received no interpretation of the chapter under consideration, but with stubborn persistence I determined to make the attempt, at least, to speak a short time upon it.

Only a few moments before I was to open the service, I opened my Bible and read a part of the fifth chapter and the sixth, and in the snap of a finger, the twinkling of an eye, like a flash of light in the dark, the understanding of it came to me.

First we must bear in mind that the book of Revelations is one of symbols, and also must understand that there may be more than one symbol or set of symbols, conveying the same idea, or illustrating the same thing.

And again there is no assurance that every chapter was placed in its particular order when it was compiled and printed; there may be the mistakes of men in placing them in their present order, therefore, all the more necessary that there be inspiration in the understanding of them.

As I understand the fifth chapter of Revelations, it is mainly, almost exclusively given to an illustration of the praise and glory given to Jesus Christ, conveying the thought that he alone, is worthy to open the book.

Now before the book is opened the seals must be broken. So the question arises, what are the seals? I said in the beginning of this article, that I believe to have received my understanding of this matter from God, and will, therefore, proceed to give it in the following:

I believe the seven seals to be God's decrees of the things which have, which are, and are to take place upon the earth and in heaven. All things must be fulfilled before the book can be opened.

In the first verse of the sixth chapter of Revelations, we understand the first seal was opened and, John saw, "a white horse; and he that sat on him had a bow, and a crown was given him; and he went forth conquering, and to conquer."

Now let us see—"a white horse,"—white is, and always has been a symbol of purity; also the sign of trust. So we can look for something good, something in the form of peace, in the meaning of the white horse. Then, "he that sat on him had a bow." He was going to be able to protect himself; aye, to make war if needs be; aggressive, if you please. "And a crown was given unto him." Now we all know that the crown is symbolical of authority. The crown was given to him, he didn't take it, therefore the authority was given him by some one who was able to give, and that which he was to do, he had authority to do.

"And he went forth conquering, and to conquer." He was not going to fail in his conquest, then, but would accomplish that which he was sent to do.

Now, dear reader, I believe there can be only one logical application to the above, and that is the restoration of the gospel.

Let us make the comparison: White horse—symbol of purity and truce; the gospel restored in its purity, a truce to the nations of the earth from God. "The bow," a symbol of protection and warfare. Have not the elders of the restored gospel, been able to protect themselves in the face of adversity, and successfully make war against false doctrine and error? Yes. "A crown was given him"—Authority. Was not the restoration given the authority at the hands of an angel, sent of God? Yes. "He went forth conquering, and to conquer." Have not the elders of the restoration, successfully met their opponents and conquered? I think so.

Now we go on to the opening of the second seal. "And there went out another horse and that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." Again we have the horse; red—the symbol of blood, the sword being the symbol of war. It would be useless for me to go into details or try to give any sort of concise report of the war, bloodshed, and discontent which have taken place since the restoration, and now exists, as all know what has past, and our social and political condition the world over at the present time. The red horse, with its rider and sword,—a very fitting symbol, indeed, of the past and present conditions of the world. "Power was given him that sat thereon to take peace from the earth."

The third seal was opened, "And I beheld, and lo a black horse; and he that sat on him, had a pair of balances in his hand." A black horse—symbolical of menace, of impending dangers, dark days and undesirable conditions. "A pair of balances in his hand." A balance is the symbol of justice, of equality, of weighing out to men that which is rightfully theirs. Let us see—has not that been the cry of the laborer from the birth of the first trade labor unions?

"Give us justice, our rights, put us on a more equal standing with our employer!" And again the great socialist movement in politics, striving for, pleading for, aye, demanding equality! Then last but not least, the woman's suffrage movement, clamoring for recognition,—equality or equal rights with man. Justice, if you please. Whether or not these various elements are justified in their demands, matters little. The fact of the case is that they are a menace to the semi-peaceful conditions of the world; forebodings of the dark days, the grievous times spoken of by Paul to come in the last days. And in the Doctrine and Covenants we are informed that every man that does not flee to Zion shall take up his sword against his neighbor. Who cannot see the rampage of the black horse and its rider with the balances?

In connection with the black horse, a voice spoke from the midst of the four beasts, saying, "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

The high cost of living is the problem of today.

Various attempts are being made to regulate the prices on food supplies, which the wheat and barley may represent. And again the intoxicating liquor business is another problem of the age which must be dealt with in the near future. Then comes the great question of the oil supply of the world, which is practically controlled by one syndicate whose power sooner or later may be broken but not without a struggle.

This lines up our present day conditions and is heralding in the time when the fourth seal will be opened.

"And behold a pale horse; and his name that sat on him was Death, and Hell followed with him." Then will the grievous times be upon the inhabitants of the earth, and time of destruction and consumption of all things, as decreed. The earth, defiled under such wicked and contentious conditions of carnage and bloodshed, will cause the souls of those who were slain for a testimony of Jesus and his church, to cry out.

"And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony they held." They called upon the Lord to judge and avenge their blood on them that dwelt on the earth. White robes were given them and they were told to wait a little while till their fellow servants and their brethren that should be killed as they were, should be fulfilled. So, brethren of the true church, some of us are yet to be killed for the testimony of the Word.

Then at the opening of the sixth seal, the sun is to be darkened, the moon turned to blood, the stars fall from heaven. The kings of the earth, the great men and the bondsmen will call upon the rocks and mountains to fall upon them, to hide them from the wrath of the Lord.

The opening of the seventh seal and what is to follow, is as yet, I believe beyond our power to understand, until it is fulfilled. But be that as it may be, every decree of God must come to pass, and when the last is fulfilled, the last seal is opened, then will come the time for the opening of the book.

And who is worthy to open the Great Book? The Lamb—the Son of God who holds the keys to hell, death and the grave.

The book spoken of in Revelations, chapter 20, verse 12, as, "the Lamb's Book of Life," is undoubtedly the same that is sealed by the decrees of God, and spoken of in Revelations 5:1. which must remain closed until the last decree of God is fulfilled in regards to it. When judgment is set, and all will be judged by him who is worthy and able to judge, then will the book be opened.

The Servant.

AMERICA'S RESPONSIBILITY IN THE MATTER OF INTERNATIONAL PEACE.

Sir Edward Grey recently made some very significant statements in regard to Anglo-American friendship and international peace. In a speech of welcome to Mr. Walter Hines Page he said: "If Mr. Page comes to us with proposals arising from the desire of his government to find some way of making more remote the appeal to blind force between nations he will find in this country and from the British Government a ready response. Of all great Powers in the world the United States is most fortunately placed for taking such an initiative. It is beyond the reach of menace or aggression from any neighbor on the American continent. The idea of menace or aggression on land towards the United States is both physically impossible and intellectually unthinkable. And on either side they enjoy the protection not of a channel but of an ocean. And, after all, with all those natural advantages they have also, we know, the capacity and the resources, if they desired it, to create both a military and a naval force greater than anything the world has ever seen. Now if, from such a quarter, peace proposals come, they come beyond the suspicion of having been inspired by any feeling of pusillanimity, by any national necessity, or by any desire to secure an advantage in disarming or placing at a disadvantage any other nation who can injure them. In other words, if there are to be proposals to make war between other nations more remote, it is from the United States most certainly that these proposals could be made in the world at large with full dignity and with a good faith which is beyond suspicion. One thought more. Great as is the friendly feeling between the United States and Great Britain today, it is a friendly feeling which I trust will still grow and

develop; but to whatever degree it develops and however strong it becomes, I believe it is their wish, and I am sure that it is ours, that that friendly feeling between the two countries, though it may serve as an example to all nations, should never be a menace to any."

A CLEVER HORSE.

We have often said that there is as much difference in horses as in people. They differ in looks, in color, in spirit, in endurance, in disposition, and in intelligence. There is no denying that there are many stupid horses. Many of us know also that there are not a few so clever as to startle us with what seems an almost human faculty. One of the best we ever owned, with an absolutely perfect disposition, could free herself from the halter with a facility that was at once astonishing and amusing. When one device for preventing this trick was apparently pondered over by her and its secret solved we tried another. At first last we matched her shrewdness, and the first morning she was found with the halter on she seemed, to our imagination no doubt, to be amused by the look in her eye that we had been too much for her.

A story from a Massachusetts town has just come to us of a horse that has learned how to turn the water on to the trough in his stall by working the faucet with his teeth. He never turned it off, however, and so it was taken out and a shut-off placed near the rear of the stall. His owner avers that, standing in the stall untied, a rope behind him, he has now learned to turn around, reach out some three feet and open the new faucet.

But they have their limits. We know of one which will come from any part of the stable and back into the shafts when the carriage is headed toward the exit. Turn the carriage the other way and she will promptly walk into the shafts with her nose over the dash-board.—F. H. R.—*Our Dumb Animals*.

THE SEVEN WONDERS OF THE WORLD.

From France comes a wise remark on the recent efforts of scientists to determine the seven wonders of the modern world. Their choice was as follows:—wireless telegraphy, the telephone, the aeroplane, radium, antiseptics and antitoxins, spectral analysis and X-rays. Of the seven wonders of the ancient world, only one was of practical utility, the light house of Alexandria; the others were notable only for size or beauty.

"But," says the French writer, "what importance will these seven modern marvels have in the fortieth century when the learned men of that age look back upon them? We can no more predict or understand the seven wonders of the future than could the ancients predict those of the twentieth century. We cannot tell from what quarter of the globe the new knowledge will come. Is not that one reason more for men, no matter to what country they belong, to put forth all their power of investigation in a common effort and to work together to discover some of the marvels of which they are still ignorant?"

THE POWER OF THOUGHT.

BY J. E. VANDERWOOD.

"Be not deceived, God is not mocked,"
We reap just what we sow.
Our thoughts are little things; yet seeds
From which character must grow.

The thing we contemplate the most
Is what we soon shall be;
So thought, and thought alone doth rule,
And shape our destiny.

Let bestial thoughts possess thy mind
And thou wilt bestial be,
Let thoughts of love and truth abound
And soon thou wilt be free.

So brother, whoso'er thou art
Remember now, today
Thy thoughts may lead to depths of sin,
Or to the narrow way.

If lifted up thou would'st be
Direct thy thoughts on high,
And follow virtue, love, and truth—
Why wilt thou sin and die?

We have our choice of pain and peace
Our thoughts determine all,
By strong and noble thoughts, we yet
May scale the highest wall.

The power of the unconquered will
Can make our life a song;
Uplifting, cheering, and serene,
To make another strong.

WHY I AM A LATTER DAY SAINT.

I became a member of this church because I believed the doctrine, and was promised by the preacher that all the blessings pertaining to the church of God were to be found in this church, that God was directing the church, and that it was the only way I could be saved in the kingdom of God. I joined the church because I wanted to live the best life it was possible for me to live.

Now after twelve years of membership, during which time I have attended at intervals the leading churches, the question arises—Why do I remain a Latter Day Saint?

If I have been deceived by the preacher who converted me to this church, then I will look elsewhere for salvation, but if his words were true and he was commissioned by heaven to baptize me as were Saint Peter and Saint Paul of old, and I have been the recipient of the blessings promised then will I remain where I am. I am determined not to be fooled because it would be an awful thing to hear the words "Depart from me" at a time when I was expecting to enter into the joys of eternal bliss. Then the Latter Day Saint church is so unpopular. I don't like to be unpopular by nature.

The sum and substance of the whole matter is this: What will be the outcome of my life as a faithful Latter Day Saint? and what will the outcome of a faithful life as a member of a popular church? I have found by actual experience that if I work for one man that I cannot look to another man for my reward.

If God is the author of the many divided churches he will reward all the faithful members of the same. He could not do otherwise. But if he has not built up the many different and contradictory creeds, if they are the work of MAN, then must their membership look to MAN for their reward. It could not be otherwise. I read in the Holy Scriptures that many will be teaching in the name of Christ and will deceive many. Now there are but a few Latter Day Saint preachers so I know this Scripture must find its fulfillment elsewhere.

I have found the Reorganized Church of Latter Day Saints to be God's own production, in letter and in spirit. If I live faithful I will be placed with the faithful saints of former days, because I with them have been faithful to the commandments of God and am entitled to the highest reward. I know that I as a man could not offer any one a mansion in the kingdom of heaven, because I as a man am confined to this earth and will soon perish. If the many full filled churches are the production of men, then their membership will not bring them inheritances in the kingdom of God, unless the Father above uses a means of saving them when they have departed this life.

For me the call—"Come unto me" means now, at the present time. I read in the Scriptures that there is only one way to come Christ. If I come to one that he has sent I am coming to him. Christ says that he who receives whom Christ sends, receives Christ. The Scriptures say there will be many saying "Come." The man who says "come to me" and honestly admits that Christ did not by revelation send him, I know is without authority and his promises are a man's promises, so I am not deceived by him unless I am willing to be deceived. He has chosen the ministry as a profession. He will receive his reward in this life and a strict examination at the hands of God in the life to come. He will be called to account for his great assumption: representing God without authority. If the blind lead the blind they will all fall into the ditch.

But how about the ministers who say that they have been divinely chosen for their work.

I will examine what they have to offer. What is it? Is there any one of them who, when I am sick will lay their hands on me for my recovery? If not, why not? The words of the Apostle James: "Let him call for the elders of the church; [Not churches. J. A. F.] and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." If the ministers of the popular churches refuse to do the work Christ and his ministry did is it not a self-evident fact that they are unable to do it?

I will examine what they have to offer further. I hear in the different churches from their ministry that there is a great lack of devotion and spirituality among all the church. (They have a habit of calling the man, separate and distinct denominations "the church.") They say their church is almost devoid of power, that there is but little interest among their members in trying to co-operate with God in the salvation of the world. If that is the

case, and it is, it is plain to be seen that God is not co-operating with them, therefore I am not attracted to that kind of a church.

I am a Latter Day Saint because the old Jerusalem gospel is again being preached with authority in the world by this church, preached as it was in, the good old days when its representatives were imprisoned and killed. I am living now in the good and golden age for salvation, when the gospel sound in its fulness is again heard, (although sad to relate the first messenger to blow the gospel trumpet in these latter days was imprisoned and slain.)

History repeats itself. Many churches in the day Christ was on earth living on the words of dead teachers, rejecting the living ones and misunderstanding the dead ones. Christ told them plainly "In vain do ye worship me, teaching for doctrine the commandments of men." So today many preachers are teaching for doctrine the commandments of men, opposing the living teachers who are teaching the same message the ancient teachers taught, as the popular churches rejected God's ministry in Christ's day saying: "We have Moses and the prophets." Today the same class say: "We have Christ and the Bible, but they follow neither the Bible nor Christ.

I am a Latter Day Saint because the Latter Day Saints follow both. There is no especial credit attaching to any member of this church for its existence. God is its author, and to him be all honor for establishing his church in these latter days.

He who is supreme in power and majesty, who created the heavens and the earth, and who is now working as he did in the days of the Apostle Paul for the salvation of men, has confirmed me with power, adopted me as a child in his kingdom, so that I can say with Job of old: "I know my redeemer liveth, and that he shall stand at the latter day upon the earth; And though after my skin worms destroy this body, yet in my flesh shall I see God."

Joseph A. Ferris.

Mankato, Minnesota, August 31.

GRACELAND COLLEGE DAY.

October 5 will soon be here, and that is the day, the first Sunday in October, which has been duly set apart by the General Conference as Graceland College Day.

In undertaking the work of Graceland College we are going through each department as critically as possible to enforce every possible economy. The farm, the hotel, including board and room rent, and the various industrial departments should be made to pay and carry their own burdens. We believe that the studio departments, piano, vocal, and oratory, should, both collectively and separately, be placed on a self-sustaining basis. Also, we believe the Commercial Department and the shop work should be able at least to come out even. But when it comes to academic work, we know of no institution in which tuition and incidental charges meet all of the necessary expenses. To place the tuition at such a figure would make it prohibitive. But this deficit can and should be kept as small as possible, and that we propose to do.

Graceland is of special value in the help it renders to worthy young men and women of the church who desire an education. On this feature alone, it should appeal to all of us, and should receive our support. In this sense it is not local, nor should it be made to depend too much on local support.

We are asked often, "Of what value is it to me?" In the first place, this work can never succeed on the basis of selfishness. The church needs trained men for the future work rising before it. In the second place, the benefit will eventually be felt in every branch and district of the church, for young men now being prepared will be among our future missionaries. In the third place, we hope the time is not far distant when a successful department of extension work may be added to the educational work and carried by the church to every branch, and to every person desiring help in self-improvement, whether they desire help as far as a college degree, or special preparation for some particular line of work.

These features are in addition to the ones usually urged: that it is a standing advertisement that the church does not believe in ignorance, but in wisdom and knowledge, and that we fear no test of truth however critical. Also it is an advertisement within the church that the position of the church in all ages has been for enlightenment. Graceland looks to the necessary care of the young men and women, and especially of the sons and

daughters of our missionaries. It promises the advantage of a school of our own, as pointed out in the resolution of the conference of 1869. (Church History, volume 3, page 520). Within the limits of this sketch we can only touch in parts upon these features of the value of the college to us.

At present the college has a larger debt than at any time in the past, but it has also very much greater assets. This increase of assets is shown despite the fact that we have made a depreciation of about one thousand dollars a year, in accordance with good business practice. In other words, about that amount should be spent each year for the repair of the buildings and upkeep of equipment, and so is charged as depreciation. The net assets over the whole of this present indebtedness is greater than were the total assets nine or ten years ago, which simply means that the cause of the present indebtedness is the securing of greater equipment, more buildings and land. However, this policy should not be followed, but the debt should both be reduced and finally paid off, and then kept paid off. The trustees should then be expected and required to work within the limits determined by the body.

Some of you have paid your endowment. Many others have not. This feature of the work has not been dropped, but we have not pushed it this year, at the request of the Presiding Bishopric, so as not to interfere with their efforts to raise the special fund needed. Part of this money asked for by the Presiding Bishopric—as requested by the joint council—will be used for the reduction of the college debt, and we urge that the college be remembered as well as other institutions in this connection.

But if only this special fund is raised, we would not be any better off than we were a year ago, as there are the regular tithes and offerings and the regular expenses to be met as in the past, and this special fund is an extra for the immediate reduction of the church debt.

So now comes the College Day collection. This collection is primarily for meeting the running expenses of the college. This year the present indications are that we will have a large enrollment, which will mean additional funds for the running of the college. The year 1911-1912 the deficiency was only \$5,200, and this was more than met by the offerings and endowments. We hope to make it as low or even lower this year, regardless of the size of the College Day collection. So if this is generous, as it should be and we hope for, we shall have from that source additional means to apply on the college debt. Let us make our help liberal, as the money will be strictly applied as stated to the necessary expenses of the college and to the reduction of the debt. This money is immediately needed, because if we can pay off our running accounts for last year, we shall then be able to deal for cash in the running expenses this year and so make better terms and run the college more economically. Can we make good? Will we?

S. A. Burgess

ABIDING FAITH.

MRS. E. S. LOSEY.

When the golden sun is slowly sinking in the west,
And all nature worn and weary, seeks its quiet rest,
When my heart is sick and fainting with its burdens here below,
And my soul cries out in anguish, "God in heaven, bid me go!"
Then the moonlight softly filters through the softening eastern sky,
And the stars come one by one, like myriad diamonds from on high,
And I wonder as I watch them, some there are that shine so bright,
While others faintly twinkle till I scarce can see their light,
Still on every pleasant evening there see I them in their place
And the moon seems never weary showing forth a beaming face.
Why should I—a mortal—the best loved creature God hath made
Weary of this life he gave me, why should I his plan unbraided?
Even though I shine so faintly like the faintest star above,
God's great mercy will reward me, I will share within his love.
But I cannot be contented with the light of moon or star;
I would fain reach out above them to the sun's great light afar;
O my soul cries out within me, Father help me by thy grace,
That I may be sometime worthy to behold thy loving face,
Even though I gain the glory of the star or moon above,
Still, my Father! I will trust thee—trust thy pity and thy love,
And my faith shall never waver and my hope shall never wane,
But I'll still work on in heaven till thy presence I attain.

Do not let the empty cup be your first teacher of the blessings you had when it was full.

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Woman's Auxiliary for Social Service**

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1417 W. Walnut St., Independence, Mo.

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All persons sending money to the Woman's Auxiliary for any purpose including subscriptions to Home and Child Welfare Leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

**THE WOMAN'S AUXILIARY IN REUNION.
CAPACITY.**

The following account is by Sr. M. A. Etzenhouser. We feel we speak for all who had to stay at home, when we say we appreciate hearing of the interest in and success of our work at these places. Are there not others of our field or local workers, who will let us hear from them occasionally?—Ed.

FIELD WORK.

Perhaps it would be of interest to you readers to hear of the work of the Woman's Auxiliary at the New Philadelphia, Ohio, and Montrose, Iowa reunions. At New Philadelphia the reunion committee gave us a session every day for Auxiliary work (that is Religion, Sunday school and Woman's Auxiliary work.) This time was from 9:30 to 10:30 each day. Besides this, during the morning preaching Sr. Hattie Griffiths conducted summer school work with the children, thereby relieving tired Mothers, besides teaching the children many useful things, picture frames, book marks, horse reins, doll hats and napkin rings. . . . Finger exercises were taught, suitable songs sung and each day a story told during the rest period of each session. Sr. Griffiths was assisted in her work by many of the young people who willingly helped in the teaching and story telling. The attendance would average about thirty, and to see the bright happy faces of the children, and hear the expressions of gratitude from the mothers, more than repaid the efforts put forth. Quite an interesting display of the work of the children was shown on the last day of the reunion.

Sr. M. E. George, President of the Kirtland district of The Woman's Auxiliary conducted three afternoon classes taking up the departmental work of the Auxiliary; there being a splendid interest shown. Our young brother L. F. P. Currey took his class of young men out under the trees and there they had heart to heart talks on their every day problems and how to meet them. They reported that they did not have nearly long enough time as their session was so interesting. The young ladies were taken care of along the same lines by Sr. Etzenhouser.

The reunion committee besides the morning sessions, gave us two evenings. Bro. S. A. Burgess gave us a lecture along lines of Social Purity. His text was "Blessed are the pure in heart for they shall see God." There were also short talks, subjects as follows:—Eugenics, The Boy in the Home; and Bible Story telling. We also taught hammock making to some of the grown-ups, and altogether we had a very interesting and profitable time, and will ever look back with pleasure to our meeting with the saints in New Philadelphia. Toward the close of the reunion one of the members of the reunion committee came to us and asked "Is there anything that we could do that we have not done, that we might yet do to help you in your work? And we felt like answering from the heart, "Nay verily, never have we been treated better, and never have we met a committee that has been so liberal with us in giving so much time." We almost felt that they had been too liberal and so stated to them. They answered "We wanted to treat you right."

At Montrose, Iowa we were given the afternoon for Auxiliary work. This time was broken into somewhat by sight seeing. Just across the river was historic Nauvoo with its many places of interest to the saints, and down the river was the Keokuk Dam the opening of which took place during our reunion, but all things considered, we had a very profitable time. In our special line our program work was as follows:

Class work: Ailments of children, Sr. Maggie Wright in charge. Sr. Wright is a practical nurse and so was qualified to handle the subject in such a way that valuable help was given to the young mothers present.

Telling fibs to your children, and government of the child in the home was the subject of a round table discussion that Sr. Lacey had charge of. This proved very profitable and interesting.

Sr. O. R. Miller taught a class of sisters how to make a tailored button hole, and so showed us along what practical lines the Domestic Science department may be conducted.

Bro. Albert Carmichael conducted a men's class; subject "Social Purity." He strongly advised that fathers make comrades of their boys and that they teach them eugenics when they reach the proper age.

The young women's department was represented by the young women who formed a class and discussed "What should be the young woman's attitude toward those of the opposite sex?" All took part, and afterward some came to

us and stated that they would not forget the advice given. Bro. Elder A. Smith gave us a thirty minute talk; subject—Bible story telling and its value in the home. This was done in his own interesting manner. Among other things he told us how Billy Sunday tells a Bible story. Altogether we feel that friends to the cause were made and good accomplished.

MISCELLANEOUS

CONFERENCE NOTICES

WESTERN NEW YORK.—Semi-annual conference will meet at Keener's Hall, Connecticut and 15th Streets, Buffalo, N. Y., on October 4th and 5th; the first, or business session, convening at 2:30 p. m., Saturday, Oct. 4th. It is desired that as many as possible will make an effort to be present; and a cordial invitation is extended to all. Officers will please remember to have reports in the hands of the secretary not later than October 1, 1913. Take Hoyt or Grant Street cars to reach hall.
Lida B. Schofield, Sec.
1807 Elmwood Ave., Buffalo, N. Y.

FLORIDA DISTRICT.—Conference will convene at Florida Church, Dixonville, Alabama, nine miles south of Brewton, Saturday 10:30 a. m., October 11th, 1913. The reunion will follow on the 13th. We are expecting a good representation of the missionary force as well as others and we anticipate a good conference. Let all who can come. Kindly send all reports to the undersigned at as early date as possible.
E. N. McCall, Sec.
Dixonville, Alabama.

NORTHEASTERN NEBRASKA.—Fall conference convenes at Blair, Nebraska, October 11th, 1913, at 9:00 a. m. for prayer service; organization at 10:00 a. m. Apostle J. A. Gillen expects to be present and we urge that all be present who possibly can. Address all communications and reports to the undersigned.
Anna Hicks, Sec.
2914 North 25th St., Omaha, Nebr.

NAUVOO DISTRICT.—Conference will convene at Fort Madison, Iowa, October 11th, at 10:00 a. m. The following papers will be read at the Saturday evening program: "How shall the president of the branch keep the branch growing spiritually and numerically," by D. T. Williams, Jr. "What is the attitude the pastor should occupy to the members of the branch?" by James McKiernan. "How shall the pastor conduct the visiting of branch officers?" by W. T. Lambert. "How shall music be conducted in a branch and what is suitable music for branch purposes?" "What are the duties of branch presidents or pastors, priests, teachers and deacons?" by O. K. Miller. "What are the duties of bishop?" by George P. Lambert.
W. H. Thomas, Sec.

PITTSBURG DISTRICT.—Conference will convene at Fayette City, Pa., October 25th and 26th. This conference will be devoted to educational work only. Those desiring to go can get the Charleroi interurban car every half hour from Pittsburg. For further information apply to
John Raisbeck, Sec.
136 Boggs Ave., Pittsburg, Pa.

CHATHAM, ONTARIO, DISTRICT.—Conference will convene at Bothwell, Ontario, September 27th and 28th. The Zone Branch is making preparations for a good turnout and we trust that each branch will be represented.
David Snaebelen, Pres.
Anthony R Hewitt, Sec.

CLINTON, MISSOURI, DISTRICT.—Conference will convene October 11th, at 9 a. m., at the Veve Church near Dedrick, Mo. We desire the attendance of all the priesthood of the district, especially the branch officers.
W. S. Macrae.

GALLAND'S GROVE DISTRICT.—Conference will convene at Galland's Grove, Iowa, Oct. 18th and 19th, at which time the fiftieth anniversary of the organization of the district will be celebrated with appropriate exercises. President Elbert A. Smith will be present and give his first address to the young people Friday evening, Oct. 17th, on the subject, "Three Keys to Power." Heman C. Smith, church historian, will be present and give one or more historical lectures. The business session of the conference will be held Saturday, Oct. 18th, from 9:00 to 10:30 a. m. Preaching at 11:00 a. m. Short talks or reminiscences at 2:30 p. m. Preaching at 7:30 p. m. Sunday, Oct. 19th, social service at 9:30 to 10:45 a. m. Preaching at 11:00 a. m. 2:30 p. m. and 7:30 p. m. The district tent will be erected in the church yard where dinner and supper will be served. Visitors coming by train will be met at Dow City and Dunlap. Music for the conference will be in charge of James Pearsall.
A. H. Rudd, Sec.

CHANGE OF DATE.

KIRTLAND DISTRICT.—The conventions and conference will be held at New Hamburg, Pa., October 17, 18, 19, instead of October 10-12 as published last week. By direction of
Martin Ahlstrom, Sec.

CONVENTION NOTICES.

NAUVOO DISTRICT.—Sunday school convention will meet at Ft. Madison, October 10, 1913, at 10:00 a. m. Prayer-meeting from 9:30 to 10 a. m.
Mrs. John Laubscher, Sec.

SOUTHERN WISCONSIN.—Joint session of the Religio and Sunday school will convene at Madison, September 26, 1913, at 2:30 p. m. Secretaries please send reports as soon as convenient to district secretary, Expect Apostle J. F. Curtis and Bro. Daniel Macgregor to be with us. Let us as many attend as can. Come prepared to enjoy a spiritual feast. A program will be arranged.
Roy R. Farber, Pres.
Sylvia Dennis, Sec.

NOTICES.

The Salt Lake Branch record shows the following names of persons whom we have lost track of, and we desire that you will kindly print the list in order that they may have an opportunity to correspond with the undersigned in the event any of them, or their friends, may see the same. Such as we do not hear from within sixty days we shall erase from our record.
Yours truly,
K. H. Rogers Asst. Sec.
797 So, 9th East, Salt Lake City, Utah.

Note.—General conference resolution number 284 reads: "No person's name should be stricken from the Church Records until specific charges have been preferred against them, and lawful action had in the case." etc.—Editor.

Eliza Q. Jeffs Brown, Joseph Mark Jeffs, Annie C. Larson Bridge, Carl Emil Anderson, Virtue Clifton Edgington Squires, Isabel Grieves, Susan A. Shepherd, Sanford Cochran, Katie Mary Marriott, Nancy J. Honn Picker Jerome, Mary Claudis Honn, Chas. Morris Honn, Elizabeth Ann Oatman, Bertha May Oatman, Burton Ross Oatman, Grace Lucrea Oatman, Sarah Ione Parsons, Edward Henry Picker, Ethel Pettit Rhyner, Valborg M. Nelson, Ebenezer S. Marshall, Bertha M. Pierce, Irvin C. Pierce, Barbara J. Howe, Francis C. Pierce, Anna M. Erickson, John H. W. Argall, John A. Hall, Mercy Gill, Emily A. Wright, Mary E. Canning, Clodia Williams, Ellen Thomas, Annie Simpson.

Emma Tremaine, Emoline Edgington Openshaw, Emma M. Scott, Johanna C. Carlson, Paul C. Ludwigsvest, Andrew Peterson, Marionne Jensen, Johanna Tegen, Olvius P. Christensen, Milta M. Christensen, Charlotte Hawks Ogleshy, Henry G. Cox, Jens H. Peterson, Anna H. Uunn.

Frederick D. Riggs, Bettie H. Henderson, Hyrum Davis, Alice P. Carlow, Marie N. Lundquist, Lura A. Young, Nannie L. Weston, Benjamin Blake, Emma Blake, Mary Ann Armstrong, Jennie Armstrong Anderson, Emma Mariah Larsen, John Holmberg, Clar A. Wan Devore, Christina Mary Larson Johnson, William J. Smith, Selma Mary Olson, Nancy Davis, Mary A. Lewis, Katie L. Wilton, Charles Browning, Emily J. Wilson Hultz, Virtue Cliff Wetzel, Jessie F. Armstrong Weight, Eva L. Gill, Charlotte Pack, Robert J. Armstrong, Morris Ward, Alvin Paul Jeffs, Jacob Ellsworth Jeffs, Mary Mitchell.

PASTORAL.

INDEPENDENCE BRANCH.—To the Priesthood:—
Dear Brethren:—In the interest of the young people and recognizing the excellent influence that is exerted in a prayer-meeting, and knowing that those who are called to the priesthood are to be leaders in all good things, they are recognized as such by the people generally, and whether we wish to think it is so or not, it is a fact just the same, that the laity take observations and they form estimates of us from what they are able to discover about us. Whether they are justified in their conclusions regarding us as to our spiritual, or moral worth, is a question, but undoubtedly we can measure up more satisfactorily if we are in action where we expect them to assemble and where it has pleased God we should all be, when such can be done.

Therefore I am writing this letter with the view of, at least, enlisting your co-operation among the youth and middle aged of the church. You may or may not be aware that there has been very little interest for some time in the young people's prayer-meeting, and I believe it is due to some extent, to a lack of attention on the part of the younger members of the priesthood attending there, however, the presidency of the branch intend so far as possible, to strive to make the young people's prayer-meeting one that will not only be largely attended, but will give forth the manifestations of spiritual fervor that will convince those who are in attendance that lives are being consecrated to God, wholly and solely giving heart worship to our heavenly Father.

I hope that you will not fail me in making, if necessary, an extraordinary effort to be with us on the Wednesday evenings of the week. Come with thoughtfulness, with prayerful hearts and determined that you will participate in the services, whether assisting in the stand or among the audience, but be sure and be on hand so as to be available as needs shall determine by direction in the services.

Very sincerely yours,
G. E. Harrington.

DIED.

SCHUNK.—Thomas F. Schruuk, husband of the late Sr. Lucy Schruuk who died Oct. 24, 1911, was born at Uniontown, Penn. Aug. 14, 1840. Died Aug. 26, 1913 at Colfax Sanitarium. He was married to Lucy Hammond in 1869. There survives him two sons, John of Atkinson, Neb., Francis of Osterdock, Ia. and five daughters, Mrs. Mary Mosier, Mrs. Ella Mosier, Mrs. Dora Wilder, Miss Inez Schruuk, (all of Osterdock, Ia., Mrs. Pauline Eledge, of Colesburg Ia., and eighteen grandchildren. During the Civil war he served in the 15th Reg't Ia., Vol. Infantry, marched with Sherman to the sea, was in the grand parade at Washington D. C. at the close of the war, He was favorable to the church and made the elders welcome to his home and assisted them financially. The deserving needy found in him a helpful friend, he assisted them in a way that they could help themselves, the most consistent form of charity. He added an honorable family to the community noted for integrity and virtue. The funeral services were held at Bethel Chapel (between Osterdock and Colesburg Ia.) Sunday Aug. 31, 1913 at 2 o'clock p. m. Elder Jas. McKiernan of Farmington Ia., in charge. The interment was in the Cemetery near the Chapel.

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Independence, Mo.

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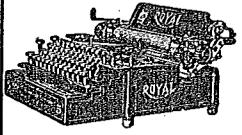
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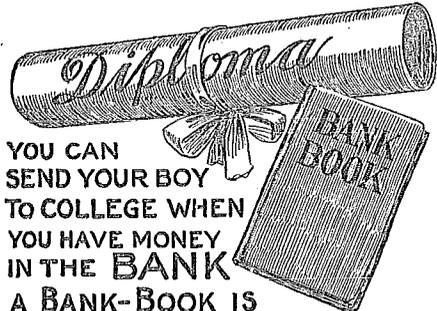
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CHARLES FRV, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

PRAYER ANSWERED BY CROSSES.

I asked the Lord that I might grow

In faith, and love, and every grace;

Might more of his salvation know,

And seek more earnestly his face.

'Twas he who taught me thus to pray,

And He, I trust has answered prayer;

But it has been in such a way

As almost drove me to despair.

I hoped that in some favored hour

At once He'd answer my request,

And by His love's constraining power,

Subdue my sin and give me rest.

Instead of this, He made me feel

The hidden evils of my heart,

And let the angry powers of hell

Assault my soul in every part.

Yea more—with His own hand He seemed

Intent to aggravate my woe;

Crossed all the fair designs I schemed,

Blasted my gourds, and laid me low.

"Lord, why is this?" I trembling cried!

"Wilt thou persevere thy worm to death?"

"'Tis in this way," the Lord replied,

"I answer prayer for grace and faith."

"These inward trials I employ

From self and pride to set thee free,

And break thy schemes of earthly joy.

That thou may'st seek thy all in me."

Rev. John Newton.

KEEPING THE COMMANDMENTS.

"Teaching them to observe all things whatsoever I have commanded you." Matthew 28:20.

Neglecting some of the commandments of God while observing others is a common fault of the followers of Christ. Perhaps no man has followed Christ so perfectly as to have kept every commandment, but the purpose of every man should be to "observe all things whatsoever I have commanded you." The extent to which a man keeps the commandments determines his nearness to God, for the sin of disobedience now as in Eden removes man far away.

Neither the name Christian nor Saint borne by man is any guarantee that he is keeping all the commandments of God. Such a name only means that he has taken it upon himself to do this to the best of his ability. But many of the professed followers of Christ are failing to observe some of the commandments so plainly given in the Scriptures, largely for the reason that they have been taught that such commandments are no longer in force, and because other commandments—of men, have taken their places. One such is the universal commandment relating to baptism, which has been partially or wholly discredited by most Christian people, sprinkling or pouring infants being substituted for the immersion of believers as taught by Christ and his apostles.

Of those who worship according to the commandments of men Jesus said: "In vain they do worship me, teaching for doctrines the commandments of men," showing that any substitutes whether of doctrine or ordinances are not acceptable to God, nor acknowledged by him. He further said: "I know that his commandment is life everlasting." The commandments given of God through his Son and his ministry point out the things which are essential for man to do in order to gain life, and only by doing those things can eternal life be had.

The saints, as members of the one body of Christ,

are not free from the tendency to neglect some of the commandments. The command: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," must be observed equally with the commandment to be baptized if one would gain a fullness of life. To take but a casual interest in our service to God while giving great attention to selfish interests, is failing to fulfill the whole law. To spend six days and \$100 in personal pleasure and a part of one day and perhaps \$1 in the service of God is not worshipping him "with all thy strength."

Perhaps the greatest failures of the people of God are made relative to the commandment: "Thou shalt love thy neighbor as thyself." Individuals may have come up to the standard required here, but God has instructed his church that this should be done collectively, but so far the body has failed to put this law into full operation. If saints think the Christian world blameworthy for not having complied with the first principles, what must be our attitude before God who sees that we have failed to comply with the more advanced principles in dealing with each other? "He that hath my commandments, and keepeth them, he it is that loveth me."

Every commandment is a part of the great law of life, and obedience to every one essential. Jesus directed his apostles to teach the people to "observe all things whatsoever I have commanded you." The true followers of Christ will seek to know and to do all the commandments which the Lord has given.

LATENT POWER.

There are times when to keep silent and still requires more strength of character than to speak and act. A display of great mental or physical power will not in many cases meet the demand of a critical situation so well as absolute self-restraint.

Jesus when met in the garden by a great multitude having swords and staves showing great military power, reproved the active Peter for defending him. He could have called twelve legions of angels, but he didn't. He could have called down fire from heaven upon his enemies, but he didn't. When standing before the high priest listening to the accusation of false witnesses he held his peace. Before Pilate when accused of the chief priests and elders, "he answered nothing." He was able to heed the challenge of the rulers and the soldiers to come down from the cross and save himself if he were the Christ, but divine love, wisdom, and power, were shown forth in far greater degree by his self-restraint than would have been by a miraculous deliverance.

In all these things the strength of the Son of God is shown. It would have been weakness for him to do otherwise. But how is it with men? Too often criticism or complaint will bring a resentful response if not a counter charge. An injustice is oft the occasion for the exhibition of physical force. The power of silence and self-restraint is that which all men need to know and use.

The counsel of the Lord to his disciples to be "wise as serpents and harmless as doves," requires the ministry to speak the proper thing at the proper time. To tell of the choice blessings of God to those who despise his truth is like casting pearls before swine. To boast of mighty miracles and of faith before the unbelieving is to subject God's gifts to contempt. Under these conditions silence is precious and utterance is sin.

Many occasions arise in life when it would be well to observe the command: "Be still, and know that I am God." In other instances a few moments careful thought before speaking or acting will save many troubles. This is especially true in a business meeting as so often appears, when the unwise form of a motion hastily made involves an assembly in trouble from which considerable time is often required to become extricated. The hasty word is more often an evidence of weakness rather than of strength and wisdom.

So long as you do not quarrel with sin, you will never be a truly happy man.

HISTORICAL SKETCHES.

No. 13.

THE APOSTASY.

The Satanic power of opposition which was so desperately exerted to prevent the inception of the work leading to the restoration of the gospel, and which was manifested in the numerous acts of violence which followed the church and its leaders, did not stop with its attacks from the outside, but sought in various seductive ways to gain admission into the church by influencing its members to thoughts, beliefs, and acts which would lead to their moral and spiritual downfall. That the adversary found some success in this is one evidence of the divinity of the work rather than the contrary, for that which is of God always meets the strongest and most subtle attacks of the enemy.

Men may be deceived but God never. Of the work of the adversary a revelation given in 1831 said:

Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world; and also Satan hath sought to deceive you, that he might overthrow you.—Doctrine and Covenants 50:1.

That men should be found in the church who by hypocrisy should deceive some is strictly in harmony with history, and the teaching of Christ that "the kingdom of heaven is like a net that was cast into the sea, and gathered of every kind." The church was also warned in the same revelation that

There are hypocrites among you, and have deceived some, which has given the adversary power. . . . But we unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment.

Further warning was given in the following:

Ye are commended in all things to ask of God, who giveth liberally, and that which the Spirit testifies unto you, even so I would that you should do in all lowliness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils. Wherefore beware, lest ye are deceived.—Doctrine and Covenants 46:3.

These statements, with many others which might be quoted from the revelations, show that the adversary had already sought, and would continue to seek, among the members of the church to accomplish his work of deception and seduction, and only by faithfulness in keeping the commandments, and diligence in prayer, could the saints hope to be free from this influence.

From the time of its organization in 1830 the church had a rapid growth, gathering people of all classes and nationalities. The principles and organization to which they gave support were new the country was new, and the advantages of the press were very limited so that the opportunities of the members of becoming thoroughly familiar with the law of the church were not of the best. Under these conditions it is not strange that some failed to keep all the commandments, and that the zeal of some was greater than their wisdom. The unceasing persecutions wore out the patience of some and they gave way to feelings of resentment and opposition. All of these things prepared the way for failure.

Of an estimated membership of 150,000 to 200,000 in the whole church at the time of the death of Joseph and Hyrum Smith in 1844, the city of Nauvoo, Ill., and its environs (the headquarters of the church) contained probably about 25,000. Difficulties and troubles had already had place among the aints involving some of the elders in consequence of which some left the church of their own choice and others were expelled as far back as 1838. Spirituality waned and when the prophet was taken in death the body of the church at Nauvoo became an easy prey to the ambitious of false leaders.

Joseph Smith, son of the prophet had been designated by his father in accordance with the law of the church, to be his successor, but he was only twelve years of age at that time and the church must wait for his leadership until he should attain his majority. Brigham Young held a prominent position as head of the quorum of apostles and had in previous years labored diligently in the gospel

work. In opposition to a number of others he asserted his claims to temporary leadership of the church, and his strong personality aided by his position enabled him to gain control over that part of the church at Nauvoo, excepting such as chose to follow other leaders in leaving the place, or to follow no leader.

The great body of the church away from Nauvoo never acknowledged the claims of Brigham Young, but many of them becoming confused over the state of affairs followed no leader but their own counsel. In 1846 under the pressure of persecution Brigham Young led his following from Nauvoo across Iowa to points near Council Bluffs and Omaha, and ultimately to Utah, many dropping off by the way and settling in colonies especially in Iowa. Gradually the order of the church, its doctrine and organization were changed. At Winter Quarters, (Council Bluffs) Mr. Young secured his election as president of the church, or more properly speaking, his following, for the church at large had been given no notice of any such election and had no opportunity of being represented in it. He assumed the position without an ordination to that office in direct violation of the law of the church.

Upon arriving at Salt Lake he required every member to be "re-baptized" and every minister to be re-ordained, a procedure unwarranted by the law of the church. Soon doctrines began to be taught which had been unknown under the leadership of Joseph Smith such as a plurality of gods, a plurality of wives, that "Adam is our god," that an enemy or apostate could be saved by shedding his blood, that Christ was not literally the Son of God, that the accepted word of God was supplanted by the authority of the "living oracles," (the priesthood), and many others, all of which were contrary to the Bible, Book of Mormon, and the Doctrine and Covenants adopted by the church under Joseph Smith.

The rule of the church that a man must be called of God before being set apart to any office, was discarded, and the rule was adopted by which the president of the apostolic quorum should succeed to the office of president. The endowment of the Holy Spirit which was given to the elders in the early church at Kirtland, Ohio, by which they were qualified for the work of the ministry, was degraded to the level of human ceremonies involving secret oaths and covenants of a nature altogether foreign to the gospel originally received. In practice the original law of the church requiring strict obedience to the law of the land was disregarded, and the civil law violated in many points.

These things but show the fulfillment of the warnings divinely given against being "seduced by evil spirits and doctrines of devils," and because they failed to heed the warning they were overthrown and lost their standing in the gospel. With the advance of years these doctrines and practices have been largely abandoned or modified by the church in Utah. The original church under Joseph Smith held to the doctrine of present revelation, and continued to receive such until his death, but under Brigham Young the people in Utah received no revelation, nor have they under his successors.

Prophetic statements in the revelations told of this very result. The failure was man's however, and not God's. But there were many faithful ones who upheld the pure principles of truth, and diligently opposed the corrupt doctrines and practices followed by those of the west, and in due time among these moved the Spirit of God leading them in their work of clarifying the truth from false doctrine and in bringing about the reorganization of the church upon the original principles. The Lord's work has not been frustrated, and the original church as reorganized, having the leadership of the legal successor who was properly called and ordained, is continuing the work of the gospel as begun in 1830.

The national convention of church organists by its expert condemnation of some of the old hymns has revived the criticism on church hymns. The advance of the world in "technical skill" along various lines has developed criticism of more than the hymns of Christianity. The ancient truths, some of which are expressed in the soul-stirring hymns, have not been exempt from this criticism, and modern civilization thinks it has largely outgrown the old-time precepts and has found a better way of worshipping God than is taught in the Bible.

A large part of Christian virtue consists of right habits.

INDEPENDENCE ITEMS.

The change of the temperature from the 100 mark of two weeks ago, to near the frost line has restored the normal vim and push to human activities. The services at the stone church were better attended than for some time, excepting perhaps conference Sunday, and the evening audience was unusually large. Elder W. E. Peak was the morning speaker. He defined the "church of the devil" as mentioned in the Book of Mormon as a general term including all who work evil, and not as applying to any particular organization. In likemanner the "Church of the Lamb of God" might in a broad sense be held to include all who are working right eousness according to the best light they have, even though they are not within the church organization. Scriptural evidences were used to support these views.

The time of the afternoon prayermeeting was well occupied with the prayers and testimonies, the spontaneous theme being the evidences of God's goodness as shown in miraculous manifestations. Elder John W. Rushton was the evening speaker.

The tent meetings which have continued through the summer in various parts of the city were brought to a close on last Sunday at Walnut Park. A basket dinner was prepared which gave opportunity for the saints to come in social contact with their neighbors and friends, and in the afternoon a musical program was rendered in which the Independence orchestra and choir took part. Sr. Bencie Griffiths has faithfully looked after the musical part of the services during the tent season and her closing effort was indeed commendable, and appreciated by all. Bro. F. C. Keck has been assisting Bro. Jenkins for several weeks.

The decision of the Public Utilities Commission fixing the telephone rates to Kansas City at five cents, has been made permanent by the Commission upon the agreement of the two telephone companies. An attempt was made last Spring to raise the rate to ten cents but upon appeal the Commission ordered the old rate retained until a hearing could be had. The present agreement and decision of the Commission makes the five cent rate permanent.

Kansas City has passed an ordinance prohibiting minors of opposite sex from riding in motor cars, between the hours of 9 p. m. and 6 a. m. without a parent or reputable chaperone.

Bishop Kelley addressed the elders at the priesthood meeting on Monday evening, setting forth some points of the law relating to temporal things, and answering questions. The other divisions of the priesthood met in quorum capacity to discuss questions relating to their duties and the church law.

INDEPENDENCE, SECOND BRANCH.

Sunday school convened at the regular hour with an attendance of 207, a falling off from the usual number; collection \$4.78. Bro. Fields gave a very interesting talk to the children.

At the 11 o'clock hour Bro. G. W. Eastwood talked concerning the financial part of the church. All were profited. At 2:30 p. m. was the regular afternoon prayer service and a good time was had; all who were there in possession of the Spirit, surely enjoyed being there. The evening hour was occupied by Bro. Earl Corbith who gave an interesting talk on the relation existing between parent and child, showing that one of the most important duties of a parent to the children was to see that they grow up in the fear and adoration of the Lord, and one good way to do this is to see that they are at Sunday school and church, and under the immediate watchcare of parent.

ST. JOSEPH, MO., SECOND BRANCH.

On the morning of Sunday Sept. 14 we had the pleasure of listening to a good sermon by Bro. B. J. Scott of the First Branch and on the 21st we had with us Bro. J. L. Bear Sr. of Independence Mo., who, having grown old in the work, has many experiences to relate concerning God's dealings with his people. As one looks upon this tottering old man whose hoary head bowed down with years of service, whose life has been spent in the cause of truth, one can not help but feel that he is another testimony to the truth of this glorious work in which we are engaged, and feel a desire to press onward, ever upward, until we achieve the goal into which this old servant of God will soon be ushered.

The tent meetings have been discontinued on account of the recent rains flooding the tent with mud and water. There is some sickness among the saints in this vicinity, hence some depression of spirit, still the most of us are willing to put all trust in "the Giver of all good" and say with him of old—"The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Correspondent.

SAN FRANCISCO AND OAKLAND.

Bro. J. A. Anthony preached in the city branch Sunday morning. Bro. G. S. Lincoln being the evening speaker from the text "Saul, Saul, why persecutest thou me." The Oakland speakers were Apostle J. E. Kelley at 11 a. m. followed in the evening by Dr. W. P. Bush.

Bro. J. A. Saxe and Kenneth Richmond held services Sunday morning at Irvington, where they had a spiritual time though few in number. Bro. Saxe holds regular services there trying to keep the remnant together and is doing a good work.

The church improvement committee gave a muscle on the 12th under the management of our branch chorister Dr. W. P. Bush. It was a great success, the program being of a high order and the numbers were well executed. Mrs. Cuderian with her violin, Bro. Claude Walker with his vocal powers, dimmutive Jessemae Bush and her violin, Sr. Ethel Crocker at the piano, also Sr. Kaela Ingham, Bro. Robert Taylor in his reading, also Sr. O. J. Teal, Miss Christiana Walter made the piano breathe out beautiful music. Dr. Bush and his cello and Sr. Mandy Smith in her all around work, made up the pleasing performers. Doctor said we could look for another one.

We went to Sacramento on Saturday last and spent a very pleasant Sunday with the branch there. The Sunday school was well attended, quite an array of children. Sr. Blair in charge. We enjoyed talking to the children. At the morning hour we spoke with good liberty on "The bride hath made herself ready." The Religio at 6:30 was interesting. Bro. Bean in charge. We spoke again at 7:45 with good spirit and liberty on "I will build my church." The day to me was a very pleasant one. We are grateful.

Bro. T. J. Lawn is slowly recovering from his accident which came near costing his life. We also found Bro. C. W. Earle still confined to his home though in an improved condition. We also called on Sr. Twardell who is suffering from paralysis. We found a comfortable and welcome home under the roof-tree of Bro. William N. Dawson. May peace and success attend the Sacramento Branch.

The Windsor appointment was omitted this month on account of hop picking but we expect a rousing meeting there on Oct. 12th. A number there should be baptized. We hope they will.

J. M. Terry.

1202 14th St., Oakland Calif., Sept. 18.

CHICAGO, FIRST BRANCH.

A former branch member, Sr. Ida Brown, now in Oklahoma, was recently inquiring through these columns if First Chicago were dead. We are not dead and can prove it.

A year ago the church, we had just finished paying for on Homan Ave., was sold and a lot bought in a fine residence locality at Gladys and 44th Ave's. In three months we were worshipping in a fine new 28x50 ft. brick church. The lower auditorium has an assembly room 27x30 ft., a good sized kitchen with gas stove, sink and large pantry adjoining; two toilets with lavatories, coal room and furnace room. The upper auditorium has a slanting hard maple floor with 18 inch drop. The aisles and rostrum are covered with green brussels, the floor and wood-work varnished. This room has a seating capacity of 200. The pews are of dark maple. It is lighted by electricity, with gas for emergency, and heated by steam. The property is worth \$7,000 with only \$1,500 indebtedness. Four years ago we had scarcely anything and were in a rented hall facing a car line. This is one evidence of life. Of course we have been subjected to the vicissitudes of joys and discouragements but withal there has been peace and harmony.

Elder David Dowker, our missionary, and wife lost their three months old baby, April 18th, following this Sr. Dowker was sick for a month; a little later the others of the family took their turn, but at present all are enjoying good health.

There have been many changes recently in our membership. Bro. S. C. Good and wife, L. A. Hartshorn, wife and daughter Frances, B. F. Logan and wife, moved to New York in June, taking away in each a good efficient worker of ten to thirty years experience in the branch. For many years Bro. Good was branch president and Bro. Hartshorn deacon and had charge of the construction of our present church. About the same time there were added in their place Bro. Elmer Hoover and family, Elmer Riner and wife and Bro. C. F. Gillet and wife who moved here from Milwaukee to obtain branch privileges. Bro. John Petterson and wife by baptism. These are saints who realize their responsibilities. More recent additions are Sr. Paula Wipper, Bro. George Varrell's wife, Ethel and Chester Shaw by baptism. We note the following marriages by which Grace Mead became Sr. V. A. Reese and Ada Hartshorn became Sr. Rude Richter, all worthy young saints.

The following of the traveling missionary force have preached for us since general conference: Elders Anderson, Brackebury, F. A. Smith, Burr, McDowell, Macgregor and J. F. Curtis. The general church chorister gave us a fine sermon the latter part of July. Sr. Ella Houston is a paralytic sufferer in the hospital. Bro. Davis Rodgers has been here in the hospital for several days. Sr. R. F. Sly is very poorly. These need your prayers.

If Bro. Macgregor sees this will he kindly send his address to the undersigned at once.

Sr. Maggie Hoover has lately been the object of God's wonderful healing power. For fifteen years she had suffered from dreadful attacks of fainting, sometimes accompanied by violent convulsions. Eight weeks ago she witnessed an accident down town which brought on a fainting spell. Being alone she was taken to a near by drug store and after the doctors had worked over her for a while was pronounced dead, and taken to the county morgue, where she lay for five hours before signs of life were manifested. At another time she was in this condition for forty eight hours and two doctors advised Bro. Hoover to bury her, and told him that he was foolish to think of her living again in this world; but the "wisdom of the wise shall perish." The evil overtook her life in various ways. When her oldest child was real small she was taking her down stairs strapped in a baby carriage when an attack came on her and all went to the bottom of a long flight of stairs, yet with no serious injury. Bro. Hoover has come home from work several times and found her on the floor lifeless, the little tots caring for themselves as best they could. Two or three times in the winter he says he found her in this condition sitting before an open hearth with the baby on her lap, who was kept from rolling off into the fire only by God's protecting care. When in convulsion she was possessed with tremendous strength, very difficult to control. The medical profession had no name for this malady, but concluded it was some injury to the spine. A noted Milwaukee clairvoyant came to her home one time and upon witnessing this strange power which possessed her said: "She is a natural born medium; that power would be worth thousands of dollars to her if developed." There were times when strangers coming into her presence would throw her into this unconscious state and she would be taken possession of by a spirit which would cause her to tell people whom she had never seen before of their past, present and future. This gave her a reputation she did not covet. Wealthy people of Milwaukee rode to her door in carriages and offered her \$10, \$15 and \$25 for a "reading," for they had heard she had a wonderful gift. She constantly branded it as being from the devil, for a gift from God would not cause such misery and suffering. Snidely,

August 24th, she had been feeling poorly all day but determined to go to church at night and hear Daniel Macgregor preach. Near the close of his sermon an attack came on her and Bro. Hoover supported her head upon his shoulder until the meeting was dismissed, then asked Bro. Macgregor to administer to her. The assembly was called to order and those who had faith with us in the ordinance of laying on of hands were requested to be seated and those who had not to quietly pass out. Then the servant of the Lord anointed her head with oil, and laying his hands thereon, by the authority of Jesus Christ rebuked the evil power which possessed her and commended it to depart. Immediately consciousness was restored and she says she felt "empty" and "deserted" from then on for three or four days. Since then life has been new. Her own children look strange to her. The blotchedness has gone from her face, and body until everyone can notice a marked contrast in her looks. She is able to do as much work now in one day as she would do in a week before, and suffer for it. I have not mentioned one-hundredth part of the sufferings she endured while Satan had thus bound her, because of space, but sufficient to emphasize the following points: 1. Satan could put her life and her children's in jeopardy, but as in Job's case, he was not permitted to have power to take life. 2. That this spirit was akin to that of clairvoyance. 3. That evil spirits are subject to the authority of Jesus Christ wherein he said: "These signs shall follow them that believe: in my name they shall cast out devils."

Chris Hartshorn.

4540 W. Jackson Blvd., Sept. 20, 1913.

CORRESPONDENCE

KINGFISHER Okla., Sept. 15.

Editor Ensign:—Just a few items about the Indian Fair at Weatherford Okla. Bro. Christensen put up the district tent and we held some very interesting meetings, among them, five were baptized. There were about five or six thousand Indians, and about three thousand white people on Wednesday the second day. The rain spoiled the remainder of the fair, but we visited the camp and did some very effectual missionary work. We now have two meetings appointed with them in the near future. There were Indians from Montana, Washington, and other states. About one hundred chiefs were in full dress parade every day of the fair. This was the only gathering of its kind in the world.

Our hearts were saddened at the news of Bro. Charley Lake's death in those far away islands. May the Lord bless the lonely companion he left in that distant mission.

Rains have at last broken the drought here and the cool weather has brought relief to many.

My home and mission address is Kingfisher, Okla. As bishops agent I call attention to all the saints in the Western District of Oklahoma, to the special call of the Bishop for help to pay the debt. It only means \$1.00 each for the membership of the district. Please let me hear from every one as soon as practicable.

Your co-worker,
Hubert Case.

BOLCROW Mo., Sept. 21.

Dear Ensign:—I as a Latter Day Saint am glad to say that this work is true. While I have not belonged to the church very long, I have seen enough of the Lord's work in my own family to convince me it is true. I belonged to the Methodist Church for about fifteen years and thought I was all right. I tried to live a true honest life, and read my Bible every night. But Bro. Torrance had the Ensign sent to me for a year and gave me other books and papers to read, and I got to studying to see if it was really right or not. I decided I was on the wrong road. So last conference at Guilford I was baptized, and took up this latter day work and am proud of it.

There are not very many saints right close here. My wife and I both belong. We attend meeting when possible for it is about ten miles to our nearest branch, which is Guilford Mo. I ask an interest in your prayers that I may grow stronger in the faith, and help to spread this glad news to others.

Your brother in the faith,
Bert Hoyt.

SPRINGFIELD Wis., Sept. 13.

Editor Ensign:—I arrived home from the reunion on Labor Day. It was a joint reunion of Southern Wisconsin and Northern Illinois districts. We had a grand reunion and God was present with us by the influence of his Holy Spirit, causing all hearts to rejoice and gave us a message through some of the saints warning us to live better and to come up higher, to be pure in heart for the time was near for the coming of the Savior.

Dear saints let us all try to improve a little each day and let our light so shine that others may realize there is a reality in the religion of Jesus Christ. We know this gospel is true, so let us live by every word that proceedeth out of the mouth of God. I want to live in such a way that when Christ comes to make up his jewels I may be accepted of him. I ask an interest in the prayers of God's people that I may be faithful to the end.

Your sister in the true faith,
Mrs. Agnes Williams.

LOCUST GROVE Okla., Sept. 8.

Dear Ensign:—I have just been reading your welcome news and do not think I could get along without you, as we are some of the isolated saints. I read where some have been sending in their little mite to help pay the church debt of which we all as Latter Day Saints know is their duty. You will find enclosed \$6.00 to pay on the church debt.

I am strong in the faith, yet we read we must show our faith by our works. It seems at times I am not doing much

works, not as much as I desire to do. I hope to live in a branch some time in the near future where I can be at the service of the saints to use me as the Lord wills. I know this is the true work of God. I have a strong desire to live upright. May God help us all in so doing.

Your Brother and Sister in Christ,
W. J. and Eva Reser.

WINFIELD KANSAS, Sept. 12.

Dear Ensign:—I will try once again to write a few lines to the Ensign so that the readers of this paper may know that we are still at work in the Master's cause in this part of his vineyard.

Bro. J. Arthur Davis and the writer have been holding tent meetings in Wichita Kansas. We had good attendance and those who were present seemed to be interested in our doctrine. When our meetings first started the people were of the opinion that we were Mormons, but before the close of our meetings they had a different opinion of us. We did not baptize any, but the good seed has been sown in many honest hearts, and much prejudice was broken down. So we hope and pray that what few saints there are in Wichita may continue on faithful and that others might be gathered into the fold.

We came to Winfield Monday, and are now trying to hold tent meetings here. Bro. Davis preached a few nights on the street with a good crowd of people around him listening to the gospel message. So we trust that many will come out to hear the gospel as it was taught in the days of Jesus Christ and his apostles.

If any of the saints living in Southwestern Kansas are desirous of having meetings held at their homes, or towns, please write to us and we will try to answer your calls. If any wish to write us, please send mail to Winfield Kans.

So may the good work press on to victory and that the saints may come up higher day by day in the prayer of your young Bro. in the field of labor.

A. C. Martin.

MAYFIELD Ky., Sept. 12.

Editor Ensign:—Please find enclosed one dollar for renewal of the dear old ENSIGN as I do not see how I can do without it. It is the only preacher that I get to hear. We are isolated from church privileges and if there are any saints in this place I do not know anything about them outside of my family, consisting of my husband and two of my daughters. But still we are thankful that we can read such good sermons and so many good letters from the saints that we do not give up in despair.

We are among a good many different kinds of religious people at this place and when we tell them we are Latter Day Saints they want to know something about them. Oh how glad I would be to have our tent to come to this place and hold about two weeks meeting, but if I were only able to care for the elders I would sure be proud for them to come. The Christian people are holding a tent meeting at this place at present having a good crowd to come out night. We had the pleasure of hearing a debate between the Christians and a steel preacher one night at the court house on whether it was right to have music in church worship or not. The Christian preacher said it was wrong; the other one said it was right.

Well dear saints, I ask you all to pray for me and my family that we continue in the true faith. If there are any of the saints who have some good church tracts and literature they can spare and will send it to me so I can distribute to the people so they can find out what we believe and teach. I give my papers to those who will read. If you have any to spare send them to my address. Now asking the dear saints to pray for me and my children that they may all come into the one faith. Ever praying for the redemption of Zion I remain in the one faith.

Mrs. Seanea McGregor.

AMONG THE INDIANS OF NEW YORK.

Route 18, LEWISTON, N. Y. Sept. 6.

Tuscaroras Indian Reservation. With my wife and daughter and Bro. B. L. McKim, we are located with gospel tent upon the grounds of the Council House, in the center of this reservation.

We came here from Lockport, N. Y. by invitation of the vice president of this tribe, and placed our tent on the national council grounds in the center of the reservation by the advice and consent of a number of the leading chiefs, but against the emphatic wish of the government school teacher, a Rev. Brown, Baptist.

Of course he raised the cry "Mormon," and succeeded in raising some prejudice, but we are overcoming that.

This people are quite intelligent, and dress and live like our white people, and still hold their tribal form of government and among themselves, speak their own tongue.

The most of the younger generation are educated so that they speak and read English quite well and some of them are quite highly educated. One often meets a student from Carlisle.

This reservation is about three by four miles in extent and contains about three hundred and sixty-five souls. These are a portion of the "Six Nations," but the greater part of them are located in Canada.

These people seem inclined to hear us and are treating us very kindly bringing us vegetables, fruit and milk, and coming to talk with us and inviting us into their homes. We hope to be able to benefit them by our ministrations among them.

At Lockport, where we preached two weeks, we had quite an interest and made friends for the work.

Near Naples, where we first put up our tents, we had a good interest and baptized one, and left an opening for winter labor.

This is the place where Bro. Booker and Etzenhouser were with the tent last year. We found many friends awaiting us there. We do not think that we lost any friends for the cause while there. At this point, also, we baptized one Sr. Anna C. Brink. We feel that the Master will bless her

Sts. Eliza and Alice Chase have contributed much to our work this summer both by way of visiting and talking the gospel, and by telling the story in song. A gospel tent without the assistance of such workers would get pretty slow.

Well, as we were locating at this place (The Tuscaroras Reservation) we were told by a man who announced himself as "a physician of twenty years of Niagra Falls," "that we were 'ought to be horse whipped.'" However, when we enquired of our offense, he did not specify and we thought of the young girls pronunciation when she came across the word "physician" in her speller. After spelling it out carefully and considering it thoughtfully she triumphantly exclaimed "Fizzen machine," and we wondered whether she was not correct in her announcement. But leaving all jokes out of the question, we also thought of the experience of the apostles whom the angles loosed from prison, enjoining upon them the task of standing in the temple and speaking "to the people all the words of their life." They were taken and beaten and commanded that they should not speak in the name of Jesus. "And with them we rejoice that we are worthy to suffer shame for his name."

Pray for us here. We have held two services so far, commencing the 4th and the attendance has been good. May the Master's cause triumph.

Sincerely your brother in Christ,
A. M. Chaso.

38 Regent Square, Heavitree Exeter England Aug. 30.

Dear Ensign:—I arrived safe at the above named place on the evening of the seventh of Aug. I said good night to my brothers and sisters at Independence Mo. on the night of July 8, some time after 9: p. m., arrived at Columbus on the 9th about 5 p. m. and made my home with Bro. and Sr. Green who were very good and kind to me. I visited many of the saints. On the 12th I preached for the saints in the South branch and had splendid liberty and good attendance. They all seemed much pleased with the effort. I met with them in prayer meeting, and at night preached for the saints at the North Branch. Our beloved Bro. Griffiths of the Twelve was in charge. Had fine noerty in presenting the truth. The saints were delighted.

On the 16th I took the train for New Philadelphia Ohio, to visit Bro. and Sr. Meredith who were baptized in Skewew Wales, just before I left for America the last time. They are a credit to the church. I was treated well by the saints. Dear Bro. and Sr. Thomas and their whole family could not be kinder than they were to me. They know how to treat a missionary, God bless them. On the Sunday I had a very hard day's work. I walked three miles to Sunday school, preached at 11 o'clock; prayer and testimony meeting in the afternoon, four or more to administer to, and preached again at night. A pleasant feeling manifested by the dear saints, and they also helped me on my way, and then I had three miles to walk back to my stopping place. How is that for a day's work for a man 73 years old. on a very bad road torn up by the flood?

On the 21st I boarded a train for New York. Arrived there about 6 a. m. on the morning of the 22nd. An agent of the Canard Company was on the train to take charge of my baggage. I delivered my trunk and suit case tickets to him, I wanted my suit case on the voyage but I could not get it all the way across. I met Bro. Green soon after my arrival in New York. We spent a very interesting day together in visiting the saints. I visited Bro. Potts and family who took me to see the new church, took supper with them, he also remembered that it required means to travel. His wife and daughter and her daughter, also Sr. Bose, came to Liverpool with us. We six dined at the same table, second cabin. Bro. and Sr. Richards came back also.

We had a lovely voyage, scarcely a ripple on the water. I never saw the sea so quiet in all my travels, but very hot the firemen could not work, so our voyage was longer.

Dear Bro Greenwood was at Liverpool to meet us when we landed, and was a great help to us. I stopped with Bro White and his kind daughter and husband Bro. and Sr. Schofield, during my stay in Manchester. The mission conference has passed off very pleasantly. On the 6th left for London. Our noble secretary Bro. W. R. Armstrong came and saw me off. I remained in London one night stopping with Bro. and Sr. Cliff.

I arrived in Exeter at 4:30 on July 7th. I stopped with Thomas Nicholls for two nights, bought some furniture, rented two rooms, and am doing the best I can for the interest of the work. I have some interested. I have baptized Mr. and Mrs. Allen, and now there are eleven of them in the church, father, mother, and nine children, the result of my kindness and teaching. So I am well repaid for my effort, if I accomplished no more. I am made to realize that the power of darkness is still here, and would destroy my interest, but He that is for me is mightier than all that can be against me. The weather has been very fine, but very hot and dry. Heavy rain most of last night, it was very much needed. I am pleased to say my health is very good. My kind regards to all the dear saints in the Independence Branch.

Your bro. in the truth of the gospel,
Wm. Newton.

GLEANINGS FROM OUR CORRESPONDENTS.

Mrs. Florence Shores, 300 W. Hull St., Denison, Texas. —I ask the prayers of the saints for my oldest brother who lives at Chanute, Kansas, who has met with an awful accident in a gasoline explosion and was terribly burned. He doesn't belong to any church, but he has heard Bro. Lee Quick preach, and has more faith in this church than any other. It seems we have more trouble than we can bear. My grandmother has been in bed helpless for five months, and my sister's husband is down with typhoid fever. None of my people belong to this church but myself and I don't know what I would do without this gospel. Pray for us.

The gospel is the fulfillment of all hopes, the perfection of philosophy, the interpretation of all revelations, the key to all the seeming contradictions of the physical and moral world.—Max Muller.

SERMONS AND ARTICLES

THE INSPIRATION OF THE BOOK OF DOCTRINE AND COVENANTS.

BY ELDER J. F. MINTUN.

Note.—The "Doctrine and Covenants" is a book containing mainly what the Reorganized Church accepts as the revelations of God to Joseph Smith, Jr., to which have been added the later revelations given to his son Joseph Smith, the present head of the Reorganized Church. The book was first published in 1835 and has passed through many editions since that time. The Utah Church publishes a Doctrine and Covenants but which has been radically changed from the editions published in the lifetime of Joseph Smith, Jr.—Ed

There are degrees of inspiration, but in the examination of any book or subject prejudice should not rule in any degree when considering its inspiration or what degree of inspiration it may possess. We are not left free to give to inspiration a meaning suited to our prejudices either favorable or unfavorable. The same kind of proof that is accepted as conclusive in support of the inspiration of the Bible should be accepted as proof in support of the claims of any other communication or book.

This book, and the communications in it, like all others that claim any degree of inspiration came through man, thus standing on an equality with all others in this regard. As every one through whom inspired communications have come have been opposed, and much of an uncomplimentary character said of them, even of the man Christ Jesus, so with the man through whom the communications contained in this book have come, and the things said about him are about on a par with what has been said about others, so of the human agency through which these communications have come we have nothing to boast as to reputation, but since the inspiration of other books or communications is not predicated on the reputation of any man or men, so we make no claim for the inspiration of this book by reason of reputation, but we put its examination on an equality with other books claiming inspiration in this regard.

Since man did not create himself, that which comes to him that relates to himself and his well being and more fully perfects him by satisfying a longing that is a part of himself, must come from the source that gave him powers to be satisfied,—a higher source,—hence an inspiration, or an enlightenment superior to the natural. Even Thomas Payne, an infidel writer, admits that there are thoughts "that bolt into the mind of their own accord, which has been a real help to him in solving the problems of life." This inspiration does not relate to the present only and must come from Him who holds the future in his power.

There is in the book of Doctrine and Covenants such information as will, if accepted, answer to the demands of the human soul relating to nearly every phase of life and their demands, and since the publication of these communications found in this book, they have found support in the events which have transpired, and in the results of scientific research.

The existence of the book and the nature of its contents supports the highest principles in support of inspiration as believed in by those who profess to believe in God and his Christ and their character. The first is the principle of petitioning and receiving answer thereto, for be it known that the contents of this book that makes claim to being inspired has been received in answer to prayer, and the second principle is that the thing received must partake of the nature of God,—good,—good in the abstract and good in the concrete,—good, not only for the recipient at the time of receiving but good in the ultimate, and this must include the good it will be to the society of which the recipient forms a part, if that received is utilized.

At the time these communications were received the religious world believed and taught, and they believe and teach the same thing now generally, that any one who desired had a right to represent God as a minister without any delegated authority from God, but there were a few who believed in the word of God as found in the Bible that did not so understand the principle that governed the right of one to act for another, and they did not understand that this was the way it was represented in Bible times. The principle governing in Bible times was that "No man taketh this honor upon himself," to minister for God, either in Old or New Testament times, but men should be "Called of God as was Aaron," (Heb. 5:4). Jesus Christ did not take the honor of representing God upon himself. "So also Christ glorified not himself to be

made an high priest, but he that said unto him Thou art my Son," and "Thou art a priest forever," or minister forever. (Heb. 5:5,6). This is supported by the testimony of Christ himself in which he says, "I am not come of myself, . . . he hath sent me."—John 7:28,29; 8:42; 13:30.

These men held to the Bible views as above proven desired to represent God in ministering the word to the people, and believed that if God desired them to so labor he could and would inform them and instruct them just the labor he desired them to perform, and how to perform it. With this faith they prayed and many communications found in this book prove that God recognized their faith and answered their prayers and the information they sought for was given and in accordance with this instruction they were inspired to act and they were blessed as were the ministers of God in days of old.

It was tacitly admitted generally by all who professed faith in Bible teachings that God was unchangeable, but in a practical way were denying it. This is proven by the varied theories which were being taught which were called the gospel of Christ, and yet all of them differed in some respects from what was taught by Jesus Christ as he claims the Father had authorized him by commandment to teach. Many were not satisfied with this condition, and were longing for the unchangeable gospel with its ordinances and blessings. In the book of Doctrine and Covenants are communications that not only assert that he is unchangeable but informs the people how they can prove his unchangeability, promising that he will upon the same conditions do for the people what he has always done in other gospel dispensations, and in every age of the world when they were obedient to what was commanded them.

Those who were obedient to the principles of Faith, Repentance, Baptism and the Laying on of Hands with prayer by those authorized of God were recipients of the Divine Unction, or Holy Spirit, and through that Spirit, the representative of God and his character on the earth, each individual member of the church into which he had entered by obedience to these principles, was given some manifestation of God such as would be the most profitable to him. The book of Doctrine and Covenants contains the information that the same God will so manifest himself today, and thus inspire those who desire to be in touch with God to act in harmony with the same principles, and those who have thus acted testify that this information is true, hence the communication in which the promise is made, and the information how to be governed to receive these promises is inspired.

Among various religious organizations the theory was, and to a limited extent is now advocated that a person once in grace is always in grace, or that God has elected some to be saved and such ones cannot fall away; and this theory is so fixed in many minds that they have concluded that if God called or elected that one should act as an apostle or prophet that such one could not fall. This is apparent in this, that because Brigham Young and some of his associates, ministers' in the apostolic office, are spoken of in one of the communications in this book as called of God therefore the corrupt doctrines which they introduced in the name of the church is no evidence that they fell from grace but the spirit of the work in which they were called to act as apostles is shown in the work which they did, and hence the conclusion that the work of calling these men, and the spirit controlling the church in which they were thus called was bad. But these parties have let their prejudices in favor of the erroneous idea of election lead them to overlook the communication which was given previous to the organization of the church in which Brigham Young was called to be an apostle, and from which he fell away into the very opposite spirit that governed the church. This communication thus informs us that "although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at nought the counsels of God and follows after the dictates of his own will and carnal desires, he must fall." This, while not in agreement with the teachings of uninspired men, is strictly in harmony with the statements of Jesus Christ in Matthew 7:22,23, in which he says, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity," and with the Apostle Paul in which he says that those who were once enlightened and were made

partakers of the Holy Ghost and the powers of the world to come may fall away, and if they do it is impossible to "renew them to repentance; seeing they crucify to themselves the Son of God afresh." Since these were both inspired and this communication is in agreement with it there is proof of its inspiration.

God's unchangeability sustains the fact that the will of heaven must be maintained, not only in the commands to be obeyed, but in the organic structure of the church which is the "body of Christ," and that each official in that organization must do his duty to preserve order which is the highest evidence of divinity, God not being the author of confusion. (See 1 Cor. 14:33). The same organization is taught in this book, and the duties of each official is quite clearly outlined. The Bible gives information that it was the inspired plan that baptism must be obeyed, the laying on of hands must be observed, and the Lord's supper is to be administered till Christ comes again, but just what official of the church was to minister and just how to officiate is not made clear, for which reason some of these are rejected by those who profess to worship God and some reject all of them, and still others who believe in them in as many different ways. But in the book of Doctrine and Covenants additional instruction is given of God so that none need misunderstand the importance of each of these ordinances, and how to observe them as God has intended, so that we need not walk in darkness as to God's will, thus proving that we are following Christ and inspiration.—See John 8:12.

In this age when morals are becoming lax and still more lax, and selfishness is seriously afflicting social conditions till the thought of gaining prominence in sought by doing others harm, or by destroying their influence that the position they occupy may be secured for self, or for one who is in agreement with themselves, and it is thought that to secure this position for such one will advance selfish interests. Even the relationship between husband and wife is considered a bondage, and so many are seeking relief from its supposed fetters and the God-given duties imposed by such relations, the book of Doctrine and Covenants gives in unmistakable terms; such information as will if followed cure all these ills that afflict society. Here we learn that one who has been in Christ and who becomes a murderer has no forgiveness in this world nor in the world to come, so that no encouragement is given that they can make their peace with God at the last moment, as so often taught now-a-days, while it is taught by the same parties that the one killed if he had not become a member of some church will be eternally lost, thus destroying the principle of justice, and that which destroys the principle of justice is opposed to God and inspiration. This book then is in harmony with inspiration, and that which is revealed in the Bible, for there we learn that "no murderer hath eternal life abiding in him." (1 John 3:15). In this age when ministers are using so many fables and manufactured stories in their business of leading men and women to God, and fairy tales and false stories are so universally used in the education of the child, the inspiration of the Doctrine and Covenants is clear that truth and truth alone preserves and sanctifies, and this is supported by the teachings of the Christ who says that he is the truth, and that no man comes to the Father but by him.—See John 14:6.

The relationship of husband and wife is made so plain in this book, with the consequences of disobeying this relationship that if fully appreciated would bring about a healthy condition in the home and society that is very rarely seen, and yet which the church of Christ should maintain. This book informs the husband that, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else, and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit," and tells the church that "If he repents not he shall be cast out." This is proof that the church represented by this book would if her laws are executed keep herself free from adultery or polygamy. The author of the communications in this book possessed an inspiration that opposes the "free-love" idea, and the animal idea that marriage is only for convenience and can be adjusted to suit the will of the parties as conditions change. Higher and holier thoughts are presented governing marriage is this: "Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and be filled with the meas-

ure of man, according to his creation before the world was made." Here is inspiration, it is FAR superior to what the religious world is generally supporting.

In agreement with the inspiration of the teachings of Christ to govern in a general way between man and man, "All things whatsoever ye would that men should do to you, ye even so to them," we have this in this book, "Thou shalt not speak evil of thy neighbor, nor do him any harm." Instruction is given that the poor are to be cared for each receiving according to his just wants and needs and circumstances, and provision is made that this condition may continue.

The Creator is interested in man and all that relates to health, and to the highest social and civic conditions, instruction being given in this book governing what we should eat and drink, and what not to eat and drink, and his fatherly interest in the welfare of the human race is further shown in the advice given when to take sleep, and how to deport one's self at all times that nobler and better conditions may be attained in this present life, and that man might be better fitted to enjoy the future existence. And all this information is in harmony with the latest discoveries of science relating to health and social conditions.

To save the transgressor in the church and to keep the church pure there must be some plan of dealing with him that no injustice will be done to either the church or the transgressor. God alone could give that, and he would not be apt to overlook this necessity. In this book is information that looks first at the reclaiming of the erring one, but if in applying the law they will not be obedient and turn from their transgressions, instruction is given how the church is to proceed to relieve them of the transgressor, who to remain in the church would not be benefitted and would do damage to the church. In every step to be taken governing the disciplining the members of the church the principle of justice mingled with mercy is prominent, and the attention of all is called to repentance thus clearly emphasizing the inspired utterance the "goodness of God leadeth thee to repentance, thus proving that the good of the transgressor is to be considered first, and that repentance is the means to secure it, hence "He that sinneth and will not repent shall be cast out of the church."

Inspiration is most fully shown to many in the character of the instruction given relative to the justice of God represented, and when this is presented in contrast with the horrifying and infidel creating theories of rewards and punishments, as has generally been taught since the apostate condition of the church began, it presents strong proof of the inspiration of these communications as contained in this book relating to the judgment, and yet is in harmony with the inspired instruction of the Apostle Paul in 1 Corinthians 15:35-42, and elsewhere in the Bible but overlooked by many when dealing with this subject. In the justice expressed in this communication we find that which draws men to God for in it is so much of goodness represented, and this will compel every knee to bow and every tongue to confess to the glory of God. Even Satan cannot justly say that he has been unjustly dealt with, but that God though superior in power, while exercising it in love, mercy and justice toward humanity, it has also been exercised in justice to him, and he has been justly given his own. This shows more than any other one thing that which inspires men to love God, and the principle thus shown inspires us to love all in whom it is shown, that is, though we may have power to do an enemy harm yet we will deal justly with him.

Much objection is found with the claims of the inspiration of that which is contained in the Bible because of the characters of those who claim to represent it, and if there is anything which an honest soul loves it is to see a ministry representing in their lives the evidences that is claimed for that which they represent, and in this is a prominent feature of this book, and the proof of the inspiration of its contents is the purity required in those who are called to assist in the work that it represents. One must surely be inspired to even conclude that the carnal nature can be brought up to so high a moral and spiritual standard, and to bring one's self up to these conditions they must have the help of inspiration, and a work that cannot be assisted save by those who have been developed to such conditions which are more than human, must in its very nature be inspired. I call special attention to these extracts taken from this

book, from which many others of a similar character might be obtained:

"Faith, hope, charity and love, with an eye single to the glory of God qualifies him for work."

"Put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously."

"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 entrusted to his care."

All these statements were made before the organization of the church that advocates the inspiration of the contents of this book, in which the character of those who were to build up a work claiming for its beginning, its ending, and its complete nature inspiration, and shows not only the inspiration of the contents of the book and of the work this book represents, but it justifies us in supporting the value of inspiration upon human lives, and upon the world of which these lives form a part.

The limit of this article has been overreached otherwise further evidences of equally a convincing nature would be presented in support of the inspiration of the book of Doctrine and Covenants, but we believe that what is presented should satisfy.

May God guide the reader in the consideration of the above.

THE DAILY VACATION BIBLE SCHOOL AT INDEPENDENCE, MO.

At a business meeting of the branch held last June, the feasibility of instituting a summer vacation school, such as had been so successfully conducted in Philadelphia, Pennsylvania, by Walter W. Smith and his assistants, and by Bro. W. E. LaRue and associates in Brooklyn, New York, was discussed, the decision being that the effort might be made, provided the branch should not be required to finance the venture, it being already overburdened. A board was appointed consisting of Bro. G. E. Harrington, Ellis Short, O. K. Fry, W. H. Garrett and D. J. Krahl; subsequently, Bro. Short advised that he could not serve, and Bro. M. A. Etzenhouser, who received the next highest vote, at the business meeting was added to the board to fill the vacancy.

Shortly after their selection, a meeting of the board was held at which it was definitely decided to proceed with the work, and the preliminaries were arranged. There was some division of opinion with the branch members, though not shared by the board, as to the necessity and advisability of holding such a school in Independence, where conditions such as exist in crowded cities, did not prevail, but the board deemed it of sufficient importance to at least give the matter a fair trial, and having the advice and support of President F. M. Smith, and others in doing so, they proceeded energetically to set it in motion.

The president of the board, Bro. G. E. Harrington, secured the financial aid of quite a number of the brethren and sisters to enable him to secure the necessary material for a beginning, and also engaged the valuable services of Bro. W. E. LaRue as superintendent. Monday July 7, was designed as the opening date, and the following appointments of volunteer assistants were made: C. E. Harrington, W. H. Garrett, Mrs. M. A. Etzenhouser, and Mrs. A. V. Closson, Hammock department, Mrs. W. A. Blair, Willow Baskets, W. E. LaRue in charge; Mrs. A. L. Yingling, Mrs. William Pooler, Mrs. Arthur Allen, Mrs. D. J. Krahl, Mrs. O. K. Fry, and Mrs. O. L. James, Incian Basketry; Misses Emma Criley, Corrinne Haines, Vivian and Hazel Brackenbury, Pearl Flanders, Vena Crenshaw, Grace Lewis, Helen Purviance, Marian Smith, Mrs. Charles F. Blake, Madeline Crick, Pearl Haigler, Marcine Smith, and David Krahl Jr., Raffia and Miscellaneous department; Mrs. E. L. Kelley, Mrs. Emma Kennedy, Mrs. Cassie Haines, Mrs. Lillie Haines, Sewing; Mrs. W. B. Kelley, Mrs. E. G. Haberlein, Mrs. James Kelley, Mrs. Rufus Smith, Mrs. J. A. Gardener, Embroidery; Mrs. M. T. Short, Mrs. G. E. Harrington, Mrs. Robert Kemp, Mrs. H. H. Robinson, Crocheting; Mrs. Clifford R. Smith, Mrs. Russell Etzenhouser, Mrs. O. L. Leeka, Mrs. Jess Roberts, Mrs. William Anderson, Mrs. Laurie Layton, Mrs. Hawthorne Monroe, and Misses S. J. Cushman, Edith Orrick, and Pearl Moxon, Kindergarten; Dr. Anna Mather, Calisthenics, and Misses Fern Donaldson and Esther Carstensen, Record Clerks. Mrs. O. L. James, and W. LaRue, Choristers. Miss Ruth McMullen Pianist.

It was surprising as well as encouraging to see the enthusiasm with which the children entered into their work. The first period, from 9.30 to 10.25 a. m., was occupied with songs, Bible stories, habit talks, and addresses from visitors, and among the visitors being Mr. Christian Ott, Mayor of the city, Prof. George S. Bryant, principal of the high school of the city, and Rev. L. E. Floyd, pastor of the Baptist church, of Independence, all of whom expressed themselves in complimentary and appreciative terms regarding the work being done. Sr. James held the attention and interest of the children splendidly in the singing, until she left for the west, Bro. LaRue taking up the work with credit.

There was an enrollment of 371, and an average daily attendance of about 305, (the six schools in Kansas City, Mo., during the same period with an enrollment of over 800, had an average attendance of 385.) The work period was about fifty minutes each day for five days each week, the term being six weeks. In this time the following pieces were made: 85 hammocks, 17 towels, 16 dresses, (some of them by little eight year old girls,) 36 pieces of embroidery—an average of two to each worker,—30 pieces of crocheting, 24 willow baskets, 30 Navajo baskets and other raffia work. In Miss Criley's department there were 272 pieces finished and 10 unfinished.

The Kindergarten was one of the most interesting departments and attracted a great deal of attention from visitors. There were six tables at which the little tots made doll hammocks, paper rings, or ropes, picture books and sand forms, and their play period under the direction of the instructor was very much enjoyed by them; no record of the number of pieces completed in this department was kept.

A donation day was held the last Wednesday morning of the school and the superintendent and others were well pleased when the announcement was made that \$100.01, had been contributed; envelopes were furnished the school and the contributions about filled one of the large willow baskets made in the school. Besides this donation, a collection had been taken the previous Wednesday for the General Association, 40 Bible House, New York City, to aid in the establishing of the new schools next year, which amounted to \$7.00. There were other contributions amounting to \$151.37, Sweeney Bros. contributing \$3.20, in ice cream and cones for treats for the children, and the Central Lumber Co. \$3.00 in lumber to make shuttles and boards for the hammock workers. The total receipts were \$266.27, and the expenses for supplies and services were \$231.26, besides the \$7.00 for the General Association making \$238.26, leaving a balance \$28.01.

The closing exercises were held Thursday evening August 14, and consisted of songs, Kindergarten work, calisthenics, addresses and reports, the main auditorium of the church being well filled. At the conclusion the work was exhibited in the Dining Hall to an admiring and appreciative inspection, universal expressions of approval and delighted surprise being manifested. Friday morning the school assembled as usual, and after short exercises, the pupils were marched into the dining hall where the work was distributed to the workers, and the first Daily Vacation Bible School of Independence was ended, with results most gratifying to all engaged in the work.

The assistance cheerfully and even enthusiastically given by some of our faithfuls, was very much appreciated; we had one little Hebrew boy among the hammock workers. We were also pleased to have a visit from the superintendent of the work in Kansas City, in company with a Settlement Worker of the city, who expressed much pleasure in what they saw and heard. The unusually hot weather prevailing this summer, made the work trying and wearying at times, but none failed on that account. It was encouraging to see the unity and diligence shown to make the work a success, and the results were worthy of the efforts made. The telling of the Bible stories command the most earnest and absorbed attention from the children, and the "tellers," Sr. M. A. Etzenhouser and Bro. LaRue were most heartily applauded, as were Mrs. E. L. Kelley, D. H. Krahl, J. A. Gardener, Prof. Bryant, and Rev. Floyd, and others who occupied. All were sorry to have Sr. Etzenhouser leave to take up Reunion work.

We believe it will well repay the efforts of the saints in every branch of average size to take up this work, for the sake of the good they may do among the children both of our number, and others who are willing to attend; the good to be accomplished is incalculable, if faithful earnest and per-

sistent efforts are put forth. We feel assured that so far as possible, those engaged in the work here, will gladly render any assistance they can to aid in its promotion.

G. E. Harrington,
W. H. Garrett,
Pub. Com.

"IS HELL THE GRAVE?"

In the ENSIGN, for September 4, 1913, appears an article under the above caption. I trust my purpose in referring to some of the statements of this article may not be misunderstood or misconstrued.

First, we notice the caption, "Is Hell the Grave?" in connection with the following statement: "Some religious teachers contend that the grave is hell and that the punishment therein is oblivion."

Then the brother, who so ably wrote the article proceeds to show that these "religious teachers" are wrong—that they are indeed teaching that which is not true.

But who are these "religious teachers?" And where is the proof that they teach that hell always means the grave? The brother does not tell us who they are, nor does he furnish us any quotation from their writings. Are they representative men of the doctrine of mortal soulism? If so, would it not have been better to furnish some proof. And if not, is it not unjust to our opponents, and unprofitable to be represented in this way?

If I understand the claim of Mortal Soulists (that is, that man is wholly mortal and therefore unconscious after death,) it is this: The Hebrew *sheol* and its equivalent, *hades*, refer to the grave; but the Greek *Gehenna*, refers to the final punishment of the wicked, after the judgment, when their conscious being will be permanently blotted out in literal flames of literal fire.

If there are other religious bodies who believe that hell always means the grave (which is quite possible) I am anxious to know who they are and who it is that so represents their belief.

I confess that I am sensitive to any misrepresentation of our opponents positions, no matter who they are. Justice demands that we should make every reasonable effort to represent them correctly, we cannot afford to do otherwise. We can, indeed, well afford to be magnanimous with those who differ from us in belief, and all this without the least compromise of principle.

We do not claim, however, that the author of the article referred to above, had the remotest intention of misrepresenting those whom we believe to be in error, nor do we know that he did; but if not, these few lines will at least serve the purpose of bringing before the preachers and writers of the church a matter of vital importance, we believe, to all lovers of truth and right.

J. R. Lambert.

PRAYER.

BY ELDER J. A. TANNER.

One of the greatest helps in the Christian warfare is prayer, and he who does not appreciate it is very unfortunate indeed. Prayer is the secret to success. It is the key that opens the door to spiritual blessings; it is the means that brings one nearer to God.

The poet says: "Prayer is the sincere desire of the soul, whether uttered or unexpressed." This being one definition at least of prayer we can understand why Jesus said to his disciples: "Pray always." Prayer is one of the expressions of faith. He who prays to a Creator and divine Being evidences faith in such. If he supplicates for blessings he still manifests faith; if he offers thanksgiving and praise for blessings received, he indicates that his faith has been rewarded with results.

Prayer should be consistent, and each person who prays should study to know WHAT TO PRAY FOR AND HOW TO PRAY. When we can learn our absolute needs we have partially solved the logic of prayer. When we learn how to pray we have solved, to an extent, the power of prayer. He or she who has besetting sins and weaknesses that are difficult to overcome, and constantly before the throne of grace presents their needs, keep before their vision the necessity of fighting and putting forth every degree of strength and energy to overcome and master self, through prayer and the struggle put forth, they realize they are gaining ground, and hope for success, and finally succeed.

Is there not power and logic in prayer when it helps a man to the high altitude where he is the master of the situation? He or she who can master self, and curb every passion, and eliminate all that

is inimical to their best good is on the high road to salvation.

In the above we have a person who is capable of helping the weak. He is strong and mighty, and can reach down and take a weak brother or sister by the hand and lift them to more solid ground, hence in a sense become "saviors."

At one time the disciples of Christ sought him with reference to prayer, and He taught them to pray, and said in part: "Forgive us our trespasses as we forgive other men their trespasses." In this statement we can see a remarkable consistency set forth; to the extent they were willing to go in forbearance and a forgiveness of their brother, just to that extent could they expect their Heavenly Father to forgive and forbear with them.

Now carry out the logic of this teaching and what does it present? Simply this: That as we are willing to serve Christ, and to the extent we keep the commandments of God, and to live a practical and spiritual religion, to that extent may we expect the gifts and blessings to be showered upon us. We are instructed to pray in secret and in public, in silence, and vocally; also to pray for one another; for our families; for our possessions. The true Christian and praying man will take God into all of his life, and that means that not only is God with him in the religious services, but with him in all of his business; in his work; in his vocation; and what a pleasant thought to have God with you in all you do wherever you go, and to know you can always talk with him through the medium of prayer.

God has instructed us that we should go to the house of prayer upon his holy day, and there offer up our oblations and prayers to him. How thankful we should be to our Creator for his wisdom in setting aside a day of rest wherein we can lay aside the toils of life, and go to the house of prayer and draw in our scattered thoughts, and wandering minds, and as one we can center them upon God and Godly things, and when we do this in the spirit of God's purpose, what peace and comfort and joy comes into the soul as a reward for service, and it more than compensates one for the effort made.

Let us study to know God and his will and then study to pray wisely, consistently, and fervently and with reverence, so that we may be in a frame of mind to always want to do his will and never want to do that which will be displeasing to him, by neglecting to pray or to desecrate his Holy Day.—*Central Church Bulletin.*

THE ROUND TABLE.

If I understand aright, the only authority the Reorganized Church has that Joseph Smith gave the revelation on the rebellion is that of the Utah Church which published the revelation in the Pearl of Great Price at Liverpool in 1851. While you claim the Utah Church to have been in apostasy, you nevertheless accept this revelation, and at the same time reject the other brought out by the Utah Church a year later advocating polygamy. If their authority is not to be relied upon in one case, is it in the other, and is it consistent to accept one revelation as genuine and reject the other as spurious, when both were put out by the same church in Utah?

The revelation on the rebellion so far as we know has never been formally indorsed either by the original church under Joseph Smith Jr., or by the Reorganized Church, but its genuineness is generally conceded. The purported revelation on "celestial marriage" has never been indorsed by the church, but on the other hand has been condemned. (See general conference resolution No. 530) and is generally repudiated. In this attitude of the Reorganized Church relative to these two documents first published by the Utah Church there is nothing inconsistent. The revelation on the Rebellion is purely prophetic and though not published during the lifetime of Joseph Smith Jr., it is corroborated by many other prophetic statements made by him of which we note the following: On March 7, 1831, a revelation said; "Ye hear of wars in foreign lands, but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands." (Doc. and Cov. 45:11.) January 4, 1833 Joseph Smith wrote to Mr. N. E. Seaton editor of a paper published at Rochester N. Y., in part as follows: "And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation." (Church History Vol. 1 p. 261.) Again in 1844 in a letter to Hon. J. C. Calhoun, dated Jan. 2nd while pleading for redress from the wrongs suffered by the saints in having been driven from their homes, he said that if such redress was not given by the nation that "God would come out of his hiding place and vex this nation with a sore

vexation; yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as Independence has blazed through with pleasure and delight." (Ch. Hist. Vol. 2, p. 710.) These statements are corroborative, but John Hyde, an apostate elder from the Utah Church, in a book published in 1857 in which he seeks to prove Joseph Smith a false prophet says that he heard Joseph Smith say on April 6, 1843, "I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina, (it probably may arise through the slave question), this a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832." (Hyde's Book, p. 174.) The revelation having its fulfillment in the Civil War is proven true, and there can be no consistent doubt but that it was given through Joseph Smith Jr. as all believers in him concede. The polygamous relation is entirely different. No evidence, direct or corroborative, is produced showing that it was given by Joseph Smith, but the whole document is directly contradictory of his public and private teachings. It is in conflict with the doctrine of the church, and the revelations given by Joseph Smith and accepted by the church. It compromises with crime, misrepresents the Bible, and its one prophetic statement proved an utter failure. The Utah leaders could have had no motive for publishing the revelation on the war if it were not true, but a motive is clearly seen for forging the polygamous revelation in the necessity of providing some means of justification for the abominable practices already indulged in when the document was first announced by Brigham Young. All the facts support the claims of the Reorganized Church.

DEPARTMENT OF Woman's Auxiliary for Social Service

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

MY BOY'S FIRST DAY AT SCHOOL.

He is just six years old, and it has always hurt us to even think of having to hand him over to some one else to help teach and train. Now the time had come. My restless night before reminded me of younger days when excitement kept me tossing and wakeful.

I tried to take it calmly; but when breakfast was over and brother had said "the blessing" "hisself" and papa called him for a good-bye chat before going to work; and then gathered us close for a family prayer, especially in behalf of the little man about to experience a change in life which would work for good or ill or both,—why it made us all solemn and tearful.

Finally, son broke the silence that ensued by a question (of course); something about electricity which I do not recall; but I thought, as I saw the cause for his question (an electric iron lying near), that I should rejoice at his privilege; and I remembered the desire of the Lord that we gain knowledge of countries and peoples and books; and I remembered that the surest, the surely successful cure for all his special ills of disposition has always been a story, a true one. (How he loves to sit on our laps and listen to us read to him especially of the early American history of war, invention and independence.) I realized how often I have felt disheartened because I could not give him all of this that I would like to have and that he so craved. And this was one reason I felt reconciled to let him make the start.

His face was one smile as I put on his favorite suit and his tie, tied four-in-hand ("like papa's," bless him) and a kerchief in the pocket.

He ran ahead with others on our way, but as soon as the big school building came in sight he ran back to me and slipped his hand in mine; the smile still there, a flushed face added.

As we chatted, he was sure he'd like his teacher. And after she and I had had a little talk, and he found he must have a "double slate and pencil" by way of material, he could hardly stand still. When he came home after his first real session, he told us all about it adding, "Oh yes; and we each counted; and when I got to twenty one, she said, "That-will-do!"

I hope he will always tell me everything. I rejoice that so far in his short life, he has shown that tendency; we have aimed to train him so. Of course his honest little face has at times showed the battle he was fighting, preparatory to a full confession: but it comes. He declares he is never going to give any other child's mother the chance to tell me his mistakes first.

But, ah,—already he reports the vulgar words and nasty expressions used by big boys on the way home from school. And I see I must keep my boy's confidence. It is of vital consequence.

Mothers! we are all having the same experience, and let us for the sake of all our little ones, interest ourselves in their experiences while away from us, so that we may know he better way to combat the impurities of word and deed which our children are daily subjected to. In this way only, will we ourselves be able to devise ways and means to protect them; and to possibly insure against their yielding to evil influences the first time, or the second time, etc., as the case may prove to be.

Too many risk the consequences of neglect in these matters, and severe punishments or the juvenile court are among the sad results, covering years to come.

LOCALS, PLEASE TAKE NOTICE.

Because of the enlarging of the work of two of our departments and preparations for more systematic study than we have yet had, it is necessary for us to call upon the locals for financial assistance.

As no date is specified for the remitting of the annual assessment we kindly ask that if it is a convenient time for you now that you will send in to the General Treasurer Mrs. J. A. Gardner your annual assessment of 10 cts. per member.

We are sure you will appreciate the efforts that are being made by the Superintendent of the Home and Child Welfare Department to supply you with a course of readings that will help you to a better understanding of child nature and therefore wiser ministrations as parents.

To those who are interested in Domestic Science we may say that Sr. Bortha L. Donaldson superintendent, has prepared a new leaflet which is to accompany a text book. These will form a very comprehensive study of the first principles of cookery and we feel will meet the demand in a very satisfactory way.

Should any of the locals or friends feel inclined to send an offering at any time in addition to their assessment it will be gratefully received for the extension of our work.

Send all remittances to Mrs. J. A. Gardner General Treasurer 707 S. Fuller Ave. Independence, Mo.

By order of the Advisory Board of the Woman's Auxiliary for Social Service.

Mrs. D. J. Krahl, Sec.

MISCELLANEOUS

CONFERENCE NOTICES

EASTERN MICHIGAN.—Conference will convene at the Saints' Church, Detroit, October 25th commencing at 10 a. m. The Detroit saints expect to have their church paid for and have the dedication service on Sunday morning of the 26th. J. F. Curtis, minister in charge of the Great Lakes Mission, has promised to be with us. All that can should attend this conference and get acquainted with Bro. Curtis. All elders and priests are requested to send their reports not later than October 20th to Elder Wm. M. Grice, care of Elder Arthur Allen, 1151 Fourth Ave., Detroit, Mich. All branch reports and credentials should be mailed by Oct. 20th to F. O. Benedict, care of Elder Arthur Allen as above.

The Michigan quorum of elders will meet during conference. All members are requested to be present. Meals will be served in the basement of the church, six meals for a dollar, or 20 cents per meal. A committee will supply sleeping quarters for all and do their best to provide for the comfort of those attending conference. The church is on Fourth Ave., near Holden Ave. Take any Hamilton car, get off at Holden Ave., turn to the right, go two blocks east to Fourth. Elder Arthur Allen, For district presidency.

FREMONT DISTRICT.—Conference will convene with the Thurman Branch, Saturday, October 18, 1913, at 11 a. m. The joint Sunday school and Religio convention will be held just previous as has been our custom for some years past. The exact time of the sessions of the convention will be announced by the officers of the associations later. The matter of a reunion for 1914, time, place, etc., may be brought before the saints at this conference. Give it thought and come prepared to express your preferences. We look for and hope for a full attendance from all branches.

T. A. Hougas, Pres.

SPRING RIVER DISTRICT.—Conference will meet at Vera, Oklahoma, October 10, 11, 12. Friday the 10th will be occupied by auxiliary institute work.

Mollie Davis, Sec.

115 W. Jeff Ave., Pittsburg, Kas.

CONVENTION NOTICES.

LITTLE SIOUX DISTRICT.—Sunday school convention will convene at Sioux City, Iowa, Oct. 2nd, at 8 p. m., 610 Center Street. All make an effort to attend.

Annie Stuart, Sec.

CLINTON DISTRICT.—Religio association will meet in convention on the afternoon of October 10th, at Veve Chapel near Dedrick, Mo. Please send credentials in due time.

Lida Budd.

Eldorado Springs, Mo.

NORTHEASTERN NEBRASKA.—Sunday school and Religio will meet at Blair, Nebr., Friday, October 10th. An earnest appeal is made for every one to attend if possible. Programs will be forwarded later.

H. A. Scott, Supt. S. S.
Mrs. M. Peterson, Sec. S. S.
Mrs. G. Kirkpatrick, Pres. Religio.
Alice Cary Schwartz, Sec. Religio.

CLINTON, MISSOURI, DISTRICT.—Sunday school association will meet at the Veve Chapel, October 10, 1913, at 10 a. m. Would be pleased to see a good delegation present.

Zora Lowe, Sec.

FLORIDA DISTRICT.—Sunday school association will meet in convention at Alafloa Church near Dixonville, Ala., nine miles south of Brewton, Ala., at 2:30 p. m., Friday, October 10, 1913. Secretaries please get your report of school to me in time for convention. As this will be the opening services of the reunion meetings we hope that each school of the district will be represented.

I. S. McCall, Sec.

Dixonville, Alabama.

CHURCH LITERATURE.

I have *ENSIGNS* and *HERALDS* of 1912 and 1913 in good condition. Anyone desiring these for distribution please send address and state number wanted and I will send post-paid. Or if readers of *ENSIGN* will please send name and address of members of the church who do not take these publications I will send several copies to each address.

Mrs. T. B. Wolfe.

R. 3, Oberlin, Kansas.

NOTICES.

To the Twelfth Quorum of Priests of the Pittsburg and West Virginia Districts.—There will be a meeting at Fayette City, Pa., at 7 a. m., October 26th. A president is to be elected and other important business transacted. Please send your reports at once.

J. A. Jaques, Pres.
Louis A. Serig, Sec.

4028 E. Off St., Wheeling, W. Va.

To the Priests of Central Michigan and Southern Michigan and Northern Indiana.—There will be a meeting of the Southern Michigan quorum of priests at Coleman, Mich., Oct. 18th. All come who can.

W. E. Harder, Pres.
G. E. Burt, Sec. Treas.

Beaverton, Mich.

SPECIAL MEETING

of the Stockholders of the Central Lumber and Manufacturing Co., formerly Independence Sash, Door and Lumber Co., will be held at the office of the company, Independence, Mo., on the 9th day of October, 1913, at 9 o'clock in the morning, for the purpose of disposing of Real Estate and such other business as may properly come before the meeting.

David Crow, Pres.
E. C. Harrington, Sec.

RESOLUTION OF CONDOLENCE.

Whereas our heavenly Father in his infinite wisdom, love, and mercy, has deemed it wisdom to permit to be called to her reward since the last assembling of our district conference one of our most devoted workers,—Sr. Mary Beall, and whereas said sister has been in the Master's service many years and has served our district as an officer and because of this close association in the great work she has been endeared to our hearts, be it resolved, that we in behalf of the West Virginia District express our sincere regrets for our separation from our sister by adopting these resolutions of condolence: and be it further resolved that we express our deep sympathy to her bereaved husband and relatives, and cause to be spread upon the minutes of the conference these resolutions and also copies be sent to the church publications.

Louis A. Serig, Moses D. Shinn, Samuel A. Martin, Committee.

NOTICE TO SUBSCRIBERS OF RELIGIO QUARTERLY

The publishing of the Religio Quarterly has been transferred from the Ensign Publishing House, Independence, Mo., to the Herald Publishing House, Lamoni, Iowa. All business pertaining to this publication after the appearance of this notice should be addressed to the Herald Publishing House, Lamoni, Iowa.

Signed
J. A. Gunsolley, Pres.
For Executive Com.

GRACELAND COLLEGE DAY.

October 5th next is the time for this Special Educational Benevolent Work.

Next in importance to our missionary work of the church stands the proper education and training of the youth of the church. This one cannot be successful without the other in building up and establishing Christ's work. Already we have a school which is inferior to none in advanced instruction with high moral culture. It is also upon commendable lines of approved criticism; free toleration of thought and speech and good spiritual stimulus to the student under non-sectarian influences. This is Graceland College, located at Lamoni, Iowa, in the interest of which the college day has been set apart.

This institution although of but a few years growth, and without the help of special endowment, is already recognized in many parts of the country through the good accomplished by its graduate workers reflecting its educational, moral and uplifting influences. All friends of advanced education and true development of the young will certainly be pleased with the excellent work of Graceland, and since its special and important helps are largely to the burdened, toiling and laboring classes, every one should at once feel a special duty to arrange to give the struggling institution a good material uplift.

Graceland College Day, directed, fixed and established by resolution and action of the Annual Conference of the church, and by this direction held out by its officers everywhere as a special benevolent work of the highest good to the body, through the education and training of the young who so much need its work, should not fail to receive the hearty approval and liberal help of every friend and member of the body. This is the only day in the year given to the gathering in of a fund to help our educational work and all should feel a pride in making the day a success. The college is just now entering upon the work of its year and needs every cent that can be gathered upon this day to help meet the demands of the college upkeep and running expenses for the year. We should have thirty thousand helpers upon this special day. Will the readers of this be one of them and also awaken an interest in his neighbors and friends so they may also prove helpers in the good work?

The presidents of branches everywhere where we trust will take special interest in this work; it is a part of the Lord's work, and his servants should be upon the watch tower and call the attention of his people to the needs of his work.

Also every bishop and bishop's agent in all the world should be a ready helper and promoter of this work both before and upon the day of gathering.

We are aware of the claim made by some that this fund should be paid from the church treasury, the tithes and offering fund, and to this we have never offered objection; but the body in General Conference a few years ago decided that the fund for running expenses be raised by special offerings for that purpose, and it is not in the interest of the work nor wisdom that we refuse to abide by the majority decision. Let us abide the rules until they are changed. This is in harmony with faith, wisdom and true discipleship.

What is needed in every department of the Lord's work is officers, stewards, in charge who will steadfastly push forward his cause. Give their first and best efforts to advancing the cause of Christ. "Seek first to build up and establish the kingdom of God." Doing this we have his promise that "all things shall be added."

With men and women of faith leading, and pressing forward, every department of the work, the establishment of the cause of truth will soon be accomplished; the young of the church will be saved and made helpful workers with him. But we are in the midst of a great conflict and must bravely battle for victory. "Be forewarned in every good work," as the apostle urged.

In such a struggle it absolutely requires that we properly train and direct the young soldiers, so they may occupy as the aged hero passes, and so work with the Lord, in the preparation of the church, the Bride, and His coming. How many can we depend upon in these emergencies when help is needed?

The answer we shall receive, or should, by the first Sabbath in November, and as in the past with the Lord's help we feel that the good of the college may be safely trusted in the hands of the Saints.

In making your reports, please do so addressing the president of the college, S. A. Burgess, Lamoni, Iowa, or the undersigned, Box 125, Independence, Mo.

Trusting that we may acquit ourselves as laborers in the interest of the Master's house and that his blessings may follow, I am,

Hopefully in the truth,

E. L. Kelley,
Presiding Bishop.

Independence, Mo., Sept. 22, 1913.

CUTS FOR PUBLICITY WORK.

Elders and others who have an opportunity to get into newspapers or magazines with articles on the history and doctrines of the church may now secure some excellent cuts from the Bureau of Publicity to assist them in this work.

One or more of these cuts may be secured without charge on condition that the cost of mailing both ways be paid, and the cuts be returned in good condition at the earliest possible moment after they have been used. Our supply of cuts is limited and they should not be kept out of the office longer than is absolutely necessary.

We have the following: 1. Joseph's Smith, the martyr 2. President Joseph Smith. 3. President Frederick M. Smith. 4. The Hill Cumorah, place of finding plates indicated by an arrow. 5. Home of Joseph Smith, room where the second vision was received indicated by cross. 6. Kirtland Temple. 7. Carthage Jail, where Joseph Smith was assassinated.

All requests for these cuts should be addressed to the Bureau of Publicity, Herald Publishing House, Lamoni, Iowa.

"Trifle not with sacred things."—Doc. and Cov. 6:5.

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RAILROAD TIME TABLES.

MISSOURI PACIFIC R. R. MAIN LINE—EAST BOUND.

13 St. Louis Special (no stop at Independence)	12 01 a.m.
102 K C & Joplin Mail	2 31 a.m.
123 Kansas City & St. Louis Local (all stops)	1 15 a.m.
104 Kansas City & Joplin Local Mail	10 40 a.m.
6 St. Louis Special (Stops for St. Louis passengers only)	9 37 a.m.
2 St. Louis Mail & Express	11 40 p.m.
124 Nevada Express	5 30 p.m.
4 St. Louis Express & Mail	9 45 p.m.

WEST BOUND.

501 Joplin to Kansas City	6 30 a.m.
3 St. Louis to California Special	6 10 a.m.
11 St. L. to K. C. Express (no stop at Ind.)	7 12 a.m.
205 Nevada to Kansas City	9 35 a.m.
7 Fast Mail (no stop at Ind.)	9 35 a.m.
507 Joplin to Kansas City Express	9 12 p.m.
1 Colorado and St. Joe Express	4 36 p.m.
11 St. Louis to K C Local (all stops)	7 06 p.m.

LEXINGTON BRANCH—EAST BOUND.

517 K C. to Sedalia	7 20 a.m.
514 K C. to Sedalia	5 15 p.m.

WEST BOUND.

623 Sedalia to Kansas City	8 50 a.m.
621 Sedalia to Kansas City	5 30 p.m.

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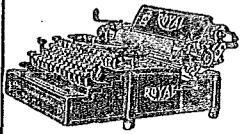
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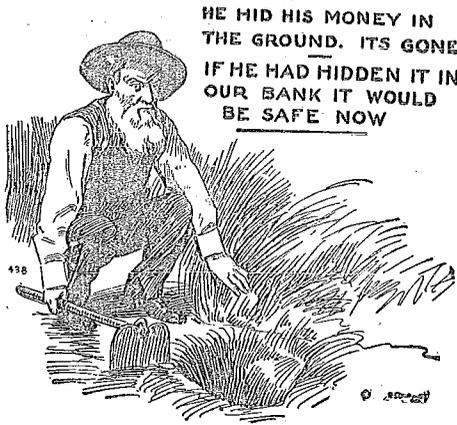
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Romantic story of an entire Blue Ridge Mountain district revitalized and made over by a monster power development.

The Ancient Tanks of Aden
A glimpse at those world-old Persian reservoirs, defying time where it never rains, is hotter than Hades and mighty unhealthy for a white man.

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Entered at the Post Office at Independence, Mo., as Second Class Matter

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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 2, 1913

NO. 40

ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

CHARLES FRV, EDITOR

W. H. DEAM, BUS. MANAGER

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Address all letters and make all remittances payable to
ENSIGN PUBLISHING HOUSE, Independence, Mo.

EDITORIAL

THE CHURCH AND EDUCATION.

"Knowledge puffeth up, but charity edifieth."—

1 Cor. 8:1.

The church of Jesus Christ has always stood for education in the highest degree, not that form of education which aims to fill the mind with knowledge for the sake of knowledge, but that form which in addition to educating the mind to know also educates the heart to do.

The gathering of knowledge for its own sake, in the words of Paul, "puffeth up," but when the object is to acquire knowledge as a means of power in the performance of righteous service to God and man, it but acquaints the possessor with his own needs before God the source of all true knowledge, and puts him in the attitude of humbly seeking for further light.

While knowledge is essential to growth of character, it is not the only essential. Many persons become educated in knowledge but are sorely lacking in those virtues of character by which their knowledge might be made of value to themselves and others. True development can only come from a wise and proper use of knowledge coupled with a purpose springing from a true faith in God. In the early days of the church, the Lord speaking of the service to which his servants were called, said "And faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you."

The teaching of Peter also to "add to your faith virtue, and to virtue knowledge," etc., shows that faith in God is the first great step toward knowledge, followed by virtue. Without these learning is but self-battery, and often becomes a weak substitute for virtue and honor. God is the source of all knowledge, and faith and virtue it men make their approach to him possible, and open the avenues by which truth can come.

That the Lord desired an educated people is shown in the instruction given to some of the early men of the church who were appointed "to do the work of printing, and of selecting and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me." The ministry of the church were also admonished to "study and learn, and become acquainted with all good books, and with languages, tongues, and people."

Because that God has blessed the church with the gifts of the Spirit, and many men without education have been called to the work, some individuals have thought there was no necessity of becoming educated, but the foregoing instruction disposes of that thought. The Lord in calling men has ignored many men of learning, for the evident reason that their learning was not coupled with faith in him. The first essential qualification for real service to God and man is faith, and the second is virtue or righteousness. Knowledge comes as a result of these, as well as by study, for the Lord has said: "Seek learning even by study, and also by faith."

The spirit of the gospel is one of enlightenment, of lifting up toward righteousness, and the saints as individuals and as a church should work in harmony therewith. The establishment of Graceland

College was one step leading toward a fulfillment of the divine requirement in the matter of education, and every co-operative effort upon the part of the saints helps to bring its realization. This institution has for its purpose not only the training of the mind, but the heart also, teaching the young to do as well as to know, and casting about them those uplifting influences which strengthen faith, and increase virtue.

Graceland is not a theological school, but an institution established under the fostering care of the church for the educating of the youth of the church, with such others as might choose to avail themselves of its opportunities, under an environment favorable to the giving of true knowledge. Institutions of learning are abundant in the land, but it has come to be a common complaint even with the theological schools that their students graduate with a doubtful faith in God and the Holy Scriptures. Under these circumstances the advantage of an institution which is able to send out graduates strong in faith as well as knowledge is to be prized.

Graceland is but one means of many which the church may use in the education of its people. The ministry who are called from the workshop and the plow, and from every walk of life, and sent into the world bearing the gospel message, need help in their efforts to acquire knowledge, and the church should provide for such so far as practicable. The divine institution of the school of the prophets is designed for this purpose, but until such time comes as this school can be established every other means that can be used should be used to help the men of the ministry qualify for their work.

In the field of education there is much for the church to do. Higher ideals are needed, and diviner purposes than the world has, and these can only come through the church which has been divinely established under the restored gospel.

HISTORICAL SKETCHES.

No. 14.

"THE DARK AND CLOUDY DAY."

The disruptions affecting the church for several years subsequent to the death of its president and prophet in 1844, left thousands of the saints unsatisfied with the several leaders which arose assuming to lead the church. Many did not know whom to follow but in their distress turned to one or another of the leaders only to meet with disappointment in consequence of the introduction of doctrines and practices more or less in conflict with what they had formerly believed. Some turned to other leaders only to meet with a repetition of the experience. Many came to the conclusion that there was no faithful or true leader to be found and either quietly withdrew awaiting the coming of greater light and a renewal of their hopes, or turned away in despair to follow other inclinations of their own.

That some evilly disposed men had found place in the original church the history of these years clearly shows, but nevertheless the events of that time were but the natural results of preceding conditions, and were just such events as were necessary to bring about the declared purposes of God in the establishment of the work. God's hand was over his work and it was not to be frustrated, and though his faithful children passed through a "dark and cloudy day" yet the providences of God were sufficient to meet the needs of the faithful, while the unfaithful saw not the leadings of his hand and were consequently led away by false leaders.

After one of the disastrous experiences of the saints the Lord said that he had suffered it "that those who call themselves after my name might be chastened for a little season, with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them." Again the Lord said:

"When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore if that salt of the earth lose its savor, behold, it is thenceforth good for nothing,

only to be cast out and trodden under the feet of men. Behold here is wisdom concerning the children of Zion; even many, but not all; they were found transgressors, therefore they must needs be chastened." Doc. and Cov. 98:5.

"My people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation." Doc. and Cov. 102:2,3.

From these statements it appears that while the saints had obeyed many of the commandments they had not obeyed all, and that this condemnation rested upon a portion of them only,—not all. For the failure of some to live up to the new covenant of the gospel the Lord permitted chastisement to come upon them, and said that such chastisement would continue to come until they learned obedience. It is further shown that those who would not be reproved and corrected by chastisement would be "cast out and trodden under the feet of men."

These things had a literal fulfillment in the years from 1844 to about 1852, when thousands were led away, not only from that part of the country which the Lord said they should occupy if faithful but should be scattered from it if unfaithful, but in large measure from the restored gospel with its divine gifts and blessings. The introduction of corrupt doctrines and evil practices into some of the factions which arose, brought the name of the church into ill-repute, and also the name of Joseph Smith who was falsely accused by those who went to the West of having been the author of polygamy.

Controversies arose over questions of leadership, and the right of priesthood, and there came a searching of the law of the church with such diligence as never had been known before. Some who chose to follow their preferred ways discarded the law, while those who chose to follow the divine revelations contended for a strict obedience in both individual and collective procedure. It was a time of sifting in which each member was being drawn to his own element, but in the midst of it all there were those individuals who had not followed the ways of error nor sin, who saw with spiritual eyes the influences of the adversary in the evils which were leading so many away from the truth, and in the midst of darkness sought diligently the guiding hand of their God. Nor were they disappointed.

In evidence of the over-ruling and directing hand of God the following may be noted in the experiences of Edmund C. Briggs relative to the workings of the Spirit with him. In his tenth year, the news of the martyrdom of Joseph and Hyrum Smith came to the family, and while the elder members were discussing it, he relates that a strange power came over him which he had never before experienced, and immediately he was wrapped in vision. In the vision a voice uttered the words distinctly: "Joseph, the son of Joseph, is the prophet of the church." Subsequently to this he was again shown a vision which he relates as follows:

"In the vision I stood north of the city of Nauvoo, Illinois, and saw the woods and prairie north and northeast of the city, with scattering houses in the timber, on the hill, and down the sloping plain to the low land along the river. While I viewed the city I saw a thin mist like crape, descending from the northeast of the city. It settled down on the trees first, but did not stop its course until it settled down closely over all the city; and while I stood wondering in my mind what it was, a voice nearby, to the right and a little back of me said: 'It is the spirit of whoredom, and it will be poured out upon the church first, and then it will be poured out upon the whole world. And immediately I stood in a room. A fireplace was in the west end. The door and casing were made of heavy lumber, very nicely finished and polished. The window casings, mantelpiece, and baseboards were of the same material, and resembled black walnut lumber; and while noticing the fine workmanship, I saw two women near the east end of the room. They were clothed in nicely fitting black and wore bonnets fastened like the Shaker, tied close under the chin.

They walked side by side as though they took hold of each other's arms, but yet they did not. Each was in tears, crying and wringing her hands as if in distress, and one of them said, "Is that so? They walked toward the fireplace, and again one of them spoke out in her sobs as though her heart would break, 'My God! is that so?' By this time I was much moved by sympathy for them, and I exclaimed, 'My God! what does this mean?' And again one of them said, 'If it was not for the future, I would not do it.' I then seemed to understand that they were being taught something repugnant to their feelings that caused them great sorrow and anguish of heart as they sobbed and wrung their hands and slowly walked toward the fireplace.

"And immediately I saw two Mormon elders following these women. They, too, walked side by side, and their raiment was fine broadcloth in shining luster. They were gleefully talking together, making rather awkward gestures with their hands. I then noticed the contrast between the women and the men. The first were in agony of soul; the others were in a mood of laughing indifference, full of glee. The first in plain dead black; the others in, fine broadcloth. And while I gazed at them in wonder and astonishment, again one of the women exclaimed, 'My God! is it so?' And I repeated in the anguish of my heart, 'What does this mean?' and a person I had not noticed before seemed to stand at my right and said, 'They are being taught whoredom under a new name to take away the reproach, and whoredom sits a queen over all manner of corruption.' And immediately after I saw a pail of blood splash on the floor just behind the men, and the person standing at my right passed behind me, went up to them, took hold of one of their coat collars, showed me the seams of the collar, then took hold of one of the sleeves and pointed to the seams of the sleeves, then took hold of the skirt and showed me all the seams of the coat, and around the skirts, and every seam was lined with blood, and he then said, 'That is murder, and murder is the sister of the queen; and the queen and her sister sit and preside overall manner of corruption that flesh is heir to.'

These boyhood experiences with others of similar character, gave this man a clear understanding of the conditions that were then developing among people at Nauvoo, and prepared him to stand in opposition to the evils which he saw, and to make a strong defense of the truth. Nor was he the only one who received divine insight into the conditions of the times, for many were able to stand for the truth in opposition to the false and seductive teachings which were brought in by some who had been overcome. As God preserved his ancient Israel in the darkness and bondage of Egypt, so he cared for his children through the "dark and cloudy day," and out of the mists his truth came cleared of the obscurities which had been brought upon it by men. In harmony with the law of the church Joseph Smith Jr. had publicly designated his son Joseph as his successor (he was twelve years old at the time of his father's death), and hence the Spirit's words to Mr. Briggs were in agreement therewith. In the next number we shall see how the Spirit of God led various individuals in assembling the faithful and preparing them for a reorganization.

Bro. A. M. Chase writes that he has established his field address at 445 N. Tioga St., Ithaca, N. Y. He desires to hear from saints or friends in that district in reference to missionary work during the remainder of the conference year. He says: "with my wife and daughter and Elder B. L. McKim we just closed a very interesting meeting among the Tuscarora Indians and left with a promise of returning and holding a series of meetings in the winter."

INDEPENDENCE ITEMS.

The special services which have been in progress the past two weeks at the Eaglewood Mission, closed Sunday night, and Bro. Zahnd who is in charge reports that the success of the effort exceeded their expectations. Bro. Ammon White was the principal speaker, being relieved four nights by Bro. Zahnd and one night by Bro. Frank Pierce. The interest was good and the mission was several times taxed to its capacity, and a goodly number who never had heard the gospel came to hear its sweet message, and some are near the kingdom.

Bro. Walter Bullard, son of Bro. W. D. Bullard, died rather suddenly from hemorrhage last Friday morning. He had been in poor health for several years, and had come to Independence last summer from Colorado. He had been able to be about and death came rather unexpectedly as he was doing some light work in the yard. The funeral was held Sunday at 1:30 p. m. at the church, the sermon being by Bro. Joseph Luff.

The *Liahona* the Elders' Journal, the mission paper of the Utah Church published in this city has for its new editor

Joseph E. Cardon, of Logan, Utah. He succeeds Joseph A. McRae.

Elder Robert M. Elvin was the morning speaker at the stone church and Elder W. H. Garrett spoke in the evening. Being absent from the city we did not hear these sermons.

Bro. Paul Craig of Omaha has been here for a few days renewing friendships and visiting relatives. Bro. Paul has pastoral charge of the work at Omaha but is still interested in matters here, especially along the musical line.

On Thursday evening the 25th a branch was organized at the Walnut Park Mission, named the Walnut Park Branch, by minister in charge, John W. Rushton, and G. E. Harrington and M. H. Bond of the stake presidency, and Richard Bullard of the stake bishopric. The new branch numbers fifty members who chose Elder J. J. Boswell president, Walton Wood priest, Harry Smith teacher and secretary, and Bro. Philips deacon. The Ensign congratulates this new organization and trusts the blessing of God will attend it in its work.

INDEPENDENCE, SECOND BRANCH.

Bro. J. E. Soderstadt gave a very interesting talk to the Sunday school on the duties of the patrons of the library, it being a free auxiliary to the school.

At the eleven o'clock hour Bro. P. A. Sherman was the speaker. Some good lessons were taught, and if his advice is heeded much good will result. Parents are not watchful enough but after the wound is inflicted, then comes the distressing time of healing which leaves a dreadful scar.

At the eight o'clock hour Bro. H. W. Gould was the speaker and in his usual good natured way treated us to a feast of good things. His remarks were drawn from the thought of Christ learning obedience by the things which he suffered, and it was applied to us relative to the things we are made to suffer in this life, they being our teachers.

SAINT LOUIS, MO.

The morning sermon of September 21st was delivered by our pastor Bro. T. J. Elliott his subject being, "God's people a tried people." In the evening Bro. George Vandell of the Lansdowne Branch was the speaker selecting as his text, "Pure Religion and undefiled before God and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

The young people's prayermeetings are very much enjoyed by those privileged to attend.

Last Friday evening the Religio was given a treat in the way of a fine talk by Apostle Rushton, who came to St. Louis to be in attendance at the district conference which was held at Bellville Illinois, Sept. 27 and 28. He is reported to have addressed the assembly the morning of the 28th, and Bro. Archibald in the evening.

A prayermeeting was held in the afternoon and priest-hood meeting at 4 p. m. The ladies aid society held a session.

Owing to conference no services were held in St. Louis but Sunday school.

The choir is starting practice for several cantatas to be given for special future services.

Bro. Clark of Oakland California, was an attendant at the morning service Sept. 21st, and addressed the Sunday school. A host of friends, Brothers and Sisters in the faith, in St. Louis extend their deepest sympathy to Sr. Charles Jones in the loss of so beloved a companion. The undersigned feels especially sad as she always felt he was near to her, as he was the means of instructing her in the gospel and inducted her into the kingdom. He was truly a servant of God, and we feel assured was ready to meet the Master and prepared to receive the highest reward. How happy can Sr. Jones feel in such a hope. May she be blessed in bearing the separation.

Elizabeth Patterson.

2739 Greer Ave.

ST. JOSEPH, MO., FIRST BRANCH.

Sunday morning Sept. 20th, the Sunday school was enlivened by very good music. The songs were spirited and were sung with evident enjoyment. After the lesson period the juniors entertained the school with a sunshine program which was greatly appreciated.

At eleven o'clock Elder M. Shaw of Independence, preached on the "Restoration." The brother gave us abundant food for thought in this discourse, and it was much enjoyed by those who heard it. At six o'clock the saints were cheered by a spiritual prayermeeting, and at eight o'clock Elder B. J. Scott spoke, his subject being the "Laying on of hands."

Wednesday night prayermeetings show a gradual increase in attendance and interest.

The Religio is forging ahead, thanks to our dear young people. We now have six nice classes.

On Friday 19th a number of the members of the Ladies Aid Society went to the home our aged Sr. Charity Cook, for a farewell demonstration of our respect and esteem. A delicious dinner was served, and an afternoon social intercourse followed which we think will linger long in the memory of all there and be a source of pleasant recollection to our sister. The occasion for this was the departure of Sr. Cook for a new home in Kingston Mo. Long years has this sister been a faithful worker in the Aid Society, never missing a meeting unless sick or absent from the city. We regret her departure and shall miss her greatly.

On Thursday evening the 25th we had a grand good time at a reception given by the branch to pastor Bro. B. J. Scott and family. It was held in the basement of the church, so that we might have plenty of room. Baskets, boxes and packages were brought in profusion, by the members, and when their contents were disgorged and spread upon long flower decked tables, prepared to receive them "a feast fit for a king" greeted our eyes. Welcoming speeches were made by Bro. W. W. Scott, Coventry Archibald and D. C. Wilke. Bro. B. J. responded in a happy manner, and

when we departed for our homes after a very pleasant evening we felt that a loving bond had been cemented between pastor and flock.

Sunday the 27th Bro. Scott spoke on the "Temporal Law" at the morning preaching hour. This was the beginning of a series on this subject to be given in the future.

At 2:30 o'clock the funeral sermon of our aged Bro. Wm. Hawkins was held; Bro. Hawkins died Sept. 26th at the home of his daughter Sr. Clara Martin. He fell asleep as peacefully as a child. For many years he has been well known in this city and to the members of the church. As long as he was able, to go he was constant in attendance at services, but at late years, increasing age and infirmity kept him an unwilling prisoner. His testimony was firm and unshaken to the last. He was eighty-seven years old. Bro. Scott preached the funeral sermon. The remains were taken to Lamoni for interment.

Sermon in the evening by the pastor on "Judgment." Good sermon, good attendance and interest.

Mr. J. P. Tilden, husband of our dear sister, Agnes Tilden has sold his grocery business and we believe ultimately will leave our city. Sr. Tilden has been in failing health for some months and in the hope of benefiting her, they will seek another climate. We are sorry to lose so faithful a worker as she is.

Reporter.

BENNINGTON HEIGHTS BRANCH.

It is a pleasure to again write to your valuable columns that you may know of our faith and trust in the gospel work and the joy and pleasure it gives us when engaged in the work.

As our long dry season and also the hot weather is over we are thinking of having a series of meetings at Bennington Heights soon.

Next Sunday we will have the pleasure of participating in institute Sunday school work of Independence Stake. Every body welcomed.

Mr. Silas Winn who is also a member of our church from Washington is visiting with his brother D. F. Winn our branch president. We are sorry to lose one of our young sisters Miss Grace Curtis who is now working at the Saint's Sanitarium at Independence.

As I read Bro. T. W. Chatburn's letter in last week's *Herald* explaining the rough treatment he got in Arkansas recently and a lengthy account in our city paper here (*K. C. Post*) of a Catholic priest in New York City brutally murdering his wife and throwing her body in the Hudson River and other things almost as bad happening all around us, it caused me to wonder how, oh how can people argue "the world is growing better."—Then what manner of people should we as saints be?

I often wonder "will I have on the wedding garments? will I have sufficient oil in my lamp?" May the Lord help us all to this end.

Branch reporter.

6826 Dauphin Ave., Kansas City Mo, Sep. 23.

KANSAS CITY MO., FOURTH BRANCH.

43RD AND GARFIELD.

At the close of the very hot weather, the rain and cool breezes are refreshing and should give added zeal and zest to those that are trying to serve the Master.

Several from here attended the Stake Sunday school convention and conference on the 12th 13th and 14th inst. and our school will try to profit by the instruction received. Glad to note that the Stake is to have a reunion next year.

Some of our number have moved to other places, thus depleting our ranks, but we trust will be workers for God wherever placed.

Our president, L. A. Fowler has announced that on Sunday Oct. 5th will be a rally day for the branch. We note also that on Sunday Oct. 5th is college day. May Graceland be well remembered.

Mrs. Alice Armstrong.

The Fourth Branch will hold a rally day on Sunday October 5th, and all day services will be held at the church at 43rd and Garfield. Bro. B. J. Scott will be pres. ut, and all members old and new are urged to come and have an enjoyable time. Bring your lunch. Sunday school at 9:45.

L. A. Fowler, Pres.

LOS ANGELES, CALIFORNIA.

Much of an encouraging nature is noted in general conditions. The work is moving steadily on, with a good fair attendance, and the houses are frequently full, with nearly if not quite all of the seats taken. One of the best indexes is supposed to be the prayermeetings and our attendance at these meetings has increased by gradual, steady growth to about fifty. Preaching services are well attended and the spiritual power is increasing in a very gratifying manner, corresponding to the better observance of the financial laws under the administration of Bro. Frederick Adam who is now able to give greater attention to that arm of the work since Bro. Goodrich came and relieved him from the duties of presiding over the branch.

Our mission at Long Beach is progressing. Six children were blessed last Sunday, their parents being non-members but looking towards the kingdom. The attendance at Sunday school is about twenty, and at preaching services twenty-two to twenty-five, due largely to the untiring efforts of Sr. Packard at whose home the services are being held.

Some very remarkable results have attended the ministrations to the sick in the cases of Sr. Howland who is now attending church again after a siege of several months unable to leave the house or even come down stairs. Also the infant daughter of Sr. Addie McWhorter, 13 months old which was taken with whooping cough, which not yielding to administration and home remedies, or even the care of physicians, developed into dropsy and declared by three doctors to be beyond their skill, to the extent that they refused to come any more, saying it was useless expense for them to come; so after a whole night in prayer sent for Bro. Goodrich under whose administration the power of the diseases

was broken and the child went to sleep and recovery began. The husband said "God sent Bro. Godditch as a special messenger to heal the baby." The facts are covered by the written testimony of Sr. McWhorter.

Ringling's great circus has come and gone, but one incident shines out, wherein as a result of the teaching of Bro. and Sr. Clark who are valued members of the professionals in the circus for a good many years, a new member to the church was added while here: Mr. Claus. McKInney came and was baptized at the church Sunday afternoon, was confirmed at the same time; the good influence was enjoyed by all present.

Some interesting Lamanite developments are expected in the near future.

R. T. Cooper.

SAN FRANCISCO AND OAKLAND.

Bro. Emery Parks, a young priest, was the morning speaker in the city and occupied advanced grounds as a gospel expounder. Bro. E. Ingham preached a good logical sermon in the evening. The Oakland satists were disappointed in not hearing Bro. James E. Kelley in the morning, he being prevented from attending. The pastor stood in the breach morning and night.

My missionary companion is taking a needed rest and change because of the condition of her health. The mother of Dr. W. P. Bush is giving her a home at Oakdale, 109 miles from here, on the foot hills of the Sierra Nevada Mountains. Sr. Anna Smith is with us, having been called because of the sickness of her daughter Maud, for whom we ask prayers.

Bro. Stead and Reiste have closed their tent work at Gridley and will locate at Marysville or Orville—probably the former. Bro. C. W. Dewey and C. J. Cady have erected their tent at Madera but encountered very hot weather which hindered their work. It knows how to get hot over the San Joaquin Valley.

Bro. C. W. Earle was able to attend church last Sunday, the first time for three months. Bro. Davison preached morning and even in Sacramento last Sunday—both efforts well spoken of. Bro. C. A. Parkin spent Sunday at Stockton occupying morning and evening. He reports good attendance and interest.

J. M. Terry.

1202 14th St., Oakland Calif., Sept. 25.

CORRESPONDENCE

Wray, Colo., Aug. 30.

Editor Ensign:—About the first of May I started for my field of labor for the summer. My first stop was at Mt. Washington, Mo.; then at Council Grove, Kansas, where I found Bro. and Sr. Piteburger letting their light shine; they are anxious to have their neighbors hear the gospel, so they had me preach several times for them in a private house, but only a few came out to hear the truth. My next stop was at Sylvan Grove, Kas.; there I was warmly received by Mr. and Mrs. Fred Nefzgar, they got the M. E. Church for me to preach in; the minister, Mr. Joseph Kerr, was very courteous to me and used me like a gentleman. I believe that is a good opening; and should be kept open. Mr. and Mrs. Nefzgar will give an elder a good home while he preaches there, he will procure the opera house. Mr Nefzgar is a son of old Sr. Brooks of Arlington, Iowa. Also a brother of Sr. Frank Crawford of Independence.

My next stop was at Burlington, Colo.; there I opened in a sod school house, had a fine crowd; preached in another school house five miles north where I found Bro. Shumate and Muester firm in the faith also their respected families. Next I stopped at Hugo, where lives Mr. and Sr. Shippy. She is a faithful isolated saint, and her good husband, a son of the late Charles Shippy of Arlington, Iowa, is always glad to have the elders stop to see them. On the 15th of July Mr. Shippy's brother, Algie Shippy, and a neighbor were hauling hay and a thunder bolt struck Algie, a noble young man, and killed him and also one of the horses, and stunned the other man so that he scarcely was able to drag Shippy from from the load, to keep him from being burned up.

From Hugo I went to Glen, my son in the gospel. Elder J. R. Sutton sent his son with his auto after me. It was a cold ride of about 40 or 47 miles. I received a warm welcome from them all. I filled Bro. Sutton's appointment to a very crowded house of interested listeners. Then to Colorado Springs, where I got a warm welcome from the Clarks and Russels, and all the saints. I made good use of the soda water at the Manitou Springs; I believe that is God's medicine. When I closed meetings there I visited the isolated saints at Bristol, Bro. and Sr. Disart; also at Fowler, where I received a welcome at Bro. and Sr. Will Hand's, formerly of Holden, Mo. I also preached for the Falcon saints. Then across the range to Delta, Co., to Paonia and Delta. There I found S. Twombly holding the fort bravely; there we held meetings at four different places with good interest at most of them. The saints in that part are considerably discouraged on account of the third failure of the fruit crop, many of the fruit raisers are in very tight circumstances and some will lose their farms on account of the failure of the crops, no peaches, and apples are scarce. The nights were cold, or rather cool there, but the days were the hottest that they had witnessed for a number of years.

From there I came back across the snowy mountains again to Colorado Springs and held another week's meetings, then to Denver for a few days, preached one night to a fine crowd to the new mission; while there I stopped with our genial Bro. and Sr. Bartlett; that is a splendid place to stop and feel at home. Then on Thursday I came here by invitation to assist at the Wray reunion; and now the reunion is in full blast, with Bro. Twombly, Anderson and Tabor at the head as presiding officers. The attendance is quite good for the time of the year, while those who have any grain are busy threshing. The elders present are: S. Twombly, Jr R. Sutton, P. Anderson, J. S. Roth, L. Fike, F. Robertson, J. Curtis, F. A. Russell.

When the reunion closes I expect to remain here in Wray

by invitation to continue the meetings for several weeks; then to Burlington, then to Mahaska, Kas., then to Council Bluffs, Iowa, and Perry, Iowa, then to Missouri.

The good Lord has blessed me to a marked degree when presenting his truth. I have baptized nine this summer, and two more told me they were ready, a Mormon woman and a Christian, if I am not mistaken. It has been very, very hot and still is terribly dry here. Corn is a total failure in these parts, and small grain very poor. May God bless all of his children, is my prayer.

J. S. Roth.

Home address: Weatherby, Mo.

NAYLOR, Mo., Sept. 12.

Dear Ensign:—As I never have written to your columns thought I would take the pleasure of writing. I obeyed this latter day gospel five years ago. Bro. A. M. Baker baptized me. Can say I am trying to hold out faithful and serve my Lord and am very thankful for the many blessings my heavenly Father gives me. I have been reading the letters from the brothers and sisters from parts of the world where they are sending in money to help pay the church debt off and I am sending in \$1.00 for myself and am sending in \$3.00 more. My Aunt Kiska Venable gave me a dollar to send in for her and my sister Rhoda and my papa. So that makes \$4.00 in all. Trusting that in a short time from now there will be enough money sent in to pay the debt. I would be glad to hear from any of the satists who wishes to write to me. Would answer all letters. Will close my letter for this time by asking all the saints to pray for me that I may hold out faithful. May the Lord's blessings be with all the saints in this world is my prayer.

Your sister in the gospel,
Miss Eva B. Potter.

WINSLOW, Ind., Sept. 4.

Dear Ensign:—I thought perhaps a few lines from this part of the Lord's vineyard would be available through the silent preacher.

Bro. Jacob Halb of the first quorum of seventy and the writer are laboring together at present. We are holding meetings near Winslow in a new opening. We are blest with the Spirit in declaring the word, notwithstanding the opposing power is at work, and storming the fort, but with God as our captain we are able to hold the fort well fortified by the Spirit, and many are interested in the true gospel. Some are near the kingdom.

I rejoice in the gospel work and the more experience I have the stronger I grow, both intellectually and spiritually.

Almost every place we go we are deprived of the use of some churches by reason of prejudice existing among those who ought to be our friends. Oh! that we only had a gospel tent where the opportunities would be much greater for those who desire the angel's message. Will the saints of the Southern Indiana District take under consideration the creation of a district fund to purchase a tent, sometime in the future? There are approximately 400 members in said district and the small sum of 25 cents each would be required to purchase a good tent. The matter could be taken up at the ensuing district conference to convene in October at Indianapolis, Ind.

The saints are rejoicing at the progress of the work in this field although slowly but surely, and we have reason to praise King Immanuel for the blessings received realizing now is the time to work. Let us pray for more laborers in the field and sacrifice more for the Master.

Your servant for Christ,
Chailes Nolan.

WICHITA, Kas., Sept. 6.

Editor Ensign:—Tomorrow night will close a series of meetings in Wichita which began about eleven weeks ago, with good results, as five have been baptized by the writer and there has been ten children blessed since the meetings began. We have had with us in the meetings of the missionary force, Bro. J. Arthur Davis, W. E. Peak, and young Bro. Martin of Independence, Mo.

This may seem small to some in regard to numbers for the work of eleven weeks but we are well pleased to see that many, and we feel that we have done a greater work than can at present be realized, as we have sowed the seed on some good ground if the greater portion has fallen on stony ground. There are some now that are almost ready and it will be no surprise to the writer if the water is again troubled before long.

The above brethren gave us some grand sermons, and their work will be long remembered by those who heard. We also wish to mention Sr. Maude Peak who came with her father to help him in the work, and the many cheering songs that were sung under her leadership, were inspiring and instructive. Sr. Peak and her father left here for Alexander, Kas., a week ago, where he will hold a few meetings on his way to his field in Idaho, while Sr. Maude will go to Great Bend, Kas., where she is principal of the schools.

The tent will be taken to Winfield, Kas., Monday and Bro. Davis and Martin will hold forth for some time, as we are in hopes of seeing a branch there before long, as we have about a dozen very nice saints in Winfield and Arkansas City.

May the Lord bless the people and keep them humble and pure that the work of the kingdom may spread and the honest in heart be gathered in before the great and dreadful day of the Lord shall come, is the prayer of your brother.

E. L. Barraclough.
247 N. Charles.

LOVELAND Okla., Aug. 29.

It has been a long time since I wrote a letter to the church papers. A few things as I see them, and some of my experiences may help some one. I do not get to read all that goes on in *Herald* and *Ensign* from the fact that all the saints do not take the papers where I go. I miss some good reading matter that I would appreciate. I am in my 61st year and can hardly realize this is so. I was 33 when baptized.

I first heard the gospel preached by D. H. Bays and was baptized by I. N. Roberts in Bell Co., Texas. I received of the Spirit baptism to the convincing of my mind beyond doubt that this gospel is God's power today. I am thankful to be able to say I have never for one moment doubted this work being God's work and I want to say to the church, and the world as well, that this knowledge is all that has kept me alive to the church. Not just knowledge received at first and no more, but live upon live, here a little and there a little.

When it comes to trials, I have had them thick and fast. I have been rotten-egged six times; lost a little girl six years old while we lived in Arkansas, and my wife has been afflicted with epilepsy for sixteen years and is still afflicted. I soon spent all of this worlds goods I had when I began in mission work twenty-three years ago and for eighteen years I have contended against poverty the worst enemy I have had to contend with. I have often wondered why men and women who are willing to work so hard for the Lord, had to be so poor and pressed while others have abundance. This has been my trial. I hate ignorance and a certain grade of poverty and I have them both. To live on an allowance so small and then get that so irregularly for twenty-three years gets discouraging and gets no better. I read the papers and attend all the general conferences, and see so many of the saints well supplied, I read of so many traveling, visiting, having such good times, eating, drinking, sleeping bathing in salt hot water, and cold soft water, sight seeing, going around the world, good clothes to wear for self, wife and children, and all well educated. I then compare myself and wife and children with this class, and I get so dizzy-headed, and so far off to one side that I often feel tempted to get busy in business of some kind and take one visit with wife before we die.

Now I do not envy my fortunate brothers and sisters, I do not feel like I would like to see them suffer as we do, but I would like to have some of the sweet too. I am not envious but the knowledge I have of the gospel is mine to stay by the help of the Giver. But how about being one. I cannot do it to save my life. It does make differences about the feathers, and birds of the same feathers flock together. pretty feathers stick together, fine feathers and fine living and fine land, and money go together. Poor clothes poor estates, ugly feathers, no land, no home, no money, all go together. If I were back where I was when I began mission work and knew what was to be endured because of sacrifice and poverty I would not undertake it. I fear that after all I will have to go to the prison house because it is written that he that fails to provide for his own household is worse than an infidel. My family has not been and is not now being provided for.

I am just home from Wawaka Texas where Bro. Case met Jos. S. Worlicke of Dallas in debate. Have preached every night except one since coming home. Large crowds and fine interest, some to baptize Sunday. A letter from Bro. Aylor says, Sam! go to Dallas. I go next week. My wife has had no allowance for two months and not one dollar yet has come from Northeast Texas as tithing, and calls coming thick and fast—"Come on, Bro. Simmons we need you badly." I am not tired of the church work, I see iniquity and poverty, aristocracy and missionaries' wives without supplies. I am into it for the better or for worse; which will it be.

Sam W. Simmons.

Dear Ensign:—I wish to notify your many readers that the undersigned has changed her address, or will in one week's time from that of "Colton" to 620 W. Fifth St. Santa Ana Orange Co., Colo. There is a tinge of sadness takes the place of the very pleasant influence that pervades my whole being in the early morning, when I moved about my quiet home, so cool and restful, when I remember that this is perhaps the last Sunday I will spend in this my God given home as I have believed it to have been. But all of God's gifts are for a purpose, and that purpose is fulfilled sooner or later, and so I feel that the purpose of this has been fulfilled, that is, the time has been outlived by me. Whether any good has been accomplished by my being here will be known when the records come in at the last day.

Some of the few saints who lived here have moved away, so that we can no longer have the weekly prayermeetings. Neighbors who became interested in our publications are now afraid to read any more. It disturbs their feeling of security in their own faith, and not being sufficiently interested in religious affairs to make an investigation would rather drop the question, and remain quiet, but they are good neighbors. The *Ensign* has done a silent work of teaching truth, and removing prejudice. That puts the membership of the Reorganization on a better footing, and they are regarded more cordially by many than heretofore.

How I have wished their spiritual eyes were open to see the depth, and beauty of much that its pages contain. To me they are good to the soul, and by way of thanks for the gift of it (the paper) these many years. I will say that what it has been to me these few years past in transforming what would have been lonely sorrowful hours, with the highest degree of enjoyment that one can desire from religious reading, cannot be estimated. And may its interests as a purely missionary paper continue to be zealously guarded. I often remember its writers—not as individuals, but as writers—before the Lord that they may keep themselves in a position that the good Master may use them to give to the people the Spiritual force that is needed, and at the time it is needed as has often been experienced, and that God's blessings may go with it.

In bonds,
Sr. E. B. Burton.

Infinite toil would not enable you to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended to a higher atmosphere.—Sir Arthur Phelps.

Lighthouses don't ring bells and fire cannon to call attention to their shining; they just shine on.

SERMONS AND ARTICLES

THE ORIGIN AND CAUSE OF CHURCHES.

F. J. EBELING.

The origin and cause of things has always been a fascinating study of all the scientists and philosophers in all ages. Many lives and countless thousands of dollars have been employed in seeking the cause and origin of things temporal, and before any proposition becomes an established fact, it must pass through the most crucial test; but when it comes to that which assumes to give mankind the best within the gift of the Creator (eternal life) it is accepted too often without question.

The church being the medium through which we are to secure eternal life, should be one whose cause and origin is in God, and that fact should be well established before we entrust our soul's eternal welfare to it. Since a stream can rise no higher than its source, neither can a man rise higher spiritually than the organization of which he is a part. And if an organization began by human efforts alone, it must remain human as long as it exists. Divinity cannot be governed by humanity.

Before any man of ordinary business forethought will invest money in land or property of any kind, he will search carefully the records back to the beginning to see if the title is safe to invest upon. And up through each and every transfer; but should he find the original claimant to be false, he would go no further, but reject the effort at once. So should an individual who is about to intrust his soul's salvation in a church, be more prudent than the business man, who has only a few dollars at stake. If in the examination of any church, claiming to be the true one, we run it back to the beginning and find it at fault, having only a human origin, we should at once refuse to invest, regardless of its wealth, popularity, or influence. It is a safe investment we are looking for in the by and by, and not personal gain here.

Notwithstanding all the many churches in the world, only one can have a divine origin; and the only way by which to determine this is to trace all the claimants back to their source, which we shall proceed to do.

We need not occupy space to establish the fact of the universal apostasy, for the church of Rome is the only one having its origin prior to the time of the Reformation, and held by all protestant churches to have been in apostasy.

I shall quote mainly from that most excellent work: "Corner Stone of Faith" by Rev. Charles H. Small, B. D., M. A., and endorsed by such eminent men as Rev. John Henry Barrows, D. D., L. L. D., President of the World's Parliament. On page 35 he gives the foundation of all sectarian churches.

"The Roman Catholic Church is the oldest church. From that church came all our churches, however far the Reformation may have moved them from their original position. And so it has seemed proper, in considering the different existing denominations even in this new and modern land, to begin with that oldest of churches today extant. The method of our treatment will then be, beginning with the Roman Catholic Church, and showing what it is in America, to take up other denominations of Christians, beginning with that which has departed last from Roman forms, and following with others in order as they have separated themselves more and more from the original."

Well does this eminent author claim that all the churches of the Reformation, however far this side of it, had their origin in the Roman Catholic Church. We as members of the Reorganized Church of Jesus Christ of Latter Day Saints, can truly congratulate ourselves upon not having our origin in a reformation but rather through a restoration of original Christianity. A reformation could not meet the demand, for the great apostasy had played such havoc with the apostolic church that nothing short of a restoration would suffice.

After the reformers had done all they could, the best they could give to the world was a reformed Roman Catholic Church. And since that church was divested of all governmental authority, what authority could she transmit to those churches which sprang out of her?

There are but two ways by which divine authority to represent God on earth can obtain. One by succession through ordination; and the other by direct revelation from God. Outside of these two means there is absolutely no authority from God. Vain and fruitless has been the efforts of some to run their origin back to the first century. Invariably they become entirely lost in midnight darkness of the great apostasy. All those who have attempted have acknowledged their defeat.

The most conclusive evidence that they do not have the authority possessed in the apostolic times is the fact that they do not have the apostolic church now. It is utterly vain to spend time trying to prove themselves the church by apostolic succession when they cannot produce the church now in its ancient form and character. What would be thought of one contending for a piece of property, claiming it came to him from generation to generation, and when called upon could not produce the piece of property but another of entirely different description from the original? Just as inconsistent are they who claim the church from the apostles.

Now since all Protestantism denies revealed authority in these days they entirely cut themselves off from that source. Hence we are led to ask since they all sprang from Rome who themselves say had no authority and having received none from heaven, by what divine right do they exist?

We shall now proceed to show this human origin, and in nearly every instance you will find their source of inspiration in founding a new church was a fight or quarrel over some doctrine, tenet, government, church policy, or political question. Our civil war furnished the cause for the starting of many churches, all having different and divergent theories of church government.

All churches are of the following forms. 1. Hierarchical, in which the authority is vested in one man with subordinates. 2. Prelatical, in which the authority is vested in the order of clergy. 3. Representative, in which the authority is vested in a representative body. 4. Independent, in which the authority is vested in the local church. These are the grand divisions of governmental authority, over which great controversy which has been going on for centuries. And none of them have ever thought of referring the great question to God for decision. Surely God cannot be the author of all these different forms of church government. Although they piously tell us they are all the branches of the same vine, we are reminded that Jesus says, "By their fruits shall ye know them."

In doctrine, Protestantism contends over the two great divisions: Calvinism, as the Augustinian system, and Arminianism. The former holds salvation to be only by election, the other by free grace, being diametrically opposed to each other. They evidently did not both emanate from the same fountain of eternal truth.

Again Christianity is divided into two great contending armies, viz. Catholic and Protestant; the former with all their ancient traditions, claiming to be the true and only church; the latter with all modern development claiming they are the church. Catholicism teaches that the way to Christ is through the church while Protestantism teaches the very opposite—that the way to the church is through Christ. Catholicism teaches seven sacraments necessary to salvation, viz., Baptism, Lord's supper, Confirmation, Penance, Extreme Unction, Ordination and Matrimony. Protestantism generally accepts only the first two. There are many other material differences between the two great bodies, but this is sufficient to prove that both could not have originated in the divine Source of all truth.

THE EPISCOPAL CHURCH.

As is well known by all students of Christianity this great body had its origin in a quarrel between Henry VIII, King of England and the Pope of Rome over the divorce question. This unfaithful king became infatuated with Anne Boleyn, and because the Pope refused him a divorce from his legal wife Katherine, he influenced his Parliament to grant him the divorce on the pretext that it was not legal for a king to have his brother's wife. The Parliament yielded to his lustful whim, and the separation effected. In the course of thirty years reign, he divorced two wives, murdered two, and lived with two. This great church began in a quarrel, the result of a king's lustful ambition, and its foundation was laid in blood. The historian says, "It is to England that we turn to find the beginning of the Episcopal Church as it exists today, and to the time of Henry VIII who threw off allegiance to the Pope of Rome. . . However, the opposition that had been gathering and smoldering in England for two centuries burst forth when Henry VIII renounced the authority of the Pope and the Anglican Church as we know it was established, but not fully however, until it had passed through many critical periods."—Corner Stone of Faith, page 83.

We learn from the history that this great church, is purely human, gradually taking on form through a long seige of controversies, finally evolving into the Church of England. It is well named.

To call it the church of Christ or God, would be a misnomer, for God and Christ were not consulted, and it was wholly by human legislation that it was established. No direction from heaven was ever claimed for it. None of its leaders ever went to God to seek divine guidance. Since their church is wholly human all others growing out from it would also be human.

THE EPISCOPAL CHURCH OF AMERICA.

The American Episcopal Church in the transitory period of the new country from the Colonial under England to that of an independent nation, met serious questions constantly arising between the churchman of England and the churchmen of the new nation. However, the numerous quarrels between them had been going on long before the colonies became a union of states. The new growing political condition was not consistent with the old established church forms of the old country, for there was a growing sentiment against the church's interference in matters of state. An entire separation of state and church was demanded by an increasing population. In consequence of these conditions the church was compelled to adjust itself accordingly, and there came a separation of the Episcopal Church in America from the church in England. Therefore we have the Protestant Episcopal Church of America.

Their first minister in America was Rev. Robert Hunt, who began services in the English colony at Jamestown, Va., in 1607. In 1789 they accepted the English Prayerbook, with revisions.

"After the Revolution a new era began, and the development and life was essentially American."

On page 85 we find this terse and logical narrative by the historian:

"While the Episcopal Church in the United States has no legal connection with the Church of England, it nevertheless owes its existence to that church. The relation is that of mother and daughter, but the daughter has set up housekeeping for herself entirely independent of her mother. The American Episcopal Church was established by chaplains, ministers, missionaries and members of the Church of England." Page 83.

Truly has this learned writer of church history said the Protestant Episcopal Church was a daughter of the Church of England, a daughter of the Church of England, then a granddaughter of the Church of Rome, which all Protestantism acknowledges to be the "Mother of harlots." Hard name it is true, but John the Revelator calls her by this name. Now if she was a mother she must of necessity have children, and her children would be the descendants from her. I shall leave the intelligent reader to say who the daughters are.

In the formation of this proud and powerful church do we find where God, whom they professed to serve, was in any manner consulted? Did any of their leaders go to God in solemn prayer and seek his guidance? Did God give them any direction how to form the church, and whom to ordain? No such intimation have we anywhere on record. The inspiration behind the movement was political evolution. Purely human, having root in corrupt Rome, and budding through the bloody branch of the Church of England.

THE REFORMED EPISCOPAL CHURCH.

In this church we have an apology offered for the mistake of its mother, the Protestant Episcopal Church, who tried to reform its mother, Church of England, who tried to reform its mother, the Church of Rome. So the best the Reformation can possibly give us is reformed Roman Catholic Churches.

The church now under discussion had its rise and inspiration in a quarrel between the "Low church party" and the "High church party" over "certain ritualistic tendencies." Of the origin of this church the historian says:

"The Reformed Episcopal Church had its origin in the disaffection of certain persons by reason of the restrictions placed upon them by the Protestant Episcopal Church of which they were members. They were the Low church party and were opposed to certain ritualistic tendencies of the High church party. They objected to the restriction against non-episcopally ordained clerical men entering their pulpits, and against their officiating in other Protestant pulpits. The controversy culminated in 1873, when the Reformed Episcopal Church was organized in New York, under the leadership of the Rev. Dr. George D. Dummins, Assistant Bishop of Kentucky. He was made bishop of the new organization. Another leader the Rev. Dr. Charles E. Cheney, of Chicago, a presbyter who had been deposed, was also ordained a bishop." Page 115.

Can you see any divine guidance in the forma-

tion of this church? Simply a number of dissatisfied members got together after a quarrel and ordained several men who had left some other human organization, and ordained them bishops." What authority did this ordination confer upon those two men to officiate in the name of the Lord? No more than they could have received in a lodge room which makes no claim to the great mission of saving souls. If any of those men had any authority at all they lost it when they left the Protestant Episcopal Church, whose ministers lost theirs when they quarrelled and left the Church of England, which lost its authority when it fought and left the Church of Rome which had itself no authority to give in the first place. We certainly run into a vortex of mysteries in an endeavor to get an abstract title to the self styled church of Christ.

THE MORAVIAN CHURCH.

This is not as large or powerful as the other churches we have been considering, and dates back to about the middle of the 15th century for its beginning, but like all the others its origin was wholly human, and like the rest traces its lineage back to the Roman Catholic Church. Of its origin we read:

"The Moravian Church traces its origin back to the fifteenth century, when in 1467 several Bohemian Priests were ordained by Waldensian bishops who had received episcopal ordination from Roman Catholics. But there was a revival of the church in 1722 in Saxony, where a few had fled from persecution. Count Zinzendorf became their protector and leader. They soon after settled the town of Hurnhut. In 1733 a number of Moravians, led by General James Oglethorpe, came to this country and settled in Georgia. Five years after they removed to Pennsylvania, where they built the towns of Bethlehem and Nazareth."

It will be noticed the leaders of this church received their ordination from the Waldensian bishops who themselves were ordained by Roman Catholic priests. This ordination, like all the others, and all to follow, is to be traced direct to Rome. And since a stream can rise no higher than the source of supply, Protestantism can offer no more salvation than Romanism. As said by the historian, "From that church came all our churches, however far the Reformation may have moved them from that original position."

PRESBYTERIAN CHURCH.

This great ecclesiastical body began to take on concrete form as the result of the outburst of the Reformation, mainly through the preaching of John Calvin and John Knox, formerly Roman Catholics. They were followed by such men as John Rogers, John Witherspoon, Archibald Alexander and Gilbert Tennent. But like all man-made systems had to pass through its tentative periods, and gradually develop to its present standard.

The 16th and 17th centuries were buzzing with religious reforms, not through any revealed action on the part of God, but wholly as a result of the corrupt practices, and intolerance of the then prevailing church, which had its beginning as a legitimate fruit of the great apostasy.

Calvinism, desiring to get as far away from the Papacy in its doctrine that salvation came only through the church with the Pope at its head, jumped to the other extreme and founded a church on the idea that all any man or set of men could do, would count not hing salvation, that salvation was only by election. This in short is the inspiration of this great religious body. Those founders, however sincere they may have been, had no authority to build other than they received from the Romish church, and since they quarrelled with the Romish church and started one peculiarly different, they lost all authority they had with her.

In the absence of any claim to divine authority in bringing into existence the Presbyterian Church, we are compelled to stamp upon its banner, "Church of man." As an evidence of its human origin. I quote an extract from the article of Theodore L. Cuyler. "Why I am a Presbyterian." In speaking of the Westminster Confession of Faith which every one of their ministers must acknowledge before receiving ordination, says:

"It is not a faultless symbol of faith. The seventh article of the chapter of God's decrees contains a statement of what is known as the doctrine of 'predestination,' a theory which is rarely held, and never preached, among us. Its utterances, also, in regard to the salvation of infants are unhappily worded."

When the leading men of the great body are constantly under the necessity of apologizing for the mistakes and blunders of their creed, it is an

insult to intelligence to ask a thinking person to accept it as coming from God. "By their fruits ye shall know them."

THE PRESBYTERIAN CHURCH SOUTH.

What is the cause of the rise and development of this church, a rebellious daughter? Do we hear the voice of God, a visitation of an angel, authorizing it? No, but like all the others its mother and grandmother included, had its origin in contention. Of this the historian says. Page 147:

"The cause of the disruption and of the formation of the Presbyterian Church South was the adopting of the 'Spring Resolution,' by the Old School Assembly at Philadelphia, in May, 1861. They were introduced by Dr. Gardiner Spring of the New York Presbytery, and declared that it was the duty of Presbyterians to support the government and preserve the union. They were adopted by a vote of one hundred and fifty-six to sixty-six."

The inspiration of this church is a defeated ministry over the slave question.

THE CUMBERLAND PRESBYTERIAN CHURCH.

This church presents to us another rebellious daughter, who left the parent Presbyterian roof because of a desire for more ministry to meet the great demand for preaching in the Cumberland Valley. The mother church adhered strictly to its time honored policy of sending out only educated ministry; but the synod of Kentucky had ordained some men whom the parent body thought did not possess the literary attainments, hence the split.

"The Cumberland Presbytery from which this church originated, was organized as a separate body in 1810. The former Presbytery of Cumberland had been dissolved by the synod of Kentucky in 1806 because they had ordained to the ministry men unqualified by literary attainment or theological views." Page 149.

No divine sanction here—just a quarrel over educated ministry.

UNITED PRESBYTERIAN CHURCH.

The origin of this faction dates back to 1688. We will let one of her own ministers inform us of the cause of its being. Taken from a sermon by the Rev. J. G. D. Findley, pastor Newburg, N. Y.

"We trace our genealogy back to the 'land of the heather'. We are descendants from the Reformers of Scotland, especially from the Covenanters and Seceders who in that land contended so nobly for religious freedom and a pure gospel. The Reformed Church as an organization apart from the Church of Scotland, sprang from a refusal of many of the Covenanters to accept the Revolution settlement of 1688. This recognized the King of England, (William) as head of the Church of Scotland. Those who protested against this as usurpation which virtually destroyed the church's independence finally became incorporated as the Reformed Presbytery."

The Associate Church grew out of the movement headed by the Erskines in 1733 in protest against the evils of patronage and the corruptions of doctrine then prevailing in the Church of Scotland."

The causes inspiring the formation of this body, as you will see were two quarrels, one body protesting against the "Revolution Settlement" and the other protesting "the evils of patronage." Both holding more or less to the Calvinistic doctrine, finally united, and hence the United Presbyterian Church. God, Christ, the Holy Ghost, or the voice of heaven are not hinted at in the launching of this church, but like all the others, simply an outgrowth of human opinions, upon temporal questions. How can we expect such to have the power of God with them, when God had absolutely nothing to do, not even consulted in the formation of them?

There are several other branches of the Presbyterian family, but we will not occupy space in giving their history and origin, suffice it to say, they all, however, had their foundation in quarrels and contention, similar to those we have noted.

TO BE CONTINUED.

THE STILL SMALL VOICE.

There are many kinds of voices in the world and Paul says, "none of them is without signification."

Animals have voice without speech; yet every voice signifies their manner of communication between them.

Man possesses the superior organization and mobility of tongue and lips by which he produces the different sounds called speech; and by the production of these different sounds he is enabled to express his ideas.

He has the faculty of acquiring the different forms of speech which usage has made to represent ideas in all the different languages.

With that wonderful fleshly organ, the ear, he distinguishes between the voice of kindred and friend, bird and beast; and can perceive musical sounds for eleven octaves; yet he has not heard the still small voice.

That which we hear in the ear is an audible voice, and not a still voice. There are voices that are not audible, and tongues that are not flesh; yet they speak to us. The Psalmist David gave evidence of their speech when he said: "The heavens declare the glory of God: but the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."—Psalms 19:1-3.

The planets do not leap from end to end of their orbits, but inch by inch, and line by line, they circle the heavens.

The forest spring that

"Midst its herbs

Wells softly and visits the strong roots

Of half the mighty forest yet tells no tales

Of all the good it does,"

speaks to us as with a voice.

The grass springs up so noiselessly, that it does not even disturb the ear of an angel. How beautiful are the messages that are brought to us by the lips of these silent messengers, that speak to us of God's handiwork!

Has he not bidden the isles to keep silent and the mountains to sing? Doth not wisdom cry? Who hath heard her voice?

"She crieth in the chief places of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long ye simple ones will ye love simplicity? And the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold I will pour out my Spirit unto you. I will make known my words unto you."—Proverbs 1: 21-23.

How? By the still small voice.—1 Kings 19:12.

Christ said "the words that I speak they are Spirit;" and again he said, "I am the truth."

He was truth personified in the flesh. His voice was Spirit, and Spirit is truth. Only a few heard the audible voice of the Master when he was among men, and not all who heard his voice gave heed.

Utterances may be given the still small voice of truth, but if it be not heard with the "hearing of faith" it profiteth nothing, even though it be from the lips of the Master. Who may hear? "Everyone that is of the truth heareth my voice" said the Master. We are the offspring of God who is the Father of all truth. We were of the truth before we took up our abode in these "clay cottages." And having brought a souvenir of it with us no human detective can search out its hiding place. Only the searchlight of truth may detect its hiding place and bring it to light. No wonder when we hear the truth it sounds like a message we have heard before.

When may we hear? "Today if ye hear his voice harden not your hearts."—Psalms 95:7.

Oh, do not let the voice depart and close your ears against the truth! The voice of the Spirit will teach you a deeper speech than your mortal ears have ever heard.

Reader, if you would have a knowledge of things as they were, as they are, and as they will be, give heed to the still small voice. This is the mystery hid from the world and the secret of success of all God's people—but hark!

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

"The voice of rejoicing and salvation is in the tabernacle of the righteous." Will your voice be heard there?

Mrs. H. C. Pitsenberger.

Council Grove, Kas., August 18.

Let us not try to keep pace with the extravagance of the age, but remember this is to be a time of sacrifice for our people; not forgetting irregularity and economy as part of our life discipline, and withal cultivate benevolence and charity toward all. Be honest with your God and with each other, and prosperity will crown your efforts.—Bishop Richard Bullard.

"You must repent and be baptized in the name of Jesus Christ, for all men must repent and be baptized, and not only men, but women; and children who have arrived to the years of accountability."—Doctrine and Covenants 16:6.

What else in life is so well worth while as showing a wanderer God's road?

AN INDIAN ORATION.

Many speeches made by savage Indians in the olden times have been preserved to us. Usually they have dealt with the injustice of the white to the red men. Some of them are models of mournful eloquence. Those of us who had the old-fashioned school reader remember the remarkable speech of Red Jacket. He had been the friend of the white men and had been betrayed. Also fragmentary speeches made by Red Jacket, Pontiac and Tecumseh have been preserved to us. In them is something of the fire and the pathos of the Hebrew prophets.

But one of the most unique orations of the red men, that has been preserved to us, is that of a Flat Head chief who made his way from northern Montana in 1832, to Washington City for the purpose of learning about the "White Man's Books of Heaven." He had a dim knowledge of the Bible. From it he had heard that the white man had knowledge of the "great hereafter." He did not want it because it might bring riches and power to his people, but he wanted to know where the red man was to go "after life's fitful fever."

Let him tell the result of his visit to the "great white father" in his own words:

"I came to you over a trail of many moons, from the setting sun. You were the friends of my fathers, who have all gone the long way. I came with an eye partly open for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you, with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were the braves of many winters and wars. We leave them asleep here by your great water and wigwams. They were tired with many moons (of journeying) and their moccasins were worn out (on the trail.)

My people sent me to get the "White Man's Book of Heaven." You took me to where you allow your women to dance as we do ours and the book was not there. You took me to where they worship the Great Spirit with candles, and the book was not there. You showed me images of the good spirits and pictures of the good land beyond, but the book was not among them to show us the way. I am going back the long, sad trail to my people, in the dark land. You make my feet heavy with gifts and my moccasins will grow old in carrying them, yet the book is not among them. When I tell my poor, blind people after one more snow, in the big council, that I did not bring the book, no word will be spoken by our old men, or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go a long path to the other hunting grounds. No white man will go with them, and no White Man's Book to make the way plain. I have no more words."—*Albuquerque Journal*. By courtesy of Mrs. J. A. Teacher, Amarillo, Tex.

THE GRAND OLD HYMNS.

The grand old hymns may not meet the artistic requirements of the "technical perfectionist," but they have served to express the sentiments of generations of singers. Those who have had their faith renewed and their hope revived by "Nearer, My God, to thee," by "All Hail the Power of Jesus' Name," by "Jesus, Lover of My Soul," by "Just as I Am, Without One Plea," by "How Firm a Foundation, Ye Saints of the Lord," may not have been able to "appreciate" the technical excellence of the artists, but these immortal hymns were very far from being the "meaningless nonsense" which is all the artists can see in them or get out of them. The millions who have been "led by the kindly light," whose faith has "looked up to the Lamb of Calvary," who have prayed in song that "the lower light be burning," whose sinking souls have cried "Throw Out the Lifeline," who have been soothed by the calm beauty of "Galilee" whose arms of Christian faith have been nerved by "Onward, Christian Soldiers," who have been inspired to beautiful deeds of brotherhood by "Rescue the Perishing," "Bringing in the Sheaves" or "Scatter Seeds of Kindness"—those who have been wafted, peri-like, to the very gates of the heaven of their hope did not stop to "analyze" the technical imperfections of these magnificent expressions of their joy and gratitude, their faith and longings. They could not always have told when the meter halted or the melody was "off a grace note." But they were comforted and inspired, they were sooth-

ed and soled, they were lifted up and carried onward. They were enabled to voice through them the secret aspirations and the open triumph of their souls. They unburdened their hearts of grief and found pouring into them the healing that comes on the wings of song. They got and they gave what is not contained in a very large proportion of the "concert music" which satisfies the esthetic ideals of the expert, and the experts may be left out of the equation whenever they retard the fulfillment of the real mission of the church hymn.

The "selections" which exploit the proficiency of the performers need not be discarded. On the contrary, there is a place for all the music that will lend dignity, variety and effect to the service of the church, for which nothing is too exalted as a matter of merit, but in determining merit in this connection there are other considerations to be kept in mind than mere technical perfection. Discarding as "meaningless nonsense" the immemorial vehicles of human faith, hope, prayer, gratitude, exultation and exaltation is like tearing down Old South church to make room for a playhouse or razing Independence hall to make way for a skyscraper, for they are built upon the bedrock of human faith and hope, of prayer and courage, of ideals and aspirations and achievements, of the eternal verities that are not less eternal because they are often clothed in the home-spun of the common people. For it was "the common people" who "followed Him gladly," not the artists and "technical perfectionists."—*Kansas City Journal*.

THE ROUND TABLE.

What position does the church take in regard to dancing, balls, theater and opera going, and similar worldly amusements?

The following resolutions of general conference show the position of the church on the matters mentioned: "Resolved that the practice of dancing should be discouraged, and that members of the church should be urged to avoid the practice, as being one likely to lead their minds from Christ and his gospel." No. 317. "Resolved, that we consider the practice of dancing and card playing as unbecoming true Christians, and should be avoided by all saints." No. 377. "Resolved, that the practice of theater going should be discouraged and that members of the church should be urged to avoid the practice as detrimental to spirituality." Conf. Min. 1912, p1589. While the church has not been disposed to lay down any arbitrary rule relative to these things, its teaching and influence have been against its members indulging in all such things as tend to lead them away from Christ.

I understand that the law of tithing as held by the Reorganized Church requires one to pay only one-tenth of what he has left over and above his living. If this is true then is it not a fact that no one would have a surplus left over on which to pay a tenth except the rich?

As to tithing the rule is to pay one tenth of the increase. What a man possesses at the time he comes into the church is his increase up to that time. What he gains each year above his living expenses is his annual gain upon which he pays a tenth. Gain is not necessarily surplus. A man may have a farm worth \$10,000 upon which he owes \$5,000, but if at the end of the year he has 1,000 left over above his living, it is a gain, but not a surplus, and he pays one-tenth as tithing. This is a just rule, for the poor man who gains nothing, owes nothing as tithing, and the man who has gained much, pays much—every man according to his ability. The opportunity of making offerings is open to the rich and poor alike.

Is there a temple at Nauvoo, Ill., built by the Reorganized Church of Jesus Christ of Latter Day Saints bearing the name "The Mormon Temple"? Did the church ever use that name on any building?

The Reorganized Church has built no temple anywhere, and no building built by the church bears the name given in the question. A temple was begun in Nauvoo in 1841 under the direction of the original church but was never completed sufficiently to be dedicated and about 1848 it was burned. A temple was built in 1833-36 in Kirtland Ohio, which is now in the possession of the Reorganized Church. It is open to the public and thousands of people of different creeds visit it each year. The name of this building as placed upon the front wall is "House of the Lord."

Could you tell me where Cain got his wife? The Bible says Adam and Eve were the first people on the earth, and they had two sons born to them, and one named Cain took unto himself a wife. Where did he get her?

It seems that in giving the genealogies of all those ancient worthies who lived prior to the flood mention is seldom made of others than those who

as priests of God were called to officiate for him. That Cain was a priest is shown by his offering sacrifices. Other sons and daughters were undoubtedly born to Adam and Eve of whom no mention is made, and these must have intermarried to form new families. The Inspired Version of the Scriptures seems to indicate that Adam and Eve had many children prior to the birth of Cain. It also says that "Cain took one of his brother's daughters to wife." The lack of details upon these points need not cause us to doubt the things that are given.

CORRECTION.

In issue of September 25th, Round Table department, page 6, column 3, the word *relation* occurs in the place of *revelation*. The sentence should read, "The polygamous revelation is entirely different."

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Eugenics Department, Mrs. Jennie Studley, 17 East Cottage, Robbary, Mass.
Domestic Science Dept., Miss Bertha L. Donaldson, 709 N. Topeka Ave., Wichita, Kansas.
Sewing and Aid Department, Mrs. M. B. Nicholson, Lamoni, Iowa.
Young Woman's Dept., Mrs. J. A. Gardner, 707 S. Fuller Ave., Independence, Mo.

NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave. Independence, Mo.

WOMAN AND CHILD WELFARE.

(Conclusions reached by discussion of September reading by Independence local).

"We must all live for and with the children. Indeed, what else is there in all the world worth living, working, dying for? We adults pass on after we have transmitted the sacred torch of life; and the only test of state, home, church, school, or civilization is whether or not it brings childhood and youth to the fullest possible maturity."

In this effort to bring their children to the "fullest possible maturity," many mothers, unconsciously so into the lives of their posterity seeds of selfishness and find themselves continuously sacrificing time, comforts and pleasures in various forms, that the family may have a more carefree existence. By keeping the family in touch with the problems of housekeeping and home making, and letting them share responsibilities and sacrifices, are they properly developed, looking toward the "fullest possible maturity."

WOMAN'S VOCATION

"The soul of woman is restless till it finds the fulfillment of its deepest desires in motherhood." One of our faithful mothers vividly portrayed to us the inborn mother-love of girls, all normal girls, she claimed. The love for dolls and babies develops into a natural longing for children of their own. She cited the instance of a friend who, like so many young girls, declared she did not want children and she never, never intended to have them either! She married in due time, and after several years a child was born. She then acknowledged that she had,—like Hannah with Samuel, like Sarah with Isaac, prayed many times in earnest longing for this blessing.

The question arose as to whether woman is really "growing independent of and indifferent if not averse to wedlock." One sister was firm in her conviction that clean, wholesome men and trustworthy are growing fewer as the years roll by, and that since men in general, have yielded to more of life's temptations than have women, they are becoming more and more corrupt, and so women hold aloof from them, preferring rather to tread life's pathway single handed, than risk the disappointments resulting from marriage with a degenerating, dissipated man. That any normal woman would prefer to marry a man whom she could trust, and so—could love.

WOMAN'S PREPARATION FOR HER WORK.

"In what should she be skilled?" "The study of the child is in our day the subject to which the greatest teachers and greatest teachers of teachers

are devoting their best energies." "She must be teacher and spiritual guide to them,"—and in order to do this work faithfully and well, the mother must prepare the mind and body of the child during all its unborn months.

To illustrate this point: we had listened to a piano solo, well rendered by a young pianist just in her "teens." One who had always known the girl's mother arose and told us of the mother's ungratified longing to become a musician. And expressed her great pleasure to see the desire of that mother so splendidly developed in the child. Also stating that she had herself taken great pleasure in trying to satisfy and develop longings and talents in her children, of which she herself had been deprived.

The mother's part is that of "teacher," in truth. In this connection mention was made of training children receive outside of the home. In the Sunday school recently a child remarked to one of the officers, that she had such a nice teacher; that she always brought her class gum to chew after lesson, because it kept the children quiet! Surely parents need to meet together with teachers occasionally, and agree to disagree on certain methods of training.

The question of reverence among children for the home and church (for their elders and the Lord) was dwelt on as one essential to the "opening of their minds to understand and their hearts to feel." That children should be taught that the place for a good lively romp and races and noisy play is out of doors; that the mother with her usually highly taxed energies and oftentimes "nerves," must be considered, in that she needs a reasonably quiet home; also that for the good of the children (and their companions to come), they need this training. "What if chairs are broken! What is that compared to a child's disposition—ruined?" Some so argue.

In order for the children to enjoy indoor play without being destructive, parents must begin early to see that such play takes place out of doors. When a child has reverence for mother and the contents of the home she keeps for it and although it may use every corner of the house every day and much of the contents, they need not be "used up" for years to come; that this training will result in due reverence for the house of the Lord.

WOMEN IN PUBLIC LIFE.

Our discussion was somewhat exciting concerning this phase of the subject. One of those in charge of the lesson announced herself a suffragette "she guessed." Her defense,—The reason women desire to enter into politics is because they can accomplish their aims quicker, since they are not and will not be led and bribed by office seekers and money.

Another arose and made the following comparison. Said she: "I was just thinking of a mother who, tired from her morning work and anxious to sit and sew in the quiet, while her child napped, hesitated at the sight of blocks strewn about the room, left from the little one's play. She finally stooped and picked them up, because she thought she could no it quicker and better. But when the child awoke there was nothing for it to do. The disorder which should have been left for it to remove (for the good of all concerned) had been looked after by another.

Just so it is with women who will enter into politics. She thinks she can do things quicker, but neglects her present duties for principles and methods which she could bring about in more permanent form by instilling them into the minds and lives of the husband and children about her. Her influence in training the voter is quite necessary as with the child. The woman in politics is merely picking up the blocks of disorder for politicians."

Most men would appreciate the interest and few would not be influenced by the reason and depth of love and feeling which a mother alone feels, when the life and morals of her young are threatened.

Another with great feeling quoted the following lines from the lesson reading and in splendid terms commended the work of women in public life, uttering an earnest defense of "votes for women." After mentioning numerous offices in various states to which women have been elected even to representatives and senators, the paragraph reads, "They have championed bills to prevent traffic in women, to compel the reporting of venereal diseases, to provide for the medical examination of school children, to compel wife deserters to support their families, to enforce pure food regulations, to establish public libraries, and many other progressive measures."

Instantly another arose and in equally as eloquent a mood, desired to quote from the remaining

lines of the paragraph, viz.—"It is to be observed, however, that in many States where women have not the suffrage, laws are being passed to accomplish the same work of progress."

We here adjourned, leaving the last word to this sister.

MISCELLANEOUS

CONFERENCE NOTICES.

LAMONI STAKE.—The semi-annual conference of the Lamoni Stake will meet with the Oland Branch Saturday October 18th, beginning with prayermeeting at 9 a. m. Business session at 10 a. m. Transportation will be furnished to visiting saints. Branch reports should be sent by mail to the Stake Secretary at Lamoni so as to reach there not later than Thursday morning the 16th.

C. I. Carpenter, Sec.

CENTRAL OKLAHOMA DISTRICT.—Conference will be held at Terilton, October 3, 4, 5, 1913.

C. T. Sheppard, Sec.

CONVENTION NOTICES.

LONDON DISTRICT.—Religians will meet in convention on October 10-12 at 10 a. m., in Stratford. Secretaries will please send reports and credentials First of October to G. C. Tomlinson, jr., Box 357, St. Mary's.

G. C. Tomlinson.

WESTERN NEW YORK.—Religio convention will convene Friday, October 3rd, at 2:30 p. m., at the saints' hall, 356 Grant St., Buffalo, N. Y. A program will be held in the evening at 8 o'clock. All Religians are cordially invited to attend.

Ethel Hageman, Sec.

REUNION NOTICES.

FLORIDA DISTRICT.—Reunion will convene at the Alafloca Church near Dixonville, Ala., nine miles south of Brewton, on Monday at 10 a. m., October 13, 1913, and close Sunday the 19th. We expect of the missionary force, Bro. William Aylor, F. M. Slover, I. M. Smith, Swen Swenson, H. W. Smith, A. E. Warr, C. L. Snow and A. Miller, with a number of the local brethren. We trust that all will make the necessary effort and attend for we believe that you will be benefitted. There will be several tents on the ground to rent by the reunion, these will be furnished with bed, wash-stand, mirror, etc., however it will be necessary for those expecting to tent to bring bed clothing. Price of tent thus furnished will be \$2.00 for the entire time. We hope that all who wish to can will come prepared to camp on the ground. We wish to encourage the plan of all caring for themselves but for the benefit of those who cannot conveniently care for themselves with meals the reunion will conduct a dining hall and serve meals at 15 cents each. If any further information is desired write or wire the undersigned at Dixonville, Ala., via Brewton, Ala. All those coming by rail to Milton, Fla., will be met by Bro. James Barnes, Botts, Fla.; at Pollard, Ala. by Bro. John McArthur, Palmora, Fla.; and at Brewton, Ala., by Bro. T. J. Barnes, Dixonville, Ala. Kindly write these brethren in times tating just what train to meet.

We trust and pray that we may have a good reunion, and that the real reunion spirit will become more firmly fixed in our minds and that we in the South will be so encouraged that we will keep at it until our reunion is a real success.

E. N. McCall, Sec. Reunion Com.

NOTICE OF APPOINTMENT.

By mutual agreement between the First Presidency the Presiding Bishop and the Minister in charge, Bro. Earl F. Hall is appointed to labor in the Des Moines District during the balance of the conference year.

Elbert A. Smith,
For the First Presidency.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT

As and for the district of Eastern Colorado: Saints and friends of the district of Eastern Colorado:— Please take notice that upon the recommendation of the district conference at Wray, Colorado, September 6th and 7th, Bro. Arthur H. Mills, 358 Emmerson St., Denver, Colo., has been duly appointed Bishop's agent in and for said district in place of Bro. C. E. Everett, resigned, and also acting agent, Sr. C. E. Everett, duly resigned.

We take pleasure in appointing Bro. Arthur H. Mills to this office according to the recommendation of the district. Bro. Mills is a good accountant and strictly business in his methods and will make a good and safe agent. We specially recommend him to the saints and friends of the Colorado District and trust that all will be ready to help him along with his work.

We also tender the special thanks of the Bishopric to Bro. and Sr. C. E. Everett for their continuous and faithful work in the office of agent for the past number of years. Hope and trust the Lord will bless them in their efforts in other lines of his work.

Please remember the address of Bro. Arthur H. Mills, 358 Emmerson St., Denver, Colorado, and each and every one resolve to perform his or her faithful labors in connection with the agent so that there may be plenty and to spare in the district after its legitimate work has been fully performed.

Trusting that the Lord will remember and bless his own workers everywhere, I am in behalf of the Bishopric,

Very respectfully,

E. L. Kelley,
Presiding Bishop.

Independence, Mo., Sept. 25, 1913.

MARRIED.

WHOLF-GEETING.—At the residence of Bro. and Sr. Wm. M. Aylor, South Chrysler Street, Independence, Mo., Wednesday, September 17, 1913, Mr. Lawrence Wholf and Miss Sallie Geeting, both of Kansas City, Mo., Elder W. H. Garrett officiating. They will reside at 2123 West Prospect St., Kansas City, Mo.

SURWALD-BEAMAN.—At the residence of the officiating minister, Elder W. H. Garrett, Independence, Mo., Sept. 17, 1913, Mr. Joseph Surwald, of Mattison, Colorado, and Sr. Eva L. Beaman, of Kansas City, Mo. They will reside at 720 Wheeling Ave., Kansas City, Mo., for the present.

REITZEL-LOAR.—At the home of the bride's father, W. S. Loar, West Sea Ave., Independence, Mo., Sept. 9, 1913, Mr. Charles Reitzel of Waterville, Kansas, and Sr. Nettie Loar, Elder Richard Bullard officiating. They will make their home in Kansas.

DIED.

BRANTWAIT.—William Brantwait, son of Edward and Frances Brantwait was born July 26, 1871, in Jones County, Iowa. Departed this life at his home near Vinton, Ohio, Aug. 19, 1913, after an illness of three weeks of malaria and typhoid fever. Age 42 years and 24 days. He was united in marriage to Mary V. Wood May 24, 1898, at Lamoni, Iowa. He united with the Reorganized Church of Jesus Christ of Latter Saints at the age of 14 and lived a consistent believer in the faith and died firm in the hope of a glorious resurrection. Besides his grief stricken companion, he leave an aged father and seven sisters to mourn their loss, and wait for the great reunion that will come in a world where parting is unknown and sorrow never comes. He will be sadly missed. He was an honest, industrious man, a good neighbor, and a kind and loving husband. He met life's trials and joys fairly and unflinchingly. His call came and he passed on to receive his reward, and as he often remarked that if his work on earth was done, that the Lord would take him, if not he would leave him here. He is at rest with the pure in heart. The last sad rites were held August 21st at his home church, conducted by Elder A. B. Kirkendall. He was laid to rest in the Mt. Tabor Cemetery by funeral director, H. K. Butler.

PETT.—Elder John Pett was born at Eddington, Eng., September 27, 1824, fell asleep in Jesus, September 11, 1913, at his home in Crawford County, Iowa. Was a member of the Reorganized Church of Jesus Christ of L. D. S. for fifty years. His dying words were, "The Lord is my Shepherd." A good man has passed away. He leaves to mourn their loss six sons, four daughters and a goodly number of grandchildren. The funeral service at Galland's Grove Church was largely attended, Sept. 14th. Sermon by J. F. McDowell assisted by Charles Derry.

BARKER.—At Rolfe, Iowa, Sept. 13, 1913, Sr. Delphine Barker, wife of Bro. Alexander Barker, died of dropsy. She was born near South Bend, Ind., March 11, 1849. Was baptized by Elder J. W. Wight, January 21, 1881. Her life was such as to win the confidence and love of all who knew her. A husband and daughter are left to feel the loss of one dearly beloved. Funeral service at the home September 16th, conducted by Elders Robert Fish and Edward Rammie.

MCARTHUR.—Minnie McArthur was born Jan. 9, 1886; was baptized July 31, 1902, by I. N. Roberts; died August 26, 1913. Funeral service by C. J. Clark. She is survived by her husband and one child, also by her father, Vigor Jernigan, and several brothers and sisters. Sr. Minnie was a saint indeed, loved by all. She was never known to say an unkind word to or about anyone, and nothing but good was ever heard about her. (From Dixonville, Ala.—Ed.)

CALHOUN.—Mary J. Calhoun was born July 4, 1830; was baptized March 16, 1868, by Thomas Waddell, the first missionary sent to these parts by the Reorganization. Died August 31, 1913. She leaves one sister, one brother, two daughters, Lorena McArthur and Helen Hall, and several grandchildren. Funeral services by L. F. West. (From Dixonville, Alabama.—Ed.)

ADDRESSES.

J. M. Baker, 1307 E. Maple St., Des Moines, Iowa.
J. L. Parker, 1307 E. Maple St., Des Moines, Iowa.
Bishop E. L. Kelley, Box 125, Independence, Mo.

SPECIAL MEETING

of the Stockholders of the Central Lumber and Manufacturing Co., formerly Independence Lumber, Door and Lumber Co., will be held at the office of the company, Independence, Mo., on the 9th day of October, 1913, at 9 o'clock in the morning, for the purpose of disposing of Real Estate and such other business as may properly come before the meeting.

David Crow, Pres.
E. C. Harrington, Sec.

NOTICE TO SUBSCRIBERS OF RELIGIO QUARTERLY

The publishing of the Religio Quarterly has been transferred from the Ensign Publishing House, Independence, Mo., to the Herald Publishing House, Lamoni, Iowa. All business pertaining to this publication after the appearance of this notice should be addressed to the Herald Publishing House, Lamoni, Iowa.

Signed
J. A. Gunsolley, Pres.
For Executive Com.

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102 K C & Joplin Mail	2 31 a m
12 Kansas City & St. Louis Local (all stops)	11 5 a m
102 Kansas City & Joplin Local Mail	10 40 a m
6 St. Louis Special (stops for St. Louis passengers only)	9 37 a m
2 St. Louis Mail & Express	12 40 p m
108 Nevada Express	1 30 p m
4 St. Louis Express & Mail	9 45 p m

WEST BOUND.

101 Joplin to Kansas City	6 30 a m
3 St. Louis to California Special	4 16 a m
11 St. L. to K. C. Express (no stop at Ind.)	12 12 a m
115 Nevada to Kansas City	9 55 a m
Fast Mail (no stop at Indep.)	9 01 a m
107 Joplin to Kansas City Express	2 12 p m
1 Colorado and St. Joe Express	4 26 p m
41 St. Louis to K. C. Local (all stops)	7 06 p m

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101 K C. to Sedalia	7 20 a m
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621 Sedalia to Kansas City	8 30 p m

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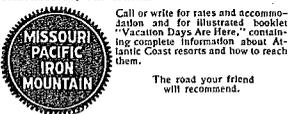
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Entered at the Post Office at Independence, Mo., as Second Class Matter

OUR CREED: "ALL TRUTH."

VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 9, 1913

NO. 41

ZION'S ENSIGN

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, every Thursday, at Independence, Mo., at \$1.00 per year.

CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

LOVE DIVINE WITHIN ME DWELLS.

BY PATRIARCH CHARLES E. BUTTERWORTH.

O love of God, divine, supremel

That fills my heartwith thankfulness,
And rushes on, a living stream
Of never ending grat. fulness.

It makes my heart to overflow

With love divine, for God on high;
It helps me bear my cross below,
Though all my foes are standing by.

Love reaches out both far and wide,

In breadth, and length, and height, and depth;
A swelling flood, a living tide,
To love and work while I have breath.

Love helps me know God's will divine—

A depth of soul I cannot tell;
It makes me feel his work is mine,
That I with him may work and dwell.

For I with him communion hold,

He sups with me, and I with him;
This knowledge makes my heart grow bold,
As I rejoice, and live with him.

Love makes me love his children too,

The rich and poor, the high and low;
I've tried with them my work to do,
And teach all men their God to know.

Love makes us kind in word and deed,

Though men may rage, and scoff, and hate;
We clothe the cold, the hungry feed,
At morn, and noon, and when it's late.

Love gives the hearth a brighter glow

For all God's children, here below;
It gives our life a deeper flow,
As each dear saint we learn to know.

For such the cup of joy o'erflows,

And all is joy and peace below;
And day by day he lives and grows,
Until his God he learns to know.

O then, like God, we shall be free

From sin, and pain, and sorrow too;
And Christ shall dwell with you and me,
For each of us his will shall do.

O, happy day when love, divine,

Shall all the hearts of men o'erflow!
And every heart and soul rejoice,
That they both God and Christ may know.

Near Union, Neb., Sept. 26, 1913.

PREJUDICE.

Prejudice is the disposition to pass adverse judgment upon a matter without regarding the evidences upon which a just judgment might be based. It is incited by a consciousness that opinions already held have been accepted without sufficient evidence, and are in danger of overthrow should the claims of any other matter differing therefrom be considered. It flourishes most in hearts where conceit and self-satisfaction abound, and where the waters of life are either absent or have become stagnant through non-progression. It is invariably associated with bigotry, envy, intolerance, and malevolence, and is generally followed by misrepresentation, revilement, and persecution. It tends to poison and clog the deeper channels of thought, but opens wide the floodgates of passion, blinds the eyes to truth, and crowns present opinions with infallibility. It dogmatically asserts what it approves and as emphatically denies what it does not approve and bars the door against conviction. It is never found where honor is, and liberty is its strongest enemy. Truth and right have no need of it, and when used to fight evil and error it defeats its own purpose. It is without virtue and can offer no valid excuse for its existence.

From *The Tryon Graphic* we learn that a debate was begun at Tryon, Neb., on Monday Sep. 22nd between Elder Rudolph Etzenhouser of the Reorganized Church and Rev. W. H. Zenor, pastor of the Christian Church at that place. Elder C. W. Prettyman is moderator for Bro. Etzenhouser and Rev. Charles A. Shook is moderator for Rev. Zenor Mr. W. J. Woods being chairman. The two questions under discussion are: 1. "Resolved, that the Book of Mormon is of divine origin, and as such is worthy the consideration of all people." 2. Resolved, that the Bible is a full and complete revelation from God to man." Thirty-two sessions will be held.

DEATH OF BRO. P. T. PLUMB.

We have received the following from Bro. Wm. Johnson, of Seattle, Wash.

We have occasion to write a sad message indeed relative to the tragic end of Bro. P. T. Plumb. Bro. Plumb has been laboring in the Seattle and British Columbia District as a General Conference appointee for over two years, and without the least attempt at undue eulogy will say a good man has gone to his reward. He was at the hop fields at Claber, Wash., ostensibly to preach to the hop pickers, and while there he engaged in the picking to some extent. In the afternoon of Sept. 15th, he with some others decided to go bathing in the Chehalis river. His sister got beyond her depths and called for Bro. Plumb to help her out. He did so, and seemed to loose all control of his faculties, being an expert swimmer himself made it appalling to see him perish in so small a body of water. His step-father (Bro. A. Premo) went to his assistance but the effort was futile of effect, the physician that was in attendance at the time said his death was due to heart failure or congestion due to the cold water. How true the statement "in the midst of life there is death." Bro. Plumb was buried under the auspices of the Centralia Branch, and it was lovely to witness the tokens of regard manifest in the words of praise, and floral bequeaths to the memory of the departed. The church has lost a true representative, and the Saints a good brother and wise counsellor.

HISTORICAL SKETCHES.

No. 15.

RECONSTRUCTION AND REORGANIZATION.

Out of the uncertainties of the latter day apostasy the Lord by the workings of his Spirit brought forth men full of integrity and faith. The sifting time had been eliminating those whose integrity was insufficiently strong to meet the trying issues of those times, though it must not be forgotten that many honest souls had through overconfidence in men been deceived and led away by false leaders, but to return to God and the truth upon discovery of their mistake.

As men began to feel after God and appeal to him for direction they were not disappointed. One of the elders of the original church under Joseph Smith was Jason W. Briggs, who after experiencing some uncertainties upon the question of leadership asked the Lord for counsel. He writes:

"While pondering in my heart, the situation of the church, on the 18th day of November, 1851, on the prairie about three miles northwest of Beloit, Wisconsin, the Spirit of the Lord came upon me, and the visions of truth opened to my mind, and the Spirit of the Lord said unto me, 'Verily, verily, saith the Lord, even Jesus Christ, unto his servant Jason W. Briggs, concerning the church: Behold I have not cast off my people; neither have I changed in regard to Zion.' Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures.

"Therefore let the elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, [Bible] and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in my own due time I will call upon the seed of Joseph Smith, and will bring one

forth and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith after many days shall these things be accomplished, saith the Spirit."—Church History, Vol. 3, pp. 200, 201.

This remarkable manifestation was in harmony with the revelations already received by the church through the prophet who had stood at the head, and contains nothing indicating personal or selfish ambition. It affirms the unchangeable purpose of God, and directs the elders to fulfill their duty in preaching the gospel as revealed in the Scriptures. The prophetic features have largely been fulfilled in that the Spirit was then given, and has continued with the church, the seed of Joseph Smith was called upon by the Lord and his son Joseph Smith still presides over the high priesthood and the church after more than fifty-three years of faithful service, the quorums have continued to assemble, and the obedient saints have reinhabited the land designated by the Lord to be his Zion. The "many days" requiring a complete fulfillment have not all passed.

Independently of the work of Elder Briggs, Elder Zenos H. Gurley, Sr., by diligent labor in connection with Elder H. P. Brown had organized a local congregation at Yellowstone, Wisconsin. In his preaching he resolved to follow the word, and in doing so he found that the gifts and blessings of the gospel followed him. In vision he was shown the progress of the work and the voice of the Spirit said to him: "Rise up, cast off all that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work."—Page 206.

Upon a later occasion when the Spirit of God was poured out upon a number of the saints so that even the children spoke in tongues, the Spirit declared to Elder Gurley in answer to prayer: "'The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the Prophet. It is his right by lineage, saith the Lord your God.'"—Page 208.

Many other manifestations were given to these earnest saints but these are sufficient to show how the Lord worked with them guiding them in the way of truth, and directing them in their work. A number of these men held authority as elders, having been ordained under the authority of the late Prophet, and their official work when done in accordance with the law of the church could not fail of acceptance with the Lawgiver. Under divine direction the work was extended, and in June, 1852, a conference was called at Beloit, Wisconsin, as which the church. (which was the faithful remnant of the departing multitude which once formed the church) declared its purpose to maintain the integrity of the Scriptures as originally accepted, and the gospel work. It also declared against false doctrines and corrupt practices which had led so many away.

From this time the prosperity of the work increased, missionaries were sent out, and many of the scattered flock were gathered in, and other conferences were held. The promises of God were oft reaffirmed, especially in regard to the call of Joseph Smith who would eventually come to lead the church. By divine command seven apostles were ordained thus forming a working majority of the quorum of twelve, a number of seventies were ordained, and other officers chosen. The work seemed filled with the Spirit of life, and moved forward, though not without periods of trial and discouragement.

One interesting incident of this period is related by Elder W. W. Blair in his *Memoirs*. He had been baptized at Amboy, Ill., in 1851, and had received personal evidence of its divinity in the baptism of the Holy Spirit which he says was as literal as the baptism of water had been, but he had seen the weaknesses of men manifested and had resolved that regardless of what others might do it was his duty to honor God and live in harmony with the light he had received. In 1856 he was visited by two young men, E. C. Briggs and Samuel H. Gurley, who had come from Zarahemla, Wis., to tell the scattered saints of the revival of the work in that region. Their relation of the promises that Joseph would soon come to lead the church seemed to him as idle tales, and after prayer they entered upon a discussion of the issues which lasted all

night, and continued to near noon the next day without having convinced him. Just as the effort appeared fruitless, Elder Briggs arose to speak. Elder Blair writes:

"Just as soon as he began speaking, the Holy Spirit, such as had borne witness to me of the doctrine of Christ at the beginning, seemed to fill the room and also the persons of all present with its enlightening, convincing, and heavenly power. Bro. Briggs raised his right hand and broke forth with a prophecy directed to me, declaring what had been my desires and intentions, and declaring also that I would soon be released from my temporal affairs, would be called to the ministry, would be made an apostle of the Lamb of God, be called to preach the gospel and 'thresh the Gentiles by the power of God's Spirit'; and that the Lord would soon call Joseph, the son of Joseph the Seer, to be president of the church, and that the standard then erected would never fall. . . . The manifestation of the Spirit of God on this occasion was greater, more searching and assuring than any thing I had ever before witnessed."—Memoirs of W. W. Blair, page 9.

Writing of a visit he, with his wife, made to the church at Zarahemla, he says:

"Here we witnessed most interesting and convincing evidences that they were the Lord's people, for the love of Christ and the gifts of the Holy Spirit were plainly manifest among them. Here we learned further of the wonderful manner in which the Lord had blessed and guided them in respect to the work of reorganization and the coming in the near future of Joseph, the son of Joseph, to be the president of the church."—Memoirs, page 10.

The time of waiting for the new leader had seemed long, and the faith of some had weakened, but with the passing of years every promise was fulfilled. The multiplied testimonies of the Holy Spirit relative to his coming, which had been given in many parts of the country, to numerous individuals, were proven true in the events of 1860. Nor did Joseph Smith, who had not up to this time identified himself with any of the movements of the church, fail to receive divine intimation of where his work would lie and the place God designed him to fill, but this we leave for a later sketch.

INDEPENDENCE ITEMS.

College Day was observed by the Independence Branch, and Elder S. A. Burgess, President of Graceland College addressed the saints both morning and evening. At the morning service he spoke of: the relation of the church and the attitude of both toward education. A collection was taken up amounting to about \$94. At 4.15 p. m. a special service was held at which Bishop Kelley gave an address showing that the design of the college was that of a protection to our young people, and setting forth the advantages of an education under conditions such as obtain in our own institution. The rest of the time of the meeting was devoted to answering questions, Bro. Burgess having this in charge. Elder Burgess occupied in the evening also and described the present workings of the college, with its aims and prospects.

The sacramental and social services in the afternoon had a very large attendance, and the communion of the saints and the Holy Spirit brought renewed strength to the saints. The time devoted to testimony was well filled and it seemed all too short.

One of the commendable features of our sacrament was the work of the priests. They are usually all in their places directly in front of the stand at the opening of the service, and have their work divided and arranged under the direction of the presiding priest Bro. A. Morgan, so that the work of taking up the offering and of distributing the bread and wine of the sacrament, is all done quietly and quickly, without confusion, and with almost military order. This is as it should be, as it serves for the peace and welfare of the body.

The testimony meetings could be much improved by the saints taking thought of the nature of their testimonies with other features. Perhaps most of our large branches have at least one brother or sister, who occupies in prayer and testimony, or both, at every service, without thought of the wisdom and propriety of doing so, and while others who have not spoken for some time, are crowded out. Occasionally saints relate domestic or other affairs of incidental and trifling character which add nothing of value to the hearers. Dreams which mean nothing to the listeners are old in all seriousness. Again others speak of the faults of he saints and perhaps after some minutes of such recital, close by urging them to "come up higher." Another may have a favorite verse that is started at every meeting until by its misfitted repetition it loses its beauty and inspiration. All these things tend to deny the Spirit of God its work, and depict the spiritual character of the meeting.

A verse of heartfelt praise, a testimony of God's goodness, a modest relation of some special experience having a helpful point, a word of commendation of the good deeds of others, an expression of one's hopes and aspirations, are all such as will add comfort, strength, and encouragement to others. Speak only of the higher things of spirituality and faith in our prayer-meetings, and a higher spiritual atmosphere will gather there.

Bro. C. E. Guinand has been meeting with opposition the last two Sunday afternoons in his work upon Market Square in Kansas City. A Mr. Harris has been telling much of what he doesn't know about Joseph Smith, and next Sunday he says he will prove that he was a polygamist. If he does he will do what hundreds of others have tried to do and failed.

Bro. M. J. Siegfried visited Holden on Sunday in the interests of the temporal department of the work.

INDEPENDENCE, SECOND BRANCH.

The Sunday school had an attendance of 236 and a collection of \$5.55.

At the 11 o'clock service Bro. A. K. Dilloe was the speaker and chose for his theme the saying of the Savior, "Come unto me all ye that labor and are heavy laden, and I will give you rest." His thoughts were presented in a very forcible manner and all must have been edified. He held that it was not a burden to serve the Master. There having been rewards promised to the burden bearer, and those rewards much more than compensated for any suffering the cross-bearer may have to endure, it being eternal life.

At 2.30, regular prayer service; it being also sacrament day a goodly number were present and a very enjoyable time was had, for surely the Spirit's presence was made manifest.

At the 8 o'clock service Bro. Charles Fry, our ENSIGN Editor, was the speaker and his selection of Scripture for consideration was Matthew 22:1-10 and Luke 14:16-24,—the Savior's parables of the marriage feast, and the great supper, where all were invited to the feast of good fat things, but all kinds of excuses were offered by those bidden; yet by the force of the operation of the Spirit, many were compelled to come to the feast. We were told that the attempt so frequently made to apply the prophecies made concerning Israel to the remnant of Israel, the Jews, is a mistake. A feast of historical facts were presented, and surely enjoyed by the hearers, if not, they surely have little interest in what is transpiring in the world. The very best of attention was given to the speaker and his remarks were appreciated.

Monday evening was the regular branch business meeting and the business coming before the branch was transacted in a very good spirit. There were 27 letters of removal granted to those who were desirous of joining the new branch at Walnut Park.

W. S. L.

ST. JOSEPH, MO., SECOND BRANCH.

The branch seems to be in a good spiritual condition and quite an interest is being taken in the work. The meetings are well attended, especially the prayer-meetings. We generally have from sixty to seventy-five in attendance and quite a few who are not of our faith.

The sisters have organized themselves into a society which they call "The Ready Helpers" whose aim is, to visit the sick and the afflicted, help the distressed and in fact help whenever the opportunity for help presents itself; and, being exceedingly practical in the application of their desire to do good, they have been able to do quite a good work in the past few months, as in following instances: A couple of them visited one of the sisters who was sick, and, rolling up their sleeves and tying on big aprons proceeded to scrub, scour and clean the house from cellar to attic; another, being a practical nurse, took care of the sister while needed.

And again: Knowing that our branch was in debt, and having a desire to help financially, they proceeded to appoint each a committee of one to raise money in her own way, and at our last business meeting surprised the branch by presenting it with about \$60.00 which they had raised in the past few weeks.

This naturally brings to mind the suggestion—suppose every adult saint in the church would appoint themselves a committee of one on finance and get busy! How long would it be before our church, like the "Village Blacksmith," could "look the world in the face," for she would "owe not any man!"

We beg to note the severe illness of Sr. Will Pender, having been ill for some time, but now slowly improving. She solicits the prayers of the saints.

Correspondent.

HOLDEN BRANCH

We are not dead, but steadily trying to go onward and upward. After the hot dry summer which seemed to take life from most of us, we are trying to renew spiritual strength and energy in the work of the Lord.

Two of our brethren have been called home, our deacon, Bro. Chas. Hayer, and Bro. McCarty who has suffered much the last few years.

The Religio society gave a special program last Friday night in behalf of Graceland College.

Sr. Abbie Ament spent a few days in Iowa, and resolved there and then to make her home in Des Moines, being united in marriage to Bro. Laban Thompson. Both are members of the Holden Branch and best wishes go with the young couple to their new home.

Sunday was observed as College Day. Bro. M. H. Siegfried was the speaker morning and evening, both young and old seemed to enjoy his effort, and a nice little sum was collected for the college.

Three have been baptized in the branch lately by Bro. R. O. Self. Prayer meeting was held at Bro. Parson's on Sunday afternoon and reported as being very good. Bro. and Sr. Parson are growing old, and he is very much afflicted, the saints gathering at his home in prayer and praise, bring comfort and cheer to their hearts.

A. A. S.

CHICAGO, CENTRAL BRANCH.

We are glad to note a change for the better in Sr. Marguerite Wicks, who has been ill with typhoid fever since her arrival here from her home in Lamoni. She has been spending her vacation in her home in Lamoni, and on returning here to resume her work at the American College of Music, she was stricken with a high fever which developed into typhoid. For a time her condition was very serious. Her sister Mae Lewis, and another trained nurse have been attending her constantly.

Two weeks ago the saints were requested to remember her in their prayers at the Wednesday evening prayer meeting and the theme of the meeting seemed to be to the strengthening of the sick, both in prayer and in testimony. We had a good attendance and a large majority testified or bowed in prayer, while a goodly portion of the Spirit prevailed.

The following day we got a report to the effect that she had spent a good night and was improving, her temperature going down to a marked degree. Since then she has been

gaining steadily until at the present time her temperature is normal. As a general rule it takes at least twenty-one days for the fever to break, but in this case it was about eighteen or thereabouts.

This shows that the Lord has had a hand in the matter and that he is watching over his flock and is ever ready to bless his children when they are deserving of it.

We are thankful to the Lord for this blessing which has been bestowed upon our sister, for we feel that it is a blessing and source of encouragement to us also, to know that He is ever mindful of us and that he is still performing miracles among His people.

C. L. Waiuwright.

SAN FRANCISCO AND OAKLAND.

Bro. J. E. Kelley spent Sunday last in Stockton where he held two interesting meetings. He returned on Monday to the bay cities. Bro. Sheehy was in western Oregon at last account looking after the work.

Sr. Maude Smith so far recovered from her illness as to be able to return home with her mother to San Lucas Mount-erey Co. We shall miss her from our church services in which she took such an effectual part as all around musician. We hope for her speedy return.

We enjoyed very much meeting with the San Francisco local on Sunday night and hearing read "The Star of the West" their paper by Sr. Dykes the editor. It contained solid food with enough spice to give it a relish. Long may "The Star" shine. We enjoyed the hearty social spirit of the meeting following, in charge of J. A. Saxe pastor, prayer by Elder J. A. Anthony, and sermon by the writer. Bro. H. D. Simpson preached the morning sermon which was well spoken of.

Bro. J. Lang arrived with his family this morning from Chicago with the idea of locating on the Pacific slope. Bro. Lang has long stood by the work in Chicago, giving room for the 3411 Cottage Grove Ave. mission which developed into the Central Branch.

We were delighted with a call by Mr. and Mrs. Hubacher and daughter and son Charles; the former three direct from St. Joseph Mo., our old home yet very dear to us. They are touring the west and called to see their son Charles who is located in the city.

Bishop C. A. Parkin was the evening speaker in Oakland to the joy of his hearers. Dr. W. P. Bush stood by him in the service also leading in the music.

J. M. Terry.

1202 14th St., Oakland Calif., Oct. 2.

LOS ANGELES, CAL.

Patrick Miguel, the Lineal Chief of the Yuma Tribe of Indians was baptized at the church in Los Angeles Sunday, Sept. 21, by Pastor V. M. Goodrich and confirmed the same evening by V. M. Goodrich, Frederick Adam and R. T. Cooper, Bro. Goodrich being voice. The confirmation was quite lengthy and very comforting and encouraging. Among other things he was told that "If faithful you shall be richly blessed in visions and dreams, and have evidences of the work and its truthfulness and be able to say 'I know it is true'" that he would be called to do a work and be a chosen instrument in the hand of the Lord to minister unto his own people and to others, that he should become a polished shaft.

After the confirmation he was presented with an Inspired Translation of the Bible, a Book of Mormon, and Doctrine and Covenants all in Morocco binding by the Religio of the Southern California District, the presentation being made by Religio District President R. T. Cooper especial stress being laid on the "plain and precious things" omitted from the King James Translation supplied in this inspired version and the Covenants to his Fathers in the Book of Mormon, the whole service being very impressive and accompanied by a marked degree of the Holy Spirit.

Quite unexpectedly on the following Tuesday Bro. Miguel came to Bro. Goodrich to relate the vision received on Sunday night, saying that the one thing that had troubled him and on which he had prayed for light was to know about the Inspired Translation, and he now feels assured on that point, the vision, in his own hand follows:

"Up to the time and even after I was baptized I doubted and was greatly troubled over the Inspired Translation of the Bible. However I trusted that the Lord would show me everything as I had always trusted him. On the night following my baptism and confirmation I went to bed rather early; contrary to my habit and it was not long till I went to sleep.

"I saw before me in my dream the Inspired Translation which was presented to me by Bro. R. T. Cooper that evening. I saw also along side of the Inspired Bible (King James) as it is. I saw a hand turning over the leaves of the two books and heard a voice say that the Inspired Book is correct. The hand of a finger pointed out certain places in the Bible where certain passages had been left out, the finger also pointed out to me in the Inspired where those passages left out in the Bible had been supplied. I woke up three times during the night but each time I went back to sleep the same dream appeared to me. When I woke up the fourth and last time it was daylight." Signed, Patrick Miguel, Sept. 22, 1911. Los Angeles Cal.

R. T. Cooper, Correspondent.

SAVE TIME.

As the Religio Quaterlies are now published at the Herald Publishing House, Lamoni, Iowa, it will be a saving of time to send all orders direct to the office of publication. To do so will not only save time in the delivery of the order, but extra trouble and expense in accounting and in the forwarding of orders.

J. A. Gunsolley, Pres.

CORRESPONDENCE

ROME MO., Sept. 16.

Dear Ensign:—I would like to write a few words to your paper that the saints may know what we are doing in this part of the vineyard. I had just closed a sixteen day meeting with the result that I have led five grand people into the waters of baptism. One old lady 85 years old, who was an invalid I had to baptize in a chair and she came out of the water praising God. She told me that she was converted under Bro. A. M. Baker's preaching. Bro. Baker and W. P. Bootman have a host of friends in this part of God's vineyard.

I had several pistols shot at me during my meetings, and rocks thrown at me, but the meetings went on well, and good came from our efforts. We have now in this place fourteen members; The Spirit saith a branch will be built up at this place if the proper effort is put forth. I will leave here tomorrow for Ava Mo. They haven't twice for me to come and hold some meetings for them. I have heard that they have the Baptist Church for me. I ask the prayers of the saints.

Your brother in the gospel
Jas. W. Dubose.

COLUMBUS KANS., Sept. 8.

Editor Ensign:—The writer in company with Bro. J. W. Thorpe commenced a meeting at the Stoney School House about one and one-half miles east of the above place. Mr. Ellis Davis and family kindly cared for us and procured the school house for our use. The old paths that our fathers trod were preached. Our congregations were small but very attentive. Three noble souls were baptized. The use of the Bath House near Columbus having been given us for the occasion. At 2 p. m. the bathers were held back until the ordinance of baptism was attended to. We repaired to Mr Davis' home for confirmation and to partake of the emblems of the body and blood of our Redeemer. The Spirit was present in power at the confirmation.

At Columbus we were entertained at the home of Bro. and Sr. Newton Randall. With the help of our worthy brother, Charley Randall, and the noble president of Columbus Branch giving us financial assistance as well as spiritual assistance, we were made glad. Tears were brought to the eyes of both old and young and we all had a foretaste of the great future. While the dust was six inches deep in places and old Sol was pouring down his rays, still we all felt it was good to be a saint, in latter days.

From this point the writer goes to Rogers Arkansas to open up a new place while our aged Brother Thorpe will unfold the truths of latter day Israel near his home in Joplin and at Seneca Mo. A splendid rain came at the close of our meeting cooling the atmosphere and bringing life to vegetation.

In bonds of the gospel,
George Edwards.

Box 353, Weir Kans.

MANITOWANING, MANITOULIN ISLAND, Sept. 5.

Dear Ensign:—Just a few lines from this island seeing it has been so long since any one here has given notice of its existence—or of their whereabouts. Well! the Manitoulin is an island among many others in the Georgian Bay. It is said to be one hundred miles long and has area of fifteen hundred square miles, with more than one hundred lakes. These lakes abound with fish of various kinds,—white fish trout being in the lead. At this season of year and earlier, tourists are seen from all parts of Canada and the States. There are, it is said, nine thousand inhabitants here with three reservations of Indians, of the Chippewa Tribe. They have some fine homes, and Maquime Quang is a large village. As a farming section it is far better than we have in the East. Little Current, Gore Bay and Manitowaning are the leading villages.

There are one hundred and ten names of the Manitou Branch record. We have a good church building. Elder W. R. Smith presides over the branch and though now quite aged he makes himself useful. The saints are rather a good lot, who try to reverence God. The advice and counsel of the missionary is usually sought for and received with a show of appreciation. That baneful spirit of envy or jealousy, which has always found place in the church, does not seem so common here as may be seen in many other places. A very good example for those who are blessed with better opportunities. The saints, as in other countries are more or less scattered. The circuit I take, and have been taking for this year and part of last year takes in four, and part of the time five places. This takes me each day a distance of from eight to thirteen miles by horse and buggy, it being furnished by liberal brethren, gratuitously.

There are quite a number of saints living at Spanish, on the north shore. They have their Sunday school and meetings regularly, and are rather a good band of saints. At Cockburn Island there are about twenty-five saints with a good little church building. They also have their meetings Sunday school, Elder Malcolm McPhee in charge. The work there is not as thriving as it could be, but all things considered they are doing very well. The saints at Steelton and the Soo number about thirty and are presided over by Priest J. W. Thompson. They have a fine little church building situated on one of the best streets (Gloucester). The Mills, Millers, Thompsons and Campbells, and a few others are church goers. There are many of these saints throughout this mission who sense the missionary's needs and extend a liberal hand, for which I am thankful. There is a little band of a few saints in Soo, Michigan, though not in my field I have worked with them. They have no one to help them, only as an elder comes along. They have endeared themselves to me. We have and do encourage them to go sure though slow. The truck horse with his shoulders to the collar and traces that goes far better work than the stately horse that is always scoring. It is better to tell one of his faults and try to redeem him than to tell them to others to

send out as thistle-blossoms to the winds. The spirit of envy and jealousy often lodge in the hearts of otherwise good saints.

With the outsiders here in some places the work goes slow. We have no desire to eliminate from the written word of God. The waters of life given them in God's way furnishes no satisfaction to their parched lips; so as James Cardinal Gibbons says: "The flower that supplies honey for the bee, also furnishes poison for the wasp."

Work for the missionary in winter here on the island is something like that of Nova Scotia, the men go to the bush for labor during winter. The winters are very cold here. It has been said that the glass has registered as low as 56. It requires youth, blood and plenty of grit to face this. May the Spirit of peace prevail with all the saints in my prayer. My mission address is Manitowaning, Ont. Home address, 2 Court Street, Auburn, Maine.

Your co-laborer,
S. O. Foss.

EVFALA, Okla., Sept. 20.

Editor Ensign:—I just arrived here from looking after one of the lose sheep that I failed to find. In the ENSIGN of Sept. 11th was a letter from M. E. Roberts of Coweta, Okla., stating that his wife was ready to obey the gospel and wanted an elder to come there. I went to Coweta the 16th and enquired for Mr. M. E. Roberts but no one knew him. I called at the Post Office and the telephone office but no one knew of such a man. I found two by the name of E. Roberts but neither of them was the man. I walked thirteen miles when I got caught in a rain eight miles from town and had to call for a livery team, paid two dollars for the team, lost five dollars, besides one dollar railroad fare, and didn't find the man. Now if the good brother will state how far and in what direction he is from Coweta we will try it again, we hope with better success next time.

We hope to open all the new places and if there are any isolated saints in the district that can make arrangements for preaching please do so and we will help you all we can. We have many calls ahead of us now but will remember you all. I have preached over fifty times in the open air this summer, and at one new place, three miles west of Skitook, a mob came to egg me and break up my meeting; one man dared me to fight him. This mob was led by a Holiness preacher. He interrupted me several times during the meeting. He said hell would be full of men like me with their feet hanging out of the window. Bro. Z. B. Hogue lives in the neighborhood and was present at the meeting. He and some others walked out by me and the eggs were not thrown. Bro. Hogue presented twelve of the names to the grand jury, the Holiness preacher's with the rest. I think they will be judged every man according to his works. Some of them were part Indian, of the Osage Tribe. I think it will be some time before they will become a delightful people, at least it seemed so that night.

Why do the heathen rage and the people imagine vain things? And while Satan raged and the people imagined vain things there were two gentlemen and their families stated that I was telling the gospel story. We hope to see them obey the gospel when we return.

Next week all being favorable we are to occupy on the streets of this little city where our esteemed brother, T. F. Martin resides. This week the fair and street shows, ferris-wheels, merry-go-rounds, and picture shows, and all manner of games of chance draw the attention of the people away from the teachings of Christ.

Let I get this letter too lengthy I will close, ever hope full of the final victory.

W. P. Bootman.

INDEPENDENCE, MO., Sept. 17.

Dear Ensign:—It has been over a year since I have written to you. Not because I am not interested in the ENSIGN because I am. I certainly appreciated it more than ever during my sickness in the sanitarium. I am surprised at the number in Independence who do not take it. How can they keep up with the work without it? Some ask me why I did not let them know through the Ensign how I was getting along. I have been waiting to get over living on milk. I don't know when that will be so I will try and write now.

Last November while in the field I had an attack of heart trouble. I stayed in the field and preached five weeks, but got so bad I had to go home. I was sick at home nearly three months and then I came to the sanitarium and was there a little over five months.

I was put on a special diet of milk, skim, butter, and clabber milk at first, and after one days I was allowed new milk about half of the time. I lost a pound and a quarter a day for a long time on my diet, but since I began on new milk have gained about forty pounds. It is now five months and one-half that I have lived on milk diet and I am feeling fine; have been preaching for a couple of months, enjoying the best liberty I ever have.

I am closer to God than I have ever been and I thank him for my afflictions, for they have put me in the condition I have prayed for years. Through the dear ENSIGN I was to thank all the dear saints who visited me, sent me flowers, furnished me buttermilk, and the dear elders that administered to me, and all in the sanitarium who cared for me. The chapel service and the Sunday afternoon social service is a power for good. I received revelations through different ones of the priesthood that have had their fulfillment already.

I have preached in four of the Kansas City branches, at St. Joseph, at the reunion at Stewartville, and four places in Independence. Bro. Jenkins and I are holding a tent meeting in the east part of town to good sized audiences—when it don't rain. It seems good to get in tent work with Bro. Jenkins again.

I gained eight pounds week before last and preached all of the time in the tent. I shall soon go to my field of labor. I am now acquainted with the Independence saints as I never would have been if it had not been for affliction. Many noble saints here.

I am so thankful to God that I am able to preach again.

May the blessings of God be with his people all over the world.

F. C. Keek.

SCAMMON, Kans., Sept. 20.

Dear Ensign:—I went to Heiler on Aug. 29th was met by Bro. Sutherland who took me to his home. The next day we commenced meeting in their school-house and had good crowds and on Sept. 14th we had the privilege of leading five noble souls into the waters of baptism making nine that have been baptized at that place the last three years. They have a nice little Sunday school, Bro. Frank Sutherland being superintendent. Bro. and Sr. Chezen have lived in this locality for the past ten years and it was through their effort that the work was started. If saints will live their religion, this work is bound to spread.

It makes me feel sad to see the saints taking up the world in dress and things of amusements. The word of the Lord to us is: Thou shalt not be proud in thy heart; let all thy garments be plain." How about the hobble and slit skirt and the low neck dresses etc. The dress evil is helping to ruin so many girls and boys. I often wonder why we want to wait and let the men and women of other churches take the lead in these reforms when the Lord has warned us of them before they came. Jesus has said yea the light of the world; Matt. 5:14. We as a church have this light but are we letting it shine or putting it under a bushel?

Will not some of our good writers (women) come out and let their light shine through the Ensign and Herald on this subject. And others may let their light shine by refusing to follow the dress fad. But probably I have said enough for this time, as some one may say "Bro. Quick, you are a crank." That may be. Will it take cranks to turn the dress crank?

We are now trying to pay a \$75,000 debt it is because the Lord's people have not been blessed? "Ah no!" say's one, "I have been blessed with health, I haven't lost a days time." "Did you give the Lord his part?" "Well no, when my bills were all paid there was nothing left." Brother or Sister, how much have you spent the last year going to the picture shows, or the ice cream parlor, or to see the ball game, or many other unnecessary things?

The first elders of this church had it much harder than we do today, we can get on the cars and go one hundred miles in three hours for the small sum of two dollars while it would take them two or three days; we should be content to ride in the chair car unless on a very long trip. When I read of some of the more favored people, and some of the saints, taking their pleasure trips in the hot weather, then I think of some of the poor saints that are toiling from morn till night, some poor widowed sister washing for a living supporting a family of little children. I have heard a great deal about equality in the church, but have seen but very little. Will it ever come? Some of the poor are giving their little mite to help the church along, and a good many times when these good hearted, God-loving people have given us missionaries money, I have felt that it was sacred.

May the Lord bless all and as Jesus prayed for his disciples: "I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil."

Your Brother,
Lee Quick.

SOUTH ADDISON, MAINE, Sept. 17.

Dear Ensign:—Since I wrote you last I attended the Western Maine conference where I met with many of the dear saints who have been in the front of the battle for many years, and are strong in the faith, like Captain J. J. Billings, and wife, who have trained up their children and brought them into the chu. ch. Also John and Edward Blatlow, Hosea Eaton and Rose and Levi Gray, and a host of others too numerous to mention, who are all looking beyond for the fulfillment of the promises made to them in the law of the gospel.

On my way to the conference held at Little Deer Isle, I stopped at Bar Harbor and preached a couple of times and baptized an old lady who for years belonged to the Free Will Baptist Church. She was born July 29, 1839. She made 571 that I have led into the water.

From Stonington, in company with our young missionary in charge, Bro. Paul Hanson, we were conveyed to Little Deer Isle by Bro. Joseph Eaton with his fine trotting horse. There I called on his grandmother, who is ninety-nine years old the 16th of last July. Her grandmother died at the age of one hundred years, her father at the age of ninety-eight.

At Little Deer Isle we had a very good conference; the preaching was by Bro. Hanson, Farrell, Sheehy and the writer, the last staying over and preaching several times after conference.

Since I left my home in Independence, Mo., June 27th, I have averaged almost a meeting a day; have baptized three, and have many others near the entering door. I shall attend the Eastern Maine conference at Jonesport the 27th and 28th, and then go to Boston for Sunday, Oct. 5th, then Chicago for Sunday the 12th; then home for the winter. I have been wonderfully blessed this summer in dispensing the gospel, for which I feel to thank God.

I am yours truly,
J. C. Foss.

GLEANINGS FROM OUR CORRESPONDENTS.

Noda Foster, Fayette Ark.—I feel so thankful that God was so merciful as to send Bro. James Davis to us with the true gospel that brought such light to us. I want the prayers of all the saints for my four children.

Harbor no thought, neither do any act you would be unwilling the whole world should know.

SERMONS AND ARTICLES

THE ORIGIN AND CAUSE OF CHURCHES.

F. J. EBELING.
Continued from last week.
THE LUTHERAN CHURCH.

The beginning of this body really begins with Martin Luther throwing off the Roman yoke on account of the sale of indulgences, nailing his ninety-five theses on the church door at Wittenburg, Germany, October 31, 1517.

We have never been able to find that Luther ever claimed any divine appointment for starting a new church. While he himself objected to the calling of a church after his name, it soon took his name, and why not, since he was the one who started the opposition to the sale of indulgences, which was the inspiration behind the formation of this church.

While we admire the bold stand Luther took against the corrupt practices of Romanism, and will have to accord to him undying praise for giving us the Bible in the common vernacular, and cherish his memory for the great sacrifices made in throwing off the Roman yoke, still all this does not make a human organization divine. Man of himself can bring about much righteousness.

During the period of the opening of the new world many of his followers and some of the Dutch Reformed churchmen came here and settled in Delaware, Pennsylvania and Georgia. On the arrival of Rev. Henry M. Muhlenburg in 1742, they began a new era in Lutheranism in this country among the scattered emigrants.

As great as Martin Luther was in many respects, yet he did not seem to see the necessity of divine authority in the formation of the church which he founded. Many smaller bodies were founded and reformed, as direct descendants from the work of Luther, but as none of them claimed any authority for starting their church than did Luther, we shall pass them by as human efforts.

METHODIST.

This great body of people had its beginning with the desire of John and Charles Wesley to reform the Church of England.

They became grieved at the deadened and paralyzed condition of the Church of England of which they were members, and with an earnest desire to lift them to a higher spirituality, began holding revival meetings, in private houses, abandoned buildings, and the commons, in London. By their regular habits and established methods, they got the name "Methodist," which has ever since followed them.

The Wesleys had no intention of starting a new organization—that came as a natural consequence in departing from the old established ritualistic forms of the times. But finally, as the peculiar condition of the times demanded, it evolved itself into a church organization. In 1743 the General Rules for building together the various societies were prepared. The officers were not appointed by heaven's direction but upon man's volition. The historian says, page 223, "No church had been organized, only religious societies. It was the Independence of America and the need of appointing superintendents to carry on the work in this country that led to the formation of a distinct church organization."

Francis Asbury was ordained by Dr. Thomas Coke. Coke was ordained by Wesley. Wesley had been ordained by the Bishop of Canterbury, which Bishop received the only authority he ever had by act of the English Parliament. Purely human from start to finish.

Those men must have recognized some authority or they would not have ordained. We have no objection for them to ordain each other to confer the right or authority to act for this human organization, but when they expect God's recognition without having given him the opportunity of choosing his own servants to say whether he wants them or not, and then through them expect full salvation, is to expect more than consistency justifies.

Salvation depends upon those whom God sends and we can only receive Christ by receiving those whom he sends, but if men send them, God is under no obligation to receive them. Hear what Christ says about it.

"Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."—John 13:20.

By this can be plainly seen that before we can be received of God, we must receive those whom God sends, and if God has nothing to do with the sending, he will have to do with the receiving. God, in all ages of the world, sent men by revelation, and since those human organizations deny divine revelation in the formation of their churches, how could God have sent them? If Wesley had no revelation from God granting the authority to ordain Dr. Coke. Dr. Coke had none to ordain Asbury, and Asbury had none to transmit to his successor. Hence we must conclude the beginning of the great Methodist body is entirely without divine authority. According to the statement of Jesus Christ they present the following sad predicament: Whosoever received Francis Asbury received Dr. Coke, and whosoever received Dr. Coke received John Wesley, and whosoever received John Wesley received the Bishop of Canterbury, and whosoever received the Bishop of Canterbury received the British Parliament, which assumed its authority from Rome.

THE METHODIST EPISCOPAL CHURCH SOUTH.

We will let the historian say how much God was in the formation of this church.

"This church effected separate organization in 1845. The separation grew out of the pronounced opposition of the Methodist Episcopal Church to negro slavery, a stand which they took almost at the beginning. It was only after a protracted agitation that the conferences in the slaveholding States withdrew and organized their own General Conference, meeting for the first time at Petersburg, Va., in May, 1846."—Page 245.

Simply human opinions to the slave question was the cause of this church being in existence today. Had there been no slaves in this country, there would be no Methodist Episcopal Church South.

THE METHODIST PROTESTANT CHURCH.

The cause of the formation of this church was a quarrel over the office of Bishop.

It seems that every time a man got an idea in church government or policy differing from his associates, he was obliged, in order to have his own way, to start a new church.

"The cause of the expulsion of some from the Methodist Episcopal Church, which led to the formation of this body was the opposition of many to the office of bishop, and the desire for lay representation in the conferences of the church, which did not obtain in the parent body until 1872. The first steps toward the organization of the Methodist Protestant Church were taken in 1828. Two years later, in convention at Baltimore, a constitution and Book of Discipline were adopted, also the name." Page 249.

THE AMERICAN WESLEYAN CHURCH.

Was organized in 1843, and separated from the parent church upon the slavery question.

FREE METHODIST.

"This body, which organized in 1860 grew out of the expulsion of ministers and members, because of the manner of their opposition to what they considered innovations or departures from the rules of the Discipline. Their avowed purpose was to restore the simplicity of Wesleyan Methodism in doctrine and practice."

THE PRIMITIVE METHODIST.

"They arose in England about 1810 because of the opposition of the English Methodists to camp meetings, introduced there by Lorenzo Dow."

UNITED BRETHREN.

"This church was originated with the revival meeting of Philip William Otterbein of the German Reform Church, who was born in Germany, June 3, 1725, and Martin Boehm, a Mennonite preacher, who was born in 1725. It was at the close of a sermon that the latter had preached in a barn near Lancaster, Pa., that Mr. Otterbein embraced him, exclaiming, 'Wir sind Bruder,' (We are brethren). This, doubtless, had its influence in determining the name. There was no intention at first of organizing a church, but simply to preach the gospel among the Germans of this country. Organization, however, became desirable and necessary, and the church was formed in 1800." p. 261.

We are unable to discover any divine command in the establishment of this church which makes strong claims of being the true church. Not even inquiring of God to know whether he wanted them to form a new church. Just two man-made preachers put their ideas together and began working together, with no intention of starting a church. But by evolution, through human convenience they formed themselves into an organization, without a word from God.

THE CONGREGATIONALISTS.

"This church came as a result of all those who were opposed to the rule of priests and bishops, mainly from the Church of England. They are known also as Separatists or Independents. The two main bodies of them are the Puritans and Pilgrims, so noted in the early history of our country. They include those who came across in the Mayflower in 1620. After landing here they set aside the priests and bishops and ordained men of their own liking, allowing each congregation absolute power of government. By change after change they gradually developed into their present church government."

With all the interesting history attached to these people, with all their changes and evolutions, with all their strength and popularity, we fail to find any divine authority for the existence of this church; simply a result of some human ideas developed by a conglomeration of contending factions of the old mother church.

THE UNITARIAN CHURCH.

"Unitarianism as it exists today is a development. In the early church it had its beginning in Arianism. When the reformation had given an impulse to free inquiry Unitarianism appeared in various places, and spread to a considerable extent, not without persecution. The Unitarian churches in America grew out of a theological split among the Congregational churches of New England of which the Rev. James Freeman was pastor. Yet the controversy was almost entirely within the Congregational ranks, and twenty-eight of their oldest settled churches in New England became Unitarian very early in the present century. . . . The movement began at a time when Arianism was influencing Puritan Calvinism, on one side, and when, on the other side, certain Calvinistic beliefs were extravagantly emphasized by Congregational divines." Page 304.

This people really had their beginning in the great Arian heresy, which caused the first great controversy in the early church in the third century, whose doctrine was that Jesus Christ was purely human, and not begotten of the Holy Ghost. Their ideas sprinkled through the two grand divisions of the Reformation, Calvinism and Arminianism, finally resulted in those holding to the Arian views pulling away from those two man-made divisions and establishing a church suitable to their own peculiar notions. Thus by centuries of evolution we have the Trinitarian. In all their shiftings, divisions and sub-divisions we find no authority from God. No angel, no vision, not even a prayer for divine guidance, simply an evolutionary development of human ideas.

DISCIPLES.

We will now examine the title of this church which boasts so much as the church established on the day of Pentecost. We do not object to individuals forming themselves into societies and calling themselves after the names of their founders, or after some peculiar form of government, such as Lutherans, Calvinists, Methodists, Congregationalists or Episcopalians, etc., thus indicating their purely human origin, but we do think it inconsistent to form a society out of human ingredients and name it the "Church of Christ," as many people have done. By several lines we run this church claiming restored Christianity back to Romanism.

The Disciples look to Thomas Campbell and especially his son Alexander, as the founders of their denomination, as do the Baptists to Roger Williams. The Campbells came to this country early in the century from Ireland, where they had been seceders.

Alexander had studied for a time at Glasgow University. At first they were associated with the Presbyterians, but being convinced that immersion was the proper mode of baptism they became affiliated with the Baptists and were immersed. They joined the Redstone (Pa.) association, but shortly after Alexander Campbell and the church of which he was pastor went into the neighboring Association. There his teachings and influence prevailed so that after several churches that did not agree had withdrawn, the association was dissolved and the new movement was fully started. This was in 1827. They were joined about that time by the Rev. B. W. Stone, and his "Christian" followers. Stone had been a Presbyterian minister, but having left that body, was engaged with others in a great revival movement in Kentucky, Tennessee, and Ohio, p. 356.

The other line from which B. W. Stone came, called themselves "Christians." This doubtless is what caused the long struggle about the name,

and which is not yet settled. Some contended they should be called "Disciples" and others "Christian." Of this movement the historian says: "The Christians own their origin to three district movements in the beginning of this last century. One was the revival movement, referred to before, under Barton W. Stone, and other Presbyterians in Kentucky. Another was in Vermont, where Abner Jones, M. D. a Baptist, was joined by some of his own denomination and by freewill Baptists in an effort to eschew sectarian names and human creeds. The third was in Virginia, where a Methodist presiding Elder James O. Kelley, who came in conflict with Bishop Asbury, started a movement with the Bible as the only creed. These three "Christian" bodies in different sections came together about 1806, taking the name of Christian. Afterward Stone and some of his followers joined the Disciples. The largest growth of the Christians has been in Ohio and Indiana. Their origin was purely American. They do not go back to the Old World for ecclesiastical pedigree, but they do claim to be spiritually descended from the church at Jerusalem, p. 367.

In this church we find a mixture of Presbyterian Baptists, Freewill Baptist, Methodist, medical men and Independents. All those various men, holding as many various views, living in a period when church making was the spirit of the times, gradually drifted together, and launched another human bark upon the sea of doubt, for Barton Stone, at the time settled the grave question of authority, by saying, "If we have authority to preach we have authority to baptize." He was right in his supposition, but on the other hand if they had no authority to preach they had no authority to baptize without a definite call from God none of them had authority to preach, hence none to baptize. Paul said in Heb. 5:4 that "no man taketh this honor unto himself, but he that is called of God, as was Aaron," and since Aaron was called by direct revelation, through a prophet, and since none of these modern reformers ever claimed a revelation authorizing them to preach, they could not have been called as was Aaron. Not one of this great aggregation of church-makers ever once suggested the idea of going to God in prayer and see if he wanted them to start another church, but proceeded entirely on their own initiative.

From this conglomerated movement some others have departed over mere trifles and have gone to house-keeping for themselves. The most aggressive of those naughty children are the "Non-Progressive wing of Campbellism, who quarrelled over the organ, Sunday school, etc., and now proudly boast of the church established in year 30, A. D. at Jerusalem, at 9 o'clock in the morning, when in fact they were self established from the movement of Campbell, Stone, Scott, and Co., in 1827.

Now we have given a brief account of the origin of comparatively few of the many churches. However all the others had their beginning in a similar manner. Not one of them claiming divine revelation. Every one can be traced back to one of the three main branches of Protestantism, viz., Episcopalianism, Lutheranism, or Calvinism, which all three had their beginning in apostate Rome, which they themselves brand as the mother of harlots. By taking a view through the historic telescope, it looks as though they were calling their ancestors unkind names.

Since all those combined human creeds and churches have utterly failed to give to the world the divine organization. We will examine the claim of one yet not mentioned, and should we succeed in tracing it back through human organization to the old mother church, we will also reject it. The church we refer to is the church of Jesus Christ of Latter Day Saints founded by Joseph Smith who claimed he was authorized by an angle from heaven, in answer to earnest prayer. We can not find that Joseph Smith ever belonged to any other church or in any way indorsed them. He was just seeking earnestly which of all those churches were right, and which thus seeking he decided to read the Bible and follow it. He found by reading St. James the 1st chapter that whosoever lacked wisdom, and asked God should receive. He felt that if any mortal on earth needed wisdom at that particular time he did, and consequently retired to the quiet repose of the woods, and there poured out his heart's desire to God, taking God at his word.

Now hear the humble dispassionate, straight forward, and unambiguous account of how Joseph Smith began the work of church building. No

quarrel with other churchmen about political, civil, or religious questions. He had never been ordained by any other body; Had never been spoiled or traditionized by any theological training. Just an earnest simple hearted appeal to the heavenly Father for the needed light. Contrast this narrative with the indefinite, quarrelsome, wrangling of the other originators of churches.

The following account is taken from Church History Vol. 1 p. 7-10.

"Sometime in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. . . . I was at this time in my fifteenth year. . . . During this time of great excitement my mind was called up to serious reflection and great uneasiness, but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit; . . . In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right? Or, Are they all wrong together? If any one of them be right, which is it, and how shall I know it? While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given unto him.' Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know, for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs; that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. . . . After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I knelt down and began to offer up the desires of my heart to God. . . . I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. . . . When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) 'This is my beloved Son, hear him.' My object in going to inquire of the Lord was to know which of all the sects was right that I might know which to join: No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them; and many other things did he say unto me which I can not write at this time.—Church History, vol. 1, pp. 7, 8, 9, 10.

From this visitation of the heavenly messenger we deduct the following.

1. This boy at the age of fifteen became seriously concerned about his spiritual condition, by attending a union revival meeting. Nothing strange about this, as that was the very object of those revival services.

2. He became confused as to which of all those contending factions were right. This shows he was not of an excitable nature, but calmly thought and meditated over the sad situations in the midst of this war of words and tumult of opinions.

3. He went to reading the Bible and came to James 1:5. "If any of you lack wisdom let him ask of God, that giveth to all men liberally." Nothing wrong about reading the Bible, this is just the thing that all the preachers urged the people to do. And if right to read it, it was right to believe it. Joseph Smith believed God meant just what he said, and expected an answer from God just as the Savior said, "Ask and ye shall receive."

The difference between Mr. Smith and the others was that he believed in going to God expecting to receive an intelligent answer, and the others did not believe God would give a definite answer to prayer and proceeded with church building without asking him. If we are commanded to ask God for light and wisdom should it be heretical to receive an answer?

4. He retired to a quiet place alone. This is not unscriptural, As Jesus said, whosoever ye ask

in secret God shall reward openly?" And true to this promise he got an open answer. Not while the nerves were quivering with religious excitement, or the brain wandering from halucination, but a quiet, simple prayer in the quietude of nature's chamber.

5. He had no religious prejudice, for the object in going to prayer, was to ask God which of them were right, but altogether contrary to what he expected he was told that none of them were right. I suppose had God told him that any certain one of those churches were right, they of that church would have been his last friend and stood by him till death, because God passed these all by as men made churches, they became bitter in persecution.

6. He did not court popular favor for he said he was told that the sects were all wrong and their creeds an abomination in God's sight.

If this young prophet had been trying to deceive the people, he would never have done it by telling them this, but would have patted them on the back, "with a cunning smile in order to get in to their good graces to all the better deceive them." A deceiver will always come with fair "speeches and good words." He did not come in the popular garb of the day. He could not be classed as a wolf in sheep's clothing, for the sheep in that day were held to be the popular denominations. He did not assume any of their habiliments, but an entirely different one. Hence could easily be detected or distinguished from all the others. To say he was a wolf in sheep's clothing is altogether contrary to his debut to the religious world.

7. He was answered in no new or unheard of way, but in just the same way as recorded at the baptism of Jesus. Matt. 3. The answer came in a plain, positive intelligent way, and not in some indefinite, mysterious undefinable "feeling of the heart," of which we hear so much about in man made churches.

8. He gave the exact day, date, time and place where the divine personage answered his prayer. Those things are very essential when examining a witness in court.

TO BE CONTINUED.

SHIPOWNERS AND THE LAWS OF WARFARE.

The Economist reports a meeting of the leading shipowners of Sweden, Norway and Denmark, in an association representing and controlling nearly 2½ million tons of shipping, and composed of between fifty or a hundred shipowners. The meeting considered especially the unsatisfactory state of the laws of naval warfare, which not only allow private property on sea to be robbed or pillaged in time of war, but permit belligerents to declare as contraband food and peaceful merchandise of all sorts and descriptions. The following resolutions were adopted by unanimous votes:

"The general meeting of the Scandinavian Shipowners' Association expresses as its opinion that the right of capture of private property at sea is an obsolete relic of barbarism which cannot be reconciled with civilization and with the development of commercial shipping.

"The meeting further expresses as its opinion that in the interest of the international oversea trade only warlike materials, such as weapons and ammunition, should be considered as contraband of war.

"The directors are therefore requested to press upon the government of the Scandinavian countries the necessity of furthering these reforms by treaty without undue delay."

Occasionally we hear of a person reaching the age of one hundred years, but Gertrude Alto of Mexico Aztec Indian blood, living at San Diego, Cal., has been said to be the oldest person now living, being now in her one hundred and twenty-fourth year, and has never known a sick day. But *Popular Electricity* tells of Wah-Hah-Gun-Ta, a Blackfoot Indian who is one hundred and thirty-two years old. He was born in Glacier National Park in 1781, and he was the first red man in that territory to visit the national capital which he did at the time that Thomas Jefferson was president. He regards the event as a memorable one in his life.

The greatest man is he who chooses the right with the most invincible resolution; who resists the sorest temptation, from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God is most unflinching.—Sereca.

THE PEACE CONGRESS.

That great results are hardly to be expected from the influence of the Peace Congress at The Hague, is the view set forth by the *Literary Digest* in a review of a number of European newspapers upon the subject of the peace conference. It says:

"Sneers at the futility of The Hague peace conferences are plentiful as the delegates end their twentieth session in Mr. Carnegie's magnificent Peace Palace, amid the echo of the Balkan and Tripolitan conflicts. The fact that a great European war was averted in circumstances that once would have started a general slaughter is hardly mentioned. The most influential papers of France, Germany, and England refer to the gathering in a lofty tone, as if its doings were of no serious importance, except in an incidental way. The essays, the theories, the resolutions, are generally spoken of either as futilities or, at least, at the present time, Utopian impracticabilities. They are futile because they are impracticable, and impracticable because they take no account of human nature and the political and economic rivalries of the nations they are intended to influence and reform. Yet, admit some, the tendency of such congresses may ultimately conduce to the education of the world in the way of peace."

From the Paris *Journal des Debats* it quotes as follows:

"Doubtless such demonstrations as those at The Hague cannot be destitute of good effects, if it is only by asserting the principles of right and justice. They also serve to lay impartially before the public certain verities such as those expounded by Professor Guilde, of Munich, who acknowledged that Germany was responsible for the recent increase of armaments among European nations. But let the pacifists beware of quitting this domain of sentimental demonstration and launching out into the domain of instant practical realization. From the moment they begin to demand measures, that warrant and guarantee peace, even a police of the peace which could not possibly be created except by the gradual education of the majority of mankind, they at once betray the crudity of their Utopian dreams. Of course, the spectacle of their candid naivete is in harmony with the temper of a country whose characteristic it is in accepting fine theories to mistake them for possibilities. The newest heaven-sent remedies against war which pacifism proposes to this Europe of Balkan imbroglios cannot as yet be considered substitutes for the expedients handed down to us by the ancient wisdom of the nations."

The prospects for universal peace in the near future are not brightened by the following quoted from the London *Standard* on the inauguration of the Palace of Peace, the gift of Andrew Carnegie, and the discussion of the delegates to the peace Conference.

"Mr Andrew Carnegie does not, we imagine, add to his many meritorious qualities the 'saving grace of humor.' We cannot therefore suppose that his gift to The Hague, a 'Palace of Peace,' is an elaborate and expensive jest. The project has been conceived and we presume carried out in all sincerity; the magnificent donor of this edifice does no doubt really imagine that the gift is seasonable and appropriate. . . . But it was not the Hague Court that resolved the Morocco crisis of 1911, when Three Great Powers drifted very close to a quarrel. What could the Hague tribunal do on this occasion? What has it done to keep the Balkan nations from flying at each other's throats? One must really ask whether it is worth while for our own Government, or for any other Government, to take part in a repetition of the foolish farce of a conference upon peace among nations all armed to the eyes for war? We must face the fact that while every nation sincerely desires to keep the peace as long as possible, all of them are convinced that they have no guaranty against aggression but their own ability to defend themselves; and that no peace conference or whole volumes of international acts and declarations will give them any other."

In the place of the large school building containing many rooms, Colorado Springs has adopted the novel plan of building a number of small buildings each containing one room around a campus the inner part of which is used for a playground. It is said the cost of building is much less than of the large building, and the danger from fire is almost entirely eliminated. Other cities are considering the plan.

LAMANITE PROPHECIES.

Prophecies of the Yuma, California, Tribe of Indians, written by Lineal Chief Patrick Miguel from oral tradition, claimed to ante-date the advent of the white man to America. By courtesy of Elder R. T. Cooper.

I saw in a vision all the races of the past and those that are to come. Some were old, some were middle aged, some were youths and others mere children. The youngest of them was of a different color from all the rest. The color of his skin was white; his hair almost red.

Just as a man of many children would do, the Lord brought forth many toys and tools to his children. I saw implements of all sorts and sizes. I saw immense buildings. I saw ships. Yea! I saw all things which are to be used by man.

I saw piled up like great mountains all the provisions and all the riches of the world. All of this the Lord proceeded to divide equally among his children. The child whose skin was white was not satisfied with his share and tried to get also those which were given to his brothers. He cried—refused to be comforted and also refused to accept his share unless those things given to his brothers were also given to him.

His brothers held a council and fearing that he would cry himself to death, agreed to give him everything. This was done and the child was happy.

Further on this same prophet says: "From the shores across the pond (Atlantic Ocean) east of us, I saw many books tossed upwards to the four heavens. All but one failed. That one book reached the fourth heaven. The cover of the book became its wings and spread over all men on earth. The book flew and circled four times above the earth. I saw another book tossed up to the four heavens from this land and behold that too reached the fourth heaven and that too had wings. One changed into a male dove; the other a female and they were united in marriage by the hand of the Lord."

The four heavens are but the four periods of your history. The books shall not be united in marriage until the close of the fourth period.

I saw plants from which a book flew out and came to the Hom-qua-chan. No sooner had the book flew out, behold the plants withered and vanished. This is nothing more than the word of God which shall be preached to you. The tenets of which religion should be written on Mesque (Papyrus).

Los Angeles, California, Sept. 21, 1913.

THE ROUND TABLE.

Please explain Luke 14:26, 27. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

We offer the following from a footnote in Wilson's *Emphatic Diaglott* relative to this passage as a very satisfactory explanation of the use of the word *hate*: "This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolic in order to render the truth meant to be conveyed in it more striking and impressive. Matthew in chapter 10:37 expresses the literal meaning of this passage, when he says 'Loves his father and mother more than me,' and in chapter 6:24 uses the word *hate* with similar force. So when we read in Romans 9:13 'Jacob have I loved, but Esau have I hated,' the meaning is, I have loved Jacob more than Esau; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said in Gen. 29:30, 31, where Leah, being *hated* is explained by Rachel's being *loved more than Leah*. See, also Deut. 21:15-17. Something resembling what Jesus here teaches, is said by Philo (de Monarch, lib. ii, p230) concerning the duty of a high-priest that he was to 'strange himself from all his relations, and not out of love to his parents, his children, or brethren, to omit any part of his duty, or act in anything contrary to it.'"—Pearce.

I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process
of the suns.

God employs no hired men: his work is done by his sons

They that know God will be humble, they that know themselves cannot be proud.


 DEPARTMENT OF
 Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR.
 1417 W. Walnut St., Independence, Mo.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave. Independence, Mo.

FIELD NOTES.

(The following items are furnished by Mrs. D. J. Kralh, General Secretary.—Ed.)

Sr. Rena W. Rich, Field Worker for Woman's Auxiliary in Massachusetts District, writes encouragingly of their Reunion work. Two afternoons were given in which each Superintendent of the Departments in Boston Local explained the work of her department and then gave opportunity for questions to be asked and discussed. Much interest was awakened, as evidenced by the large attendance, and the many good things that were said. All seemed to realize what a vast amount of good was going to be derived from these annual meetings. On the second afternoon a District Organization was formed with Sr. Rena W. Rich, President; Sr. Sarah Fisher, Vice President; Sr. Walley, Secretary and Treasurer.

We may add that the Boston Local is the only one fully organized, it having the six departments.

Brother L. F. P. Curry President of Pittsburg, District, writes for by-laws and literature, "so that a proper beginning may be made," in the organization of the Woman's Auxiliary there.

Mrs. T. B. Jackson, Boise, Idaho, writes: "The saints here wish to organize a 'Woman's Auxiliary for Social Service.' We have an earnest determined little band of saints and it seems to me, could accomplish much good along the line of your work. Can you send me instructions and literature, etc?"

Mrs. Fred S. Clark, Oelwein, Ia.: "We have organized a Woman's Auxiliary for Social Service and are taking up the work of the Home and Child Welfare Department. I am the only one here that is a member of the church, (that is, out here in the country). We have eighteen members so far and all take a great interest in the meetings. I am in hopes that it may be the means of opening up the gospel here; it has never been preached in this neighborhood."

Mrs. Eliza Brackenbury, Field Worker, So. Boardman, Mich.: "I have just visited the Auxiliary at Traverse City, Mich.; visited three branches and organized a local at Joyfield branch, where they took up the work of Home and Child Welfare and Sewing and Aid Departments; and I have organized a local at Bendon, they taking up the Home and Child Welfare work only. Have openings now for more work as fast as I can get to it; there is nothing like visiting the branches to get the work before the sisters."

Since General Conference \$201.05 has been received by the Woman's Auxiliary from various sources, for the Children's Home; three sisters from Bly, Oklahoma, sending thirty dollars each.

THIS CITY PLEASURE MAD—JUDGE LATSHAW SEVERE ON PARENTAL LUNACY IN PARTICULAR.

Keep your daughters and your motor car sons at home, he advises. Are there no more simple pleasures in life?

When the crimes of a great community are paraded, practically all of them, before one thinking man several years, that man soon comes quick to analysis of the cause of evils.

Judge Ralph S. Latshaw, in whose criminal court most of the serious crimes of Kansas City and Jackson County come up for judgment, spoke this morning of the joyriding epidemic among youths. Said he:—

"The one condition that more than others contributes to their delinquency is the inordinant desire for excitement, pleasure and dissipation. That is eating at the vitals of our young people, dissipating their energies, drowning their ambitions and ruining their lives. It is a serious condition and one very difficult to remedy.

Parents Set Bad Examples.

"Parents set a bad example to their children by indulging in luxuries and dissipations. All classes of society are pleasure mad—nickel shows, dance halls, pool halls, joy rides, make up the day dreams of the youth and their nightly pleasures. There is not that satisfaction that comes from real accomplishment and earnest, serious effort apparent in the undertakings of young people today. Their whole desire is to have a good time.

"The motor car has contributed its part toward the ruin of many women, and especially boys and girls. Henry Ward Beecher said: 'Give a boy a horse, and he will ride

it to hell.' A motor car will take a boy to hell much quicker than a horse. It goes faster. There is something in the excitement of the rapid whirling through the air that throws off restraint, and distances soon covered from home and home influences throws off all responsibility and so intoxicates the mind that the moral sense is blunted.

As to the Motor Car.

"In the first place, no boy under 21 years should be permitted by his parents to take out a motor car after dark without being accompanied by his parents or elders. I told a man, whose son was giving him lots of trouble, that the first thing he should do was to dispose absolutely of his motor car, take the boy out of school and put him to work for a year or so. But there are no general rules; every case is a concrete problem to be solved by itself.

"No mother should permit her daughter to spend a night away from home with girl friends, or with anyone else, excepting near relatives. Such occasions offer opportunities for evasions and falsehood and many a girl's downfall leads to a night away from home, and the fond parents supposing she was staying with a girl friend.

"The mother who serenely goes to sleep while her daughter is out night riding in a motor car or attending a public dance, will lay awake many nights in return, with blanched face and furrowed brow.

The Pace That Kills.

"People are living too fast. The forces for good must get together and understand these conditions; they must instill into the young mind nobler ambitions, purer thoughts, loftier purposes; they must take the children back to the simple pleasures without the excitement and dissipation and vice that characterize many of the present forms of pleasure.

"Above all things, parents should take a sane view of life and by example as well as precept, give their children a real chance in life."—Kansas City Star. Sept. 9.

MISCELLANEOUS

CONFERENCE NOTICES.

SOUTHERN MICHIGAN AND NORTHERN INDIANA DISTRICT.—Conference will convene with the Clear Lake (Ray, Ind.), Branch, Saturday, November 1st, at 10 a. m. All reports should be sent to the secretary, R. F. D. 3, Jackson, Mich., not later than Oct. 27th. Bro. J. F. Curtis has promised to be present and other speakers will be in attendance. A full representation is desired as this is election of officers, etc. Trains will be met at Ray, Ind., by teams to take those coming right to the church. All come.

G. A. Smith, Pres.
W. P. Buckley, Sec.

KEWANEE DISTRICT.—Conference will convene at Kewanee, Illinois, Nov. 12. Statistical reports should all be sent to the district secretary, not later than Oct. 28th, in order that a complete report may be compiled to submit to conference. Delegates will be elected to the next general conference.

Mary E. Gillin, Sec.

115 Clarke Ave., Peoria, Ill.

SOUTHERN INDIANA DISTRICT.—Conference will convene at Saints' Church, 973 W. 27th St., Indianapolis, Indiana, Saturday, November 8th, at 10 a. m. Visiting saints upon arriving in the city will take Northwestern car and get off at 27th St., then walk west to above location. We hope that all branches will be fully represented. Everybody welcome.

J. R. McClain, Pres.
Edwin Perry, Sec.

CONVENTION NOTICES.

CENTRAL MICHIGAN.—Religio convention will be held at Coleman, October 17th, at 10 a. m.

Elsie Janson, Sec.

NOTICE OF APPOINTMENT.

Roy S. Budd, (priest) has, by concurrence of Presidency and minister in charge, been appointed to labor in the Clinton District. We therefore commend our brother to the kindness and hospitality of the saints and friends in that part of the field and wish our brother success in his work.

John W. Rushton.

NOTICE OF TRANSFER.

Notice is hereby given of the transfer of Elder W. E. Peak from Idaho to the Nodaway District, in which the Missionaries in Charge concur.

Frederick M. Smith,
Secretary Presidency.

Independence, Mo., Oct. 1, 1913.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT

In and for the District of Southern Missouri. Of the Reorganized Church of Jesus Christ of Latter Day Saints. The Saints and friends of the Southern Missouri District:—Please note that upon the recommendation of the district of Southern Missouri, Bro. G. A. Davis, Thayer, Mo., Box 262, has been duly appointed bishop's agent in and for said district in place of Bro. Benjamin Pearson, resigned. We commend Bro. Davis to the saints and friends of the Southern Missouri District in his work and trust that he may be blessed in his labors and be able to travel over the district and meet with every branch and member of the society, fulfilling fully the duty of agent, and appointing special solicitors or helpers whenever needed.

The Bishopric extend special thanks to Bro. Benjamin

Pearson for his faithful and truly worthy work in the Bishop's office in the capacity of agent in the past and hope that he will continue to labor in the Master's vineyard whenever and wherever opportunity offers.

To the Saints and friends of the Southern Missouri District, we especially request that each one take an interest in helping along the Master's work. Each one should try to move forward the special work that he has in hand in this life, first the Lord's work as stated by Jesus when he was here. This is prominent and we have the promise that if we do this first, that which we are personally interested in outside of this spiritual work shall be successful. If we can all move as children of faith and diligently lead a helping hand, we shall be able to overcome and receive commendation both here and hereafter. Trusting that each one may be blessed of the Lord to fulfill his work and remember the agent, Bro. G. A. Davis, Thayer, Mo. I am

Confidently in the triumph of the truth.
E. L. Kelley,
Presiding Bishop.
Independence, Mo., Sept. 27, 1913.

BISHOP'S AGENT'S NOTICE.

To the Saints of the Seattle and British Columbia District.—As bishop's agent I am making an appeal to you in the interests of the General Church debt. Let us as a district meet this obligation immediately. Let each one send me your \$1.50 now. I have received some but this should not be passed by one of us. I expect to visit each branch in the next three months, but this will serve the isolated ones. Let us do it now, that the bishop may have a clear sheet to present to us next conference. We can do it if we will but try. Any donation or amount will be accepted more or less.

Wm. Johnson.

3618 Evanston, Seattle, Wash.

PASTORAL.

To The Presidents of Branches, Spring River District; Dear Brethren:—The time has fully come for us to move up higher in having our work more completely systematized and more in order. Who knows how soon the Master may come, and how happy for us if he finds us so doing.

The First Presidency has urged and is still urging better reports from the district presidents, and it is not possible for that officer to report his district property, only with the cooperation and promptness of branch presidents in reporting at the several conferences of said district. Our quarterly conference will convene at Vera, Oklahoma on Oct. 11, 1913.

We earnestly desire to be able to send to the first presidency a full report and the real condition of the district, from the coming conference. Will you please help us with a prompt report of your branch?

A cold statistical report is not sufficient, with that, we want to know the spiritual condition that we may be able, if necessary, to assist you with missionary help.

Are all your members attending services? If not give the cause if you know. Are all your members in good spiritual condition? If not, why? Are the lesser officers of the branch aiding you as the law provides? If not, give the cause if you know. Are all holding the priesthood active or are they inclined to shirk their duty, and responsibility imposed? Are your meetings regular? Do you have priesthood and council meetings? How often? Are your officers in harmony with you in branch work? Finally, what is your greatest need to aid you to success? Do you need help?

Will you kindly aid us in this matter. Advise with your secretary today. Get up your report, have it approved and send to me at once at Vera, Oklahoma or to Mollie Davis, Pittsburg Kansas, 115 W. Jefferson, and thus assist us in keeping the first presidency in good humor.

Yours in bonds,
T. W. Chatburn, Pres.

Spokane District.—An effort has been made to pay off the church debt amounting to \$75,000; each district has its portion to pay, I have checked the records and find it will be \$1.50 for each member, this sum may be increased to suit sender, we have \$350 all. ted this district. This amount should be paid to the bishop's representative or the bishop before the holidays, if you send the undersigned the money it will relieve the bishop of work. Let each person perform his part and the amount assigned us will soon be paid and all laboring together will be blessed of the Lord. Titling may be sent at the same time, not many has responded to recent notice. The harvest is over and the Lord is waiting for the tenth.

Your co-laborer,
W. W. Fordham, Bishop's Agt.

S. 238 Haven St.

To the First Seventy.

Brethren in Christ:—In counsel together this the 24th day of September, 1913, we concluded it advisable to send this epistle to you without assuming that you had not taken thought along the same lines, but to stir up your pure minds by way of remembrance.

Your calling indicates active and continuous labor in the ministry. It calls for your family, as well as from yourself, a peculiar sacrifice which none can make except by a living faith. 'Tis true that we have met with discouragements by reason of our families' not being properly cared for, although in a few instances it has been caused by our brethren of the ministry and their families' not being willing to make the sacrifice necessary to live within the provisions made. This has come about for various reasons, all of which it may be necessary for us to correct or to render assistance in correcting, as individuals, as families and as a Quorum, and while doing our part we should let our moderation be known to all. It is very easy it seems, to see wherein others have been or are at fault, and we seem to further see that if we were in their position how much better we could do than they are doing. We are assured that the most effective way that the correction of past mistakes may be made is for every man

to learn his duty, and to stand in his own office and calling.

Those who have been called to and have taken upon themselves the office of a Seventy should, so far as health and the conditions of their families will permit, place themselves subject to the requirements of their office, and if it becomes necessary to adjust home conditions, and do so as speedily as possible, so that no failure of the church fulfilling its purposes can be legitimately laid at our doors. Place your families in such a position that they can enjoy church, social and educational privileges at a minimum cost, and then when placing your name for appointment give information of your needs and just wants, taking your family into your counsel in making your conclusions, and then they will be more willing to be subject to the sacrifice necessary to live within the specified amount.

By standing as a unit in our sacrifices and faithfulness to duty we can more consistently and effectively suggest and assist in outlining the policies and will encourage others to more fully carry out the law of God by which more laborers may be sent into the vineyard and the nations warned, and the families of all may be cared for within the purview of their "just wants" without the necessity of political enforcement of a changed condition, thus proving to the whole world that the gospel has in it all that is necessary, when properly executed in the spirit of love, to redeem from the bondage of sin and Satan, and to bring about a condition by which all will understand how to utilize that which they have as God would have them, not by force, but by reason of the enjoyment that is had by so doing.

The voluntary contributions that come into our possession to satisfy legitimate needs should be used only as would assist in building up the kingdom of God and more fully establish his righteousness, we in our expenditures being an example of how that should be used for which we must give account to God.

Your department should be always as "men of God," whether in public or in private, whether at home or abroad. Minimize your desires to legitimate necessities, and eat such things as are set before you in a manner to show you are appreciative of the kindness shown. Do not make any unnecessary burden to those whose hospitality you may share.

Do not try to assume pulpit airs, neither be careless of the earnestness and devotion that should be shown in preaching the word. Put self in the back ground, and even in all you say and do, bear witness to the Christ, whose witnesses we are.

Information that any of you can give us for the good of the Quorum or any member of it we will receive with gladness, and any assistance we can render any of you are ready at all times to do so far as we have ability. We have considered with sympathy and prayerfulness the trials that come to our notice, and we are made glad to know of your deliverance therefrom. Be patient, brethren, and cheerful in your warfare, and gather lessons from all these trying experiences that will better fit you for your peculiar responsibilities; and no matter how great the trial or how dark the day, we beseech of you, do not give up and lay down your weapons. To yield to these conditions is to acknowledge our own weakness and lack of faith in the grace and strength of God being sufficient for our day, and besides, this act of yielding would please Satan too well. It is he that endures unto the end that will be saved. Our sincere prayer is that none may fail, but that all may prove the power of God unto salvation.

We greatly need your support and prayers that we may render to the Quorum and to each member of it the official and brotherly service that we should.

Your brethren in hope,
James McKiernan, Pres.
J. F. Mintun Sec.

HOME DEPARTMENT WORK.

I have been receiving so many letters from home department members bearing testimony of the benefit the writers are receiving through this department. Those letters have been a source of great encouragement to me. I know there are a great number of saints who are isolated or unable to attend the Religio locals who might be receiving and enjoying the same benefits that many others are today.

The Religio has been studying the Doctrine and Covenants, a book given to the church through the kindness of our heavenly Father. We would like to have the name of every saint enrolled with some religio society or with the Home department. If space would permit I could give you more information regarding the department and its work. I would appreciate it so much if every saint (all non-members are also welcomed) who is not attending the regular meeting of the Religio in the locality in which they reside, would send me their names and addresses, and name of district in which they live. I will write and give you detailed information. I realize that this appeal means a great amount of tiresome work on the typewriter, but when I know that in this way I may be able to do some little good for the advancement of the work of God, I feel fully repaid for the time and energy devoted to the work.

I trust that many may feel an interest in the work and send me their names. I am desirous of doing all in my power that each one may receive the assistance that many today are obtaining through this department of Religio work.

Your sister,
Mrs. Eva Holsworth.
213 So. Pendleton Ave. Independence, Mo.

MARRIED.

HINDERKS-DANES.—At the home of the officiating minister, Elder B. J. Scott, St. Joseph, Mo., on September 24th, Bro. Frank L. Hinderks and Sr. Cora Danes, both of Stewartville.

WOOLERY-UPHOFF.—At the home of Elder B. J. Scott, St. Joseph, Mo. Mr. William Woolery of Union Star and Sr. Carrie Uphoff of Stewartville; Elder B. J. Scott officiating.

FOR SALE

Three and one-half acres of ground with four room house, good well, only 2 1/2 miles from Independence on rock road, price \$1,600.00. Terms \$200.00 cash, balance easy payments.

20 acres of land, about 16 acres Blue River bottom, 4 room house, barn, and out buildings, plenty of fruit, 3 1/2 miles from Atherton, R. R. station, 10 miles from Independence. A bargain at \$2,500.00.

Nice 5 room cottage, well built, full basement, city water in kitchen, electric light, only a short walk to business center of Independence. Price \$2,000.00. \$250.00 cash, balance \$15.00 per month.

I have 100 choice building lots to select from and will sell them on easy terms with small monthly payments.

Many nice homes to sell in Kansas City and Independence, also have property to exchange for farm land. Farms for sale, houses to rent.



JOHN ZAHND

Independence, Mo.

RAILROAD TIME TABLES.

MISSOURI PACIFIC R. R.

MAIN LINE—EAST BOUND.

13 St. Louis Special (no stop at Independence)	12 31 a m
122 K C & Joplin Mail	7 31 a m
22 Kansas City & St. Louis Local (stops)	8 15 a m
102 Kansas City & Joplin Local Mail	10 10 a m
6 St. Louis Special (Stops for St. Louis passengers only)	9 37 a m
3 St. Louis Mail & Express	12 40 p m
203 Nevada Express	3 30 p m
4 St. Louis Express & Mail	4 45 p m

WEST BOUND.

101 Joplin to Kansas City	6 30 a m
3 St. Louis to California Special	6 10 a m
11 St. L. to K. C. Express (no stop at Ind.)	7 12 a m
115 Nevada to Kansas City	9 35 a m
7 Fast Mail (no stop at Ind.)	9 41 a m
107 Joplin to Kansas City Express	11 20 a m
1 Colorado and St. Joe Express	4 36 p m
11 St. Louis to K C Local (all stops)	7 06 p m

LEXINGTON BRANCH—EAST BOUND.

13 K. C. to Sedalia	7 30 a m
114 K. C. to Sedalia	5 15 p m

WEST BOUND.

123 Sedalia to Kansas City	8 50 a m
121 Sedalia to Kansas City	8 30 p m

T. A. JOHNSON, Agent, Independence, Mo.

Round Trip Winter Tourists Rates

Excursion fares

Will be on sale Oct. 12th, 1913, to April 30th, 1914, with a return limit of June 1st, 1914.

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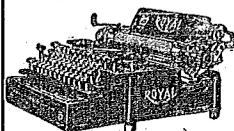
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CHARLES FRY, Editor

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EDITORIAL

DESERTION.

The crime of wife desertion is one whose seriousness is seldom considered in its true light either by the public or the officers of the law. The offense has become so frequent that by many it is looked upon more as a social fault which may readily be forgiven than as the crime against the family and against society which it is.

A man recently sentenced to two years in the penitentiary for bigamy by Judge Latschaw in the criminal court at Kansas City, said to the judge: "My mistake was that I didn't divorce my first wife before I married again." The judge replied: "No, that was not a part of your duty at all. It was your place to stick by this first wife and forget about all other women. You had six children. Any father with human principles would have been true to them at least. You have ruined two lives, one, that of your trusting mate, the other, that of an innocent girl."

This man without any provocation left his devoted wife and six dependent children, for another woman who remained uninformed of his standing until the charge of bigamy was lodged against him. Not only two lives have been ruined but six children have been made orphans, unless he shall repent and upon his release come back to be a father to them—if it be possible. Strange as it may seem the law seldom or never punishes for wife abandonment which is the far more serious offense as compared with marrying a second wife. The abandoned wife cannot help herself, and if the second wife knows of the circumstances she is worthy of little sympathy, and if she does not know she cannot even then be held free from blame, for a woman who marries a stranger without knowing something of his life is just the one to make possible such situations as the above. She is on a par with the man who receives stolen property.

Under the law of the church the abandonment by a married person of his or her companion for the sake of another, is counted one of the most serious offenses. As to the penalty prescribed it is made parallel with murder and the second offense of adultery which the law says "shall not be forgiven." These three offenses are the only offenses which are not to be forgiven the offenders by the church upon their repentance, but the law says "they shall be cast out.—D. C. 42.

The gospel calls to high ideals of social and domestic life. "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else," is the voice of inspiration to this age, and regarding the tendencies to laxity in morals it is further said: "I give unto you a commandment that ye suffer none of these things to enter into your heart." If these precepts were lived up to there would be no abandonments and no separations, and society would remain undisturbed by the frequent scandals which now so often arise.

KNOWING THE TRUTH.

The necessity of knowing the things that vitally concern men is everywhere conceded. The evidences of the natural and material things have been sought out and the facts of truth systematized into the various sciences and made the basis of further study and research. This work of acquiring knowledge has been based upon the exercise of the

physical senses through which alone it has been claimed that knowledge could be had. So exacting has been the scientist that he would accept nothing but what could be demonstrated by actual experiment, such as he could see with his eyes, hear with his ears, or feel with his hands, and he has been strong in his denial of anything that could not be brought under this test.

Thus the scientist's attitude has been against such spiritual experiences as come to the children of God by which they "know of the doctrine," or "know that Jesus is the Christ," or by which they have assurance of immortality and eternal life. Judged by the world's test today it would have to be decided that Job had no more than a belief when he said "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." But if any credence is to be given to the teachings of the Bible it certainly teaches that any man may gain a knowledge of things outside of the material world, and that knowledge be just as certain as that acquired by actual demonstration with material things.

Sir Oliver Lodge, the eminent English scientist, has been devoting some time to psychical research in an effort to determine the existence of spirit beings, and whether there is a continuation of life after the death of the body. Of his work he says:

"Already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death. The evidence to my mind goes to prove that discarnate intelligence, under certain conditions may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature, of a larger larger, perhaps ethereal existence, and of the conditions regulating intercourse across the chasm."

But the greatest concession made by this great scientist is in this statement: "*The methods of science are not the only way, though they are our way, of arriving at truth.*" He discovered some things in his psychical researches, by methods which were contrary to those customarily followed by scientists, and thus he finds that "the methods of science are not the only way of arriving at truth." Sir Oliver is coming back to the Scriptural standard, by loosening the tie that has bound him to the material realm, and after all the things of spiritual sight are admitted to the realms of knowledge.

The possibility of gaining a knowledge of divine things by methods other than those commonly used by the natural mind is stated by Paul in Romans 8: 16, "The Spirit itself beareth witness with our spirit, that we are the children of God." Latter day revelation reaffirms the Bible teaching that knowledge of things beyond the powers of the natural man are attainable through the manifestation of the Holy Spirit: "To some it is given by the Holy Ghost to know that Jesus is the Son of God."

The knowledge which comes by the Holy Ghost may be of future things as well as past. Job not only knew that his Redeemer lived, but that he would stand at the latter day upon the earth. Paul knew not only that he was a servant of Jesus Christ, but also that there was laid up for him a crown of life. Such a knowledge is real and its acquirement through the Holy Ghost is dependent upon a unity with Christ by obedience to his commandments.

HISTORICAL SKETCHES.

No. 16.

COMING OF THE NEW PROPHET.

After the martyrdom of June, 1844, the family of Joseph Smith, consisting of his widow Emma, and sons, Joseph aged twelve, Frederick G. W. aged eight, Alexander aged six, and David H. who was born Nov. 18, 1844, after his father's death, removed from Nauvoo for a short time but to return a little later to make Nauvoo their permanent home. It is worthy of notice that this family followed none of the leaders which arose making claims of their own, but rather opposed their sur-

pations, and bringing upon themselves the animosities of such leaders.

When other saints under the power of persecution, left Nauvoo, some going to the West with Brigham Young, some to Michigan with James J. Strang, and others to other parts under various leaders, Emma Smith remained, strange as it may seem, unmolested by those who drove the saints away, and ever stood for the truthfulness of the message borne by her husband to the world. She found a measure of protection in Major Lewis C. Bidamon whom she married in December, 1847, and with whom she lived at Nauvoo until her death in 1879.

Here the sons of Joseph Smith grew up to manhood apart from the influence of any person or faction professing to represent so-called "Mormonism," except their mother who was a woman of noble character and who instilled into their minds the principles taught by their father. These boys labored at farming, carpentering, and other things, played ball, etc., and were respected by the people of the community. Joseph had also entered upon the study of law.

Knowing that he had been designated by his father to be his successor, it was natural that thoughts of what should be his connection with church work, if any, should arise in Joseph's mind. He says, "It was during this summer [1853] and fall that I had the first serious impressions concerning my connection with the work of my father." Several things brought the matter to his attention and on one occasion when recovering from a severe illness, while wondering if he would ever have anything to do with that work, and if so, what it would be, he says, "The room suddenly expanded and passed away. I saw stretched out before me towns, cities, busy marts, courthouses, courts, and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision until I had noted clearly that choice of preferment here was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle and confusion. In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale hamlet and village, farm and farmhouse, pleasant cot and homelike places, everywhere betokening thrift, industry, and the pursuits of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, 'This must be the country of a happy people.' To this he replied, 'Which would you prefer, life success and renown among the busy scenes that you first saw, or a place among these people, without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you cannot recall it, and must abide the result.' No time was given me for a reply, for as suddenly as it had come, so suddenly had it gone.

While still considering his future work a friend who had never been connected with the church suggested that he go to Utah where by "falling in with the style of things there" he could become the leader, get rich and enjoy himself. In view of his probable connection with the work of his father, and the fact that in Utah was the largest faction including some of the men who were associated with his father, the question naturally arose in his mind "Why not go to Utah?" He remembered the words: "If any man lack wisdom, let him ask of God," which he resolved to do. He says: "I believed that he who had enabled my father to decide which of all should receive his attention, could, if he would, enable me to decide whether I should, or should not, have anything to do with Mormonism; and if so, what."

This was in the summer of 1856, and soon after he was upon one occasion in a vision. The sun was shining brightly, but above its brightness a cloud of light settled upon and around him so that he stood within its radiance, and in answer to the question which had again been propounded, "Why not go to Utah?" he heard the words clearly and distinctly: "Because the light in which you stand

is greater than theirs." "The other question, 'Is polygamy of God?' was as distinctly and definitely answered to me, as was the one referred to above; and the answer was 'No,' and I was directed that I should have nothing to do with it, but was to oppose it."—Church History, Vol. 3, pp. 258, 259.

He was waited upon by delegations from the Reorganized Church in Wisconsin, as well as from some of the factions, but to all he turned a deaf ear, resolving to having nothing to do with any except as he might be directed by the divine hand. But while the Lord was leading the church in Wisconsin giving the elders and saints there his Spirit, with promises that "Young" Joseph would eventually come as their prophet, he was also leading Joseph and preparing him for the important event. The different questions relating to his work were being one by one forced upon his mind and decided, in which way he had taken a firm and definite stand against the claims of the Utah Church. In 1859 his place was definitely pointed out. He says:

"During the year 1859 the question of my connection with my father's work was finally determined. I became satisfied that it was my duty. The queries heretofore referred to were one by one being settled: until the final one, where and with whom should my life-labor lie? was the only one left. This was determined by a similar manifestation to others that I had received to this effect: 'The saints reorganizing at Zarahemla [Wisconsin] and other places, is the only organized portion of the church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful.'"

This revelation led him to put himself into communication with the elders of the church as reorganized in Zarahemla. Soon after three of the elders, William Marks, Israel L. Rogers, and William W. Blair visited him at Nauvoo, with the result that it was determined that Joseph and his mother should visit the church at its conference to be held at Amboy, Ill., in April of the following spring.

The conference opened April 6, 1860 with Elders Z. H. Gurley and William Marks presiding. Joseph Smith, the son of Joseph Smith the Seer, then in his twenty-eighth year, was introduced to the conference, and in the course of his remarks said: "I came not here of myself, but by the influence of the Spirit. . . . I have come in obedience to a power not my own, and shall be dictated by the power that sent me." At the close of his address he said: "I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your faith and prayers to be sustained. . . . If the same Spirit which prompts my coming, prompts also my reception, I am with you."

He had been baptized when a boy by his father and it required but a vote of the assembly to receive him into fellowship. "On motion of Isaac Sheen it was resolved that Brother Joseph Smith be chosen Prophet, Seer, and Revelator of the church of Jesus Christ, and the successor of his father." This motion being approved he "was then ordained President of the High Priesthood of the Church, under the hands of Elders Z. H. Gurley, Sen. of the Quorum of the Twelve, and William Marks of the High Priests."

In associating himself with this people Joseph Smith found such a class as was shown him in his vision of 1853, for the people of the Reorganized Church have been largely of the peaceful rural communities, having their quiet homes and prosperous occupations. His position has brought him peace and happiness in the good that he has been able to do, and while his name is respected and honored by all who know him, yet the wealth and fame which follow those who enter into the political and business whirl of the world have not come to him, nor has he sought them. But he has had the support and esteem of the many thousands of members of the church over which he has presided, and what is even still more to be desired, he has had the approval of God who directed him toward this work, and who has sustained him in it.

The Spirit of God which was with the church during its period of reorganization has continued with it to the present, and after sixty years of labor and experience the work of those earlier defenders of the faith is seen to have been sound. The principles for which the Reorganized Church has stood, at least relative to its moral and political attitude, have found favor with men of the world, while those held by the Utah body have gone down in dishonor, showing the correctness of the words, "The light in which you stand is greater than theirs."

INDEPENDENCE ITEMS.

Activity is the watchword through all the departments of local church work. The Sunday school in addition to its regular session on Sunday also had its executive meeting and teachers' meeting. The volume of business and labor connected with a school of such proportion as the one here is considerable and requires many meetings besides the school.

The religio is pushing ahead in its work among the young and while not so large as the Sunday school it nevertheless furnishes work for many saints, and at times it is difficult to find sufficient workers to keep up the various departments. Other auxiliaries including the Woman's Auxiliary, the Men's League, and the Laurel Club are also active.

Choir work in preparation for next general conference is being begun. On last Sunday Bro. Albert N. Hoxie was here and collected the choir of Independence and Kansas City for the first united work upon the new music. A new book of anthems has been arranged and published, somewhat easier than those of last year so that the smaller choirs of the church will find them within their reach, and can make the same preparation as the larger choirs. The Holy City, a cantata, will be rendered as a special concert during the conference and work is just now beginning upon it by the Independence and other choirs.

Bro. G. E. Harrington was the morning speaker on Sunday and Bishop C. J. Hunt spoke in the evening, both sermons being spoken of highly. Bro. W. H. Garrett was again out in active participation in the services after having been confined to his home for more than a week with La Grippe.

Pres. Joseph Smith enjoys his frequent walks, being conducted by his son Israel. We overlooked mentioning last week that on the fifth he attended the morning service and occupied a place upon the platform. His voice rang out strong and clear in offering the closing prayer which almost made us seem to be in the years of long ago when he still possessed all the powers of young manhood.

A series of meetings was commenced by Bro. John Zahnd at the Bennington Heights Branch on Sunday the 5th which still continues with good interest.

Bro. C. E. Guinand went to the Market Square prepared to defend the church against the charge of polygamy which a Mr. Harris had promised to bring, but the latter failed to appear. Instead a gentleman attacked the whole Christian religion including the Bible and Bro. Guinand's defense had to be along another unexpected line. He met the issue satisfactorily, though his experience shows how the ministers of the church must needs be prepared for almost any emergency. Bro. Harry Hatley also preached in open air meeting in Kansas City.

Bro. J. C. Foss returned Tuesday from a trip to Maine and other eastern fields where he spent the summer. He has kept active in ministerial work and preached 74 sermons and baptized 7, besides other official labors.

We understand the Central Lumber and Manufacturing Co., formerly the Independence Manufacturing and Mercantile Co., organized some ten or twelve years ago, has closed up business, and the trustee, Mr. C. A. Davis of the Jackson County Bank, appointed some time ago, is offering for sale all the property of the company including lumber, builders' hardware, machinery, drays, horses, etc. This business has not met with the success that was hoped for and the result is to be regretted.

Just as we go to press we are informed of the death of Bro. George Horton. He was about 76 years of age and served for many years as verger of the stone church. He has been in poor health for some time.

INDEPENDENCE, SECOND BRANCH.

The Sunday school had an attendance of 247, collections \$6.42, showing an increase over a week ago.

At the 11 o'clock hour, Bro. M. H. Bond was the speaker, and his thoughts were gathered from the reading of Rev. 14:6,7, where John saw another angel flying through the heavens having the everlasting gospel, etc., also 2 Tim. 1:10 Christ abolished death, and brought life and immortality to light through the gospel. These two passages supported by the sayings of noted men, both ancient and modern, furnished an interesting line of thought.

At the afternoon prayer meeting the hour was well spent, if the report of these present are to be taken as an index.

The 7:30 hour was occupied by Bro. Joseph Luff, and a sermon characteristic of the man was listened to by a large congregation of attentive listeners. The speaker sought to show the necessity of the gospel plan continuing forever with all that appertains thereto, and used very convincing Scriptures, such as could not be gainsaid nor successfully controverted, for eternal truth reinforced the whole argument. The efforts were mentioned of inventors attempting to imitate so nearly that which God had done, yet no improvement could be patented. Nothing to improve the light of the sun, nor moon, for when they were set in the firmament they were set to remain forever, as at first and no change has been made nor is it necessary to make any, just as at the beginning, so is the gospel, as was established and the church organized in the beginning, so it should be today, and if not, then man's attempted improvement is a failure.

Monday night at 7:45, priesthood meeting was held, and Bro. Marcus Shaw was the leading speaker, on the subject of the Order of Enoch. Did the order under its present charter have a right to build and operate industrial and commercial enterprises? A profitable time was had many taking part in the discussion.

W. S. L.

KANSAS CITY, MO., SECOND CHURCH.

The branch under the leadership of Bro. Francis A. Evans seems to be doing nicely. Our meetings are fairly well attended and quite frequently those who are not of our faith meet with us and express themselves as well pleased with what they have heard. Our local ministry have occupied the pulpit the greater part of the time and a great deal of good instruction has been given. Just now we are making preparations for a series of meetings which will begin next Sunday. Bro. W. A. Smith of the missionary force will conduct the meetings and we hope for good results.

Last month Bro. William Hott, one of our young men who has been active in the church work for some time, was ordained to the office of teacher and elected presiding teacher of the branch. Bro. J. J. Emmett spent some time preaching in and around Seligman, Mo. He had good interest and excellent liberty but was compelled to return home on account of the serious illness of Sr. Emmett.

Elder Thomas Newton who for many years was an active worker in this city, is now located in the Isle of Pines, West Indies, where he expects to preach the gospel if possible and at the same time improve his property there.

Quite a few in the branch are sick at present but all have been benefited by the fasting and prayers of the saints and administration of the elders. New evidences of the goodness and mercy of God and truthfulness of the gospel are coming to us frequently for which we try to be thankful. A number of our faithful ones have moved to other branches while many others on account of their employment are prevented from attending the services but some new members have moved near the church, so altogether there is enough to keep the camp fire blazing and we have no cause for complaint.

Mrs. Margaret Cleveland.

1316 Circle Ave. Oct. 13th.

SAINT LOUIS, MO.

The Sunday school attendance October 12th was good, all of our teachers being present and only one officer absent. We were pleased to see Sr. H. C. Burgess in charge of her class again after her severe illness. Bro. Rob. Lloyd gave a good talk on the subject of Confessing Christ and his work before men. A duet was nicely rendered by our chorister, Bro. S. R. Burgess and Sr. Etta Swift, our pianist. It was number 128 in Zion's Praises.

Bro. George Reeves was the speaker the morning of Oct. 12th, reading from 2 Corinthians 3rd and a portion of the 4th chapter. His theme was "The At-one-ment of Christ."

The evening speaker was Bro. G. Trowbridge, his subject being "Let him that is without sin cast the first stone."

Bro. Bourgeret of Voshoff, Mo., was in attendance at the Sunday school and morning preaching services October 12th, also Sr. Mildred Peat Buchanan, Sr. Welch with her daughter and niece of Troy, Mo., were welcome among us. Bro. Cooke preached the funeral sermon of her mother, Oct. 5th. A large attendance, many of whom were prejudiced against the work felt better after hearing the thoughts presented.

A quiet peaceful Spirit prevailed at our sacramental service October 5th. Bro. Archibald, Chas. Peat, G. S. Trowbridge and George Reeves presided. Bro. Rob. Lloyd and A. W. Smith passed the sacred emblems.

A very nice program was rendered by the Sunday school October 5th, it being Cradle Roll Sunday. The sweet little babe of Bro. and Sr. Frank Smith was blessed under the hands of Bro. T. J. Elliott and C. J. Best.

Bro. T. J. Elliott was the evening speaker October 5th, his subject was "God's favored children," reading from 9th and 10th chapters of Acts.

Elizabeth Patterson.

2739 Greer Ave.

SAN FRANCISCO AND OAKLAND.

The sacramental services in both branches were very good in spirit and fair in attendance. It was young ladies' day in the city Sunday school and was made interesting by special exercises by them. Variety is a spice that seasons Sunday school work also.

Bro. Hartsborn was the evening speaker in the city and Bro. E. Ingham preached in Oakland at the evening hour.

Bro. Jas. E. Kelley departed Sunday evening last for Los Angeles, after quite a stay in the bay cities. He leaves behind pleasant memories and carries with him the good wishes of all.

In our item concerning the musicale we inadvertently omitted mentioning the musicale quartet, composed of Bro. Frank, Archey and Chesley Severy and Harry Tupper. It was on a par with the others. We beg pardon for the omission.

Bro. Ables of Ogden, Utah, attended our prayer service last night and gave us an interesting talk on the differences between us and the Utah Church. He knows, having had membership in both. Bro. Ables is looking for location in California.

Bro. C. W. Deuel and C. J. Cady have removed their tent from Madera to Sanger, fourteen miles from Fresno. Bro. Stead and Reiste are at Marysville, with what success we have not heard.

Bishop C. A. Parkin is visiting the southern branches of the district in the general interest of the work.

Our Religio enjoyed a rich treat in the reading of the interesting temperance issue of the "Oakland Religian" edited by Sr. Fannie L. Morrison Meehan and illustrated by large paintings by Bro. Harry Tupper and Jacob Williams. Sr. Meehan is a willing and able editor. She was formerly engaged in the "Sunshine Work,"—the daughter of Dr. Morrison of Millersburg, Illinois.

J. M. Terry.

1202 14th St., Oakland Calif., Oct. 9.

ST. JOSEPH, MO., Sept. 20.

The Second Branch is progressing about as usual, though we have lost by death one of our number, Sr. Jennings, a dear, good, faithful saint. We feel comforted by the thought that her reward is sure. She was ever valiant in testimony and attendance, coming to church through heat and cold from a distance of more than one mile, usually walking, which should put some of us younger ones to shame when we make excuses and stay at home because of the weather, for she was 65 years of age. Also our deacon, Bro. Hale met with a bad accident, losing a part of two of his fingers. He is a cabinet maker and at his work the accident occurred.

The tent has been stored away for the season that was being conducted by Bro. Pickering and Pierce. We feel the tent work has not been in vain but great good has been accomplished thereby.

Rosa Francis.

CORRESPONDENCE

ON BOARD THE STEAMER TAHITI, PACIFIC OCEAN.

August 30, 1913.

Dear Ensign:—I have had many requests from sailors who knew I was going to Australia, to write for the church papers occasionally, so shall send you some items from time to time.

After moving back to Independence, from Kirtland, and making some necessary improvements on my little home, bid a reluctant farewell to loved ones and started on my long trip August 15th, arriving at San Francisco, on the afternoon of the 19th, where I was met by Bro. Griffiths and Bro. Walker. I think myself fortunate in making the trip with Bro. Griffiths, he has been a father to me in the gospel for many years, has had large experience in traveling, and in the affairs of the Church of Christ, so I expect to be benefited by the experience of the trip and his association, in turn I hope to be better equipped as a servant for the Master.

So far we have delightful weather, is getting quite rough this morning, but not enough to cause sea sickness in general.

We had the pleasure of spending part of a day at the Irvington, California Reunion, where there was quite a large gathering of happy saints. Many things in California are of interest to an Easterner, but for fear of making this letter too long, shall not try to go into detail. We sailed on the 20th, and it was indeed a pleasure to have Apostles F. M. Sheehy and James E. Kelley, Brethren Wallace Robinson, Anthony, Dammon, Sisters Dammon and daughters, Peterson, and Lillian Tates and daughter there at the pier to bid us God speed, and a couple of the brethren had us take with us something that California got up quite an excitement about around '49. Our friends stayed on the pier, waving until the boat steamed out of sight, so here we are within two days of the Tahiti Island, where we anticipated with great pleasure, meeting Brothers and Sisters Lake, May, Savage and the native saints.

This is my first ocean voyage and everything is novel and interesting to me. As one sits quietly on deck, surrounded by the mighty Pacific, the bigness of the environment suggest big thoughts, and God is seen in the majesty of his power. We have been eleven days on the water, and the only living thing we have seen outside of the ship has been some flying fish, a few sea gulls, and several shark.

There was a sad occurrence on the boat which permitted us to see the latter in the water. On Monday morning right after breakfast, I was sitting on the poop of the deck, at the stern of the ship, with two or three other passengers, when one of them called out, "man overboard," and there, struggling in the water, passing the stern of the ship, was a young man battling for his life. Life buoys were thrown him, but he couldn't reach them. A boat was lowered, and when the ship had slackened her speed, it was sent to the rescue, but after cruising around an hour the young man could not be found. The ship was a mile away from him before it could be stopped sufficiently to place the boat in the water. When last seen, the young man threw up his arms, the seamen said that is when the sharks got him. He was one of the firemen, working his way to his home in Australia, and was temporarily insane. To add to the excitement, one of the third class passengers wanted to jump over after the fireman, which caused the would be rescuer's wife to become hysterical. After the ship had come to a stop the sharks gathered around eating everything the cooks threw in the water. A large tin cracker can was floating around with the other refuse, and a shark made a bite at it, but he didn't like the flavor of that brand of tin so let it go, I was in hopes he would swallow it and have a good healthy case of perpetual indigestion, as I didn't like the looks of those fellows.

Some of the life buoys have a gallon can attached, when the buoy is dropped in the water, the top of the can is pulled off, igniting the fluid in the can, and it will burn for a long time, so at night it can be seen for quite a distance.

This is a sturdy, English ship, with English attendants throughout, and a Welsh captain. The service is perfect, the meals excellent and every effort seems to be made by the authorities and help of the ship to make the passengers comfortable. Seven luncheons and meals are served every day! If you wish, the steward will bring you a light lunch before you arise, then breakfast at 8 o'clock, tea and bread and cakes at 11, but since we have reached the tropics this has been changed to ice cream, luncheon at 1:00, another lunch at 4:00 and dinner at 6:00, and to be sure you retire at peace with all the world's lunch is again served at 9:00. I don't see how some of them can do all this eating. Meat is served three times a day, and many of the passengers eat meat every meal and have these extra lunches besides. There is an excellent article in the current *Cosmopolitan* apparently demonstrating from scientific evidence, that excessive meat eating shortens the life of an individual by hardening the arteries. Again the word of the Lord in the Word of Wisdom is demonstrated to have been wise counsel.

By reason of ordering our passage away ahead, we obtained an excellent cabin, with outside porthole, in which is placed an air tube, sending fresh air all around the cabin, and in connection with an electric fan which we keep going all the time, thus far we have been quite comfortable.

On Sunday about 2 o'clock, some of the passengers pointed out what I thought was a cloud, they said it was Tahiti. That cloud looked better and better as we approached it, and with the aid of glasses, we could see the mountains looming up, and about 4:30 Papeete was before us, with the mountain and valleys for a background. One mountain is 7500 feet high. The palms, cocoanut trees, green foliage of various kinds were a feast to our eyes, after having nothing but sky and water to look at for twelve days. We discerned Sr. Lake, and Bro. and Sr. May at the wharf, so we called out, "Where is Bro. Lake?" (Sr. Lake having walked away) Bro. May said, "He has left the islands for ever." Then we understood he had died. He is buried on one of the islands some distance from here but he will eventually be brought here. Bro. Lake loved this people and the islands work, and was perfectly reconciled to passing his last days here. Our sister has the sympathy of hundreds of the saints. She has done

a wonderful work on these islands, and seems to have a talent for this mission.

Bro. Griffiths' visit here is apparently providential. To get an intelligent, comprehensive conception of the various needs of this peculiar mission, one must be right on the ground. There has not been an Apostle here since the days of Thomas W. Smith.

Bro. and Sr. Savage are away off on one of the islands and are not aware of our presence at Tahiti.

The natives gave us a fine welcome. Their manners and customs have been frequently written by able pens, so shall not go into detailed description. Some of the saints came to the missionary house, to see us right after we arrived. The men are mostly of large stature. The sisters sat on the floor after we had exchanged "urranuaa" with them.

This greeting is also used as a farewell, and means "may you have life." A beautiful greeting and farewell isn't it? In the evening we faced the most unique congregation it has ever been my lot to look upon. Nearly all the natives go barefoot. The men often wear a white coat, with blue or dark trousers, and sometimes the whole suit is white. The women throughout the town wear a kind of mother Hubbard dress, reaching to the ground. When they are walking they catch one side of the dress, near the hips, and lift it sufficiently high to give their feet free play. They do not, as a general thing, wear shoes or stockings. They seem to act with commendable modesty. I had considerable difficulty in getting one of the young sisters to permit me to photograph her. She was very backward. She had two rings on one finger, containing six or seven large pearls.

After they had marched around and greeted us, they sang several pieces. I doubt if it is possible to convey an intelligent conception, by writing, of what their singing is like. They keep excellent time and sing with their whole souls. Bro. May had taken a Bihlhorn organ over to the church, (the natives do not use the organ in their singing), they finally requested us to sing for them. It created quite a sensation when Bro. Griffiths walked to the organ and corded while we sang the Lord's prayer. Bro. and Sr. May and Sr. Lake helped us to sing, and then Bro. Griffiths and I sang another hymn and after we finished there was considerable laughing, (which shows their keen powers of perception).

We are invited out to the "hill" saints Thursday, who are preparing a feast and reception for us. By advice of Bro. May and Sr. Lake, we are going to take a trip around several islands, the farthest one being nearly 500 miles away, where many of the saints are gathered, diving for pearls and shells. The French government only permits them to dive four months a year, this gives the oysters a replenishing period of rest. Only the smaller boats go to these islands, so I suppose we shall have some experiences with sea sickness.

This is a land of benedictions, in many ways. Haven't seen a fly since I landed! They don't raise them!

I preached my first regular sermon to the natives this (Wednesday) morning to a good congregation. Used the blackboard to illustrate my talk, Bro. May interpreting. They very readily got the points from the illustrations. We then went to the ocean, where Bro. Griffiths baptized a girl. There are three or four more candidates ready. The natives consider it a great honor to be baptized by an apostle, those who were baptized by Thomas W. Smith lay great stress on that event. After the baptism we were asked to go to the church, where the natives had assembled. Elder Kehauri, in an address, presented us each with an envelope, which contained funds to assist us in our missionary labors. One of the brethren was just in to see us and gave us a necklace of very small shells and a dollar each. In the presentation ceremony, as in fact in all their services, they use considerable tact and conduct themselves in a very dignified way.

The missionary house stands on property embracing about four acres. A wall about three and one-half feet above the ground, is being placed around the property to protect the buildings against a repetition of the "waves heaving themselves beyond their bounds." The wall is almost completed. It is being built of coral stone laid in cement. Men and women go out in a scow and dive for the rock, so that wall represents considerable labor, and would be quite a curiosity in America. A "duq-out" canoe is used as a mortar box to mix the cement in.

Everywhere you see the primitive and the modern side by side, and often there are startling contrasts of the past and the present. It is a common sight to see barefoot women and girls riding bicycles. The church has electric light in it, and the latest Mazda lamps are used. The missionary house has running water, as the town has water works. There is a moving picture show well patronized. Working around the modern ice plant you see natives in under shirts and a flaming red and white sheet wrapped around the lower part of their bodies.

The reason the women wear their dresses so long is they are sensitive about their bare feet, and use this method of hiding them.

We just returned from the ocean again, which is a couple of minutes walk from the house. Bro. Griffiths baptized three and the writer also led three precious young people into the watery grave. We took our time in taking them out of the water and were not particular how deep we plunged them as they are right at home there and there is no spluttering and choking after they come up out of the water.

Thursday afternoon. We just returned from visiting the "hill" saints. This branch of saints lives in a regular paradise. I doubt if many millionaires in the states have such gorgeous environments. The foliage looks as if it had the Lord's special attention in creation, an island about ten miles away, rises up out of the sea and pushes its head into the silvery clouds, and then the eye is greeted with the awe inspiring sight of the mighty Pacific, and as a final benediction to this Eden, it is blessed with perpetual spring! The saints sent an automobile for us and sent us back in it. Here is the menu, (the leader of the branch being the chef prepared): Poi, the native dish, is fine fish, lobster, chicken stew, fried chicken with curry sauce dressing, roast beef, fried eggs, sauer kraut, lettuce, onions, tomatoes, oranges, bananas and napkins. As a drink, there was a goblet at each plate in which there was a young cocoanut. The top had been neatly cut out in such a way as to make a lid with a hinge. You raised this and drank the water right out of the shell.

When you open the shell the water shoots out, it is packed in so tight! It is the Lord's gift of drink to the natives and you can be sure there are not 100,000,000 microbes travelling down your throat as you are taking a drink.

It is simply just wonderful how many uses to which the natives put the cocoanut tree and its fruit. The leaves can be used to build a house, roof and all, and the raw doesn't leak through either. The roof is braided. Men and women wear hats from the leaves. The cocoanut shell makes an excellent charcoal, which is put in an iron made for that purpose, and that is how they iron their clothes. They squat or sit washing and ironing. They claim that because of this habit of squatting, motherhood has no terrors for them.

After we arrived at the "hill" saints' church, as we entered the waiting congregation stood up until we had reached the pulpit, then they sang several pieces. One hymn was to the tune of "God be with you till we meet again." But most of their singing is to music of their own composition, and they are gifted along musical lines. They don't have solo, duet, trio or quartet singing, it is all congregational. Most of the singing I have heard, it seems to me it takes a whole congregation to do the singing as there seems to be so many parts to it.

After the singing was over the leader, in a decidedly appropriate speech, well expressed, presented us each with money and a hand made hat. Bro. Griffiths fit, but mine was too large, so the girl who made mine lined it neatly. We spent the larger part of the day with them and it was a unique and wonderfully interesting experience. They have great reverence for an apostle, and there are conditions here which I believe Bro. Griffiths will be able to change, because of the respect they have for his high office.

Bro. May is a very busy man. He gets out a monthly paper, doing the translating, type setting and press work; gets out the Religio and Sunday school Quarterlies, and other incidental printing. Attends to the various pastor's duties, and is a friend in need to the natives, and was certainly benedicted in being able to adapt himself to conditions here. That Lamoni girl of his is a decidedly competent helpmate, and as I look at them, thousands of miles away from home, here over four years, giving the best part of their lives to these natives so they can have the gospel, I contrast their sacrificing lives to the thousands and thousands of families who live narrow, selfish lives, and feel to rejoice that my lot has been cast with the people of God.

Sr. Lake has a natural talent for such a mission as this, and speaks the language fluently, and like Bro. May has very little difficulty in interpreting rapidly from the English to the Tahitian. They say Bro. Savage is especially gifted in interpreting. We may sometimes wonder just how much inspiration the appointing authorities have in sending men to their several missions, but when I see the work and the apparently natural talent so largely developed, of Bro. and Sr. May, Sr. Lake, and Bro. and Sr. Savage, it is clearly apparent that they were just the young people for this very difficult mission. But how did the appointing powers know that?

It will be impossible to write very often to the various personal friends and the many saints of our acquaintance, but that they are in our mind many times, and I hope the time will come again when old acquaintances may be renewed.

Now, dear readers of the ENSIGN, until I write again, I bid you "urranuaa."

Sincerely,

C. Edward Miller.

Papeete, September 5, 1913.

GLEANINGS FROM OUR CORRESPONDENTS.

Bro. W. H. Kelley, 210 W. 4th South Street, Provo, Utah. I have made the acquaintance of quite a few fine people, and am as busy as can be at my work. I am getting along very nicely and have baptized three fine people, and think I will get more.

J. W. Booker, McKenzie, Ala. I saw Bro. Gibb's letter in the ENSIGN as to how to help pay off the church debt, and find it a good way. I have sent to Bro. E. L. Kelley \$4.00 for myself, wife, son, and daughter, and I consider that I am one among the poorest of saints, but I feel it the duty of all of God's children to help bear the burden. I ask your prayers that I may overcome the trials of life.

Miss Sarah Doty, Booher, Mo. I have been a member of the church but a short time but am striving to do my duty. Our church here seemed dead until about a month ago when Bro. Dubose and McFadden came and held two weeks' meeting, after which we organized a Sunday school, and are having preaching also. Bro. Dubose baptized three, my sister, myself, and Miss Lolo Anderson, my cousin. May the Lord bless these brethren that they may bring light to others.

Elder E. Rannie, Missouri Valley, Iowa, Reunion. Elder Reuben Taylor and his wife, and a friend, Miss Lula Bearshield, who are Lamanites of the Cheyenne Tribe in attendance from Oklahoma, chaperoned by Elder Hubert Case and family, attracted considerable attention. Bro. Taylor spoke about fifteen minutes each day at some of the meetings telling his hearers something of interest of religious life among the Indians, and some of his talks were of the traditions among them. There is one tradition of a great famine, that the Great Spirit brought upon them because of their wickedness. It lasted four years and then they told a great prophet that if he would ask the Great Spirit to stop the famine they would repent and stop doing wickedly. Read Helaman 4:1-25, Authorized Version of the Book of Mormon—an account of a very similar occurrence. Another one was that a Messiah came among them and gathered the little children and their parents together and told them they must not scold or whip their children; he said the Indians never whip their children. While he told of his own little children, who had died, his strong frame shook with emotion, showing that though they were counted as savages, his soul was susceptible of the finer things of life, and he said he had never scolded or whipped his children. Miss Lula Bearshield entered into the games with the young white people and though she was timid she soon caught the spirit of "three deep" and enjoyed it as intensely as the others.

SERMONS AND ARTICLES

THE ORIGIN AND CAUSE OF CHURCHES.

F. J. EBELING.

Continued from last week.

On September 21, 1823, Joseph Smith said he received another visit from a heavenly messenger. "He called me by name, and said unto me he was a messenger sent from the presence of God, to me and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent."—Church History Vol. 1, pages 11 and 12.

This visit carries with it its own evidence of truth or falsity. Because in it are several predictions that only time and condition could verify. Here was a young, unsophisticated boy in the back woods of western New York, absolutely unknown outside of the little village in which he lived, tersely declaring that his name should be known among all nations, kindreds, and tongues. It should be spoken of for both good and evil. If the name of Joseph Smith was only locally known we would need no better proof of the deception of this angel's visit, but since his name is known for good and evil among all nations, it must take its place among the divine revelations. Would a boy of fifteen ever think of making such a prediction with the least hope of it being fulfilled by natural efforts? No other man, however, great and well known he afterwards became, ever made such prediction. Surely God must have been behind this prediction. Every nation under the sun today testifies to the truthfulness of the prediction; for they have all heard the name of Joseph Smith either for good or evil; mostly the latter.

On the same visit the angel told him there was hid in the earth gold plates which contained the fullness of the everlasting gospel as delivered by the Savior to the ancient inhabitants.

Had Mr. Smith failed to have gotten a record of any kind at the place designated, or had he gotten a record that did not agree with the gospel Christ delivered to the ancients, we would be perfectly justified in rejecting it as a fraud and deception. But when such a record was found at the very place, and contained the very things the messenger told him, it is worthy of serious consideration. It is not left entirely to the believers in this record to verify the statements. After the record above referred to was translated, containing the record of God's dealing with the people of this continent, telling how Christ came here after his death in Jerusalem, and gave them the same gospel he gave the people on the old continent, scientific men of the world, who have no sympathy with Latter Day Saints inform us that the gospel of Jesus Christ was known to the ancient inhabitants of America.

Prescott says: "The Peruvians, like so many of the other Indian races, acknowledged a Supreme Being, the Creator and Ruler of the universe, whom they adored."—Conquest of Peru, Vol. 1, page 108.

J. D. Baldwin: "The cross is one of the most common emblems present in all the ruins. This led the Catholic missionaries to assume that knowledge of Christianity had been brought to that part of America long before their arrival. And they adopted the belief that the gospel was preached there by Saint Thomas."—Ancient America, p. 109.

Donnelley says: "When the Spanish missionaries first set foot upon the soil of America in the fifteenth century, they were amazed to find the cross was as devotedly worshipped by the red Indians as by themselves, and were in doubt whether to ascribe the fact to the pious labors of Saint Thomas or to the cunning devices of the evil one. The hallowed symbol challenged their attention on every hand."—Atlantis, pp. 319, 320.

Josiah Priest says: "On the breast of this person lay what had been a piece of copper in the form of a cross. The cross on the breast of the skeleton excites the most surprise, as the cross is the emblem of the Christian religion."—American Antiquities, p. 186, Edifica 1833.

H. H. Bancroft: "In a tablet on the wall of a room at Palenque is a cross surmounted by a bird. . . . One of the most remarkable emblems of Maya worship in the estimation of the conquerors, was the cross, which has also been noticed in other

parts of Central America and in Mexico."—Native Races, Vol. 3, pp. 135, 467, 468.

Prescott says: "Among the traditions of importance is one of the deluge, which they held in common with so many of the nations in all parts of the globe. . . . Resurrection of the body, which they held to preserve the body with so much solicitude."—Conquest of Peru, Vol. 1, pp. 106, 107.

Donnelley says: "Peruvians believed in the immortality of the soul and the resurrection of the body, and they too preserved the bodies of their dead by embalming them."—Atlantis, pp. 144-179.

Baldwin says: "The tradition on both sides of the Atlantic are without meaning unless it be admitted that there was communication between the two continents in times of which we have no history."—Ancient America, p. 186.

DeKoo says: "Baptism was in the Mexican empire of religious ceremony, which in Yucatan was called Zibil; signifying to be born again; and the Nahua nations freely admitted that it would cleanse the soul from all sin."—History of America Before Columbus, Vol. 1, p. 467.

"The Indians have a religion all their own, of which few white people are aware. I think the majority of the Indians have not departed very far from the old beliefs, even though most of them are members of Christian churches. There is much that is beautiful in the so-called pagan religion. In fact among some of the more highly developed tribes there appears to be little difference between the teachings of the Indian divinity and those of Christ. One is tempted, upon intimate knowledge of some of the old people to wonder whether the Son of Man appeared to the Indians also, or whether the gospel preached to them by some unrecorded Paul, generations ago, was forgotten. The more one knows of the Indian as he really is, not as he appears to the tourist, the teacher, or the preacher, the more he wonders. The remnant of knowledge that the Red Brother has is an inheritance from a people of higher thought than we have usually based our speculation upon."—Clara D. True, who was an Indian agent for years in Banning, Southern Calif. Taken from the *Outlook*, June 5, 1909.

Many authorities might be quoted showing that the Ancient Americans of whom the red man is a descendent, had a perfect knowledge of the teachings of Jesus Christ. All through American tradition there appears the Culture—Hero, known by such names as Quetzalcoatl, Membozho, Viracocha and Joskeha. All are said to have been born of a virgin.

From whence came all those correct ideas of gospel. Immortality, baptism, resurrection of the dead, the new birth, the trinity, virgin birth of the Savior, etc. The Book of Mormon is the only record ever attempted to account for all these. All these learned men testify to the truth of what the angel told Joseph Smith, that the record he was about to receive, contained a fullness of the gospel. This and the fact that his name is known in all nations are sufficient to establish the divinity of his call.

We will now inquire into the ordination of Joseph Smith and see how it compares with those before him who started churches. The following account is given in his own words:

"While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, Upon you, my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; . . . and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded. The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred upon us—and that I should be called the first elder, and he the second. It was on the 15th day of May, 1829, that we were baptized and ordained under the hand of the messenger. . . . For we had not long been engaged in solemn and fervent prayer when the word of the Lord came unto us in the chamber, (Father Whitmer's house,) commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time; we were, however, commanded to defer this our ordination until such time as it should be practicable to have our brethren, who had been and should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each

other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterwards proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost upon all those whom we had previously baptized, doing all things in the name of the Lord."—Church History, vol. 1, pp. 34, 35, 36, 60, 61.

It will be noticed that Joseph was praying and calling upon the Lord. And while thus praying the angel of the Lord appeared and ordained him and Oliver Cowdery, and then gave command to baptize each other. A more direct, and divine call could not be looked for. Nothing bearing the least resemblance can be found in any of their former.

How much more consistent was the baptism of Joseph Smith than that of Alexander Campbell, whose only baptism was by Mathew Luce, a Baptist. Mr. Campbell was never baptized for the remission of sins, although he practically started a new church upon the proposition that baptism was for the remission of sins.

How much more consistent the ordination of Joseph Smith than those whose only ordination was by self constructed authorities, as for example, Asbury is ordained by Cook, Cook by Wesley, Wesley by Bishop of Canterbury, who got his, if any at all, from the Pope. Remember what Jesus said, "Whosoever receiveth him whom I send receiveth me." If a congregation sends a preacher, you go no higher than that which sends him. Joseph Smith makes the positive claim that he was sent by Jesus Christ, hence if true, by receiving him you receive Christ who sent him. You can see dear reader, by this time there is a great deal of importance attached to the character of the one sending. Full salvation hinges upon a divine call of him who is leading you to the kingdom of God. Be sure and examine his call, for it may be you will be receiving one who is only sent by a congregation, conference, or synod, and consequently can go no higher.

The minute a preacher denies present revelation he acknowledges he is not called of God. There is never any man called to preach the gospel when there is no divine revelation. If the absence of divine and present revelation, all those posing as the church of God are man made, because God can never establish a church without revelation. If God has not spoken from the heaven since the time of John the Revelator, then there has not been a God-called preacher since the time of John the Revelator. Every time a man was called to the ministry in the days of the Apostles a revelation was given; as you will see in Acts 13:2-3, 20:28; Luke 10:1,2; Heb. 5:4-6; Num. 27:10-20.

On the sixth of April 1830 the church was organized, by the divinely appointed and divinely baptized believers. Those men were not seceders, apostles, factionists, come-outers, or man-ordained preachers who had quarrelled and separated from some other man-made organization, but honest, humble men who had been scripturally called of God, met to perform the important and sacred task of organizing the church of God on earth. Let those men tell it themselves, and you will notice that for all these events they give time and place.

"In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, by the Spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandments we should proceed to organize his church once again here upon the earth: The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April, which commandments were given to Joseph Smith, jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hands; and this according to the grace of our Lord and Savior Jesus Christ, to whom be all the glory both now and for ever. Amen. . . . Accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday, the 6th day of April, A. D. 1830. Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received." To these they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter Day Saints, after which he ordained me also to the office of an elder of said church. We then

took bread, blessed it and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst all praised the Lord and rejoiced exceedingly."—Church History, vol. 1, pp. 67, 68, 76, 77.

Now dear readers, you have the church as established by divine command in striking contrast with those started by man's notion. Which do you prefer? That which lays claim to God's authority re-established in the last days or those who claim no authority other than that which has come from Rome? A church claiming to have blessed communication with its head (Christ) or the ones that believe the heavens have been sealed for over 2000 years? A church begun by God answering the humble prayer of one who was seeking light upon the all important subject, or one started by the councils and contentions of uninspired men? A church whose ministers are called as in the days of the apostles, or one whose ministers are called by a congregation? A church whose first human instrument was ordained by the angel's hands, or one who was ordained by self made preachers? A church which has all the officers mentioned in the New Testament, viz. apostles, prophets, high priests, seventies, bishops, elders, teachers and deacons, or a church with only elders, deacons and bishops, and then making no claim to having been called as was Aaron, as found in Heb. 5:4. A church teaching all the principles as found in Heb. 6, or one which only teaches half of them. A church that holds but to you the happy privilege of the gifts of the Spirit as found in 1 Cor. 12, Mark 16, and James 5, or one which denies to you all these? A church which promises a knowledge of the gospel it teaches as promised by Jesus Christ in John 7:17, or one which says you must take the preachers word "for he is educated?"

The two are before you choose ye which you prefer. In case of doubt take the safe side and the safest side is surely on the side which claims God for the cause of his work. The safest side is surely the side which has back of it the Bible authority.

If the rest of the world can be saved by and through man made institutions, we can too, but if salvation only comes through a divinely appointed church, we will be saved, and they will be disappointed.

CONCLUDED.

THE OBJECT OF TRUE RELIGION.

Religion is defined by Webster as: "An acknowledgment of our obligations to God; practical piety, any system of faith and worship." As such it should become a power, a factor in moulding the lives of men, and preparing them for this life and its usages. Too frequently we lose sight of the real vital issue and cling to mere shadows, but it occurs to the writer that if we will but exercise the faculties with which we have been endowed, we may at least place religion on an intelligent basis; and since it is primarily an acknowledgment of our obligations to God, our conception of Deity must figure largely in our acceptance and promulgation of religious ideas.

Too frequently people think of religion as being a something to fit them for heaven, and lose sight entirely of the fact that it is to fit them for earth; and we have been inclined to suppose that religion was a kind of segregating process by which a certain choice few were to be removed, separated, and freed from association with, and contamination of others, this of course is faulty at best, for the first obligation we owe to God is to keep ourselves pure, not by segregation but by association, and in keeping ourselves pure we may be able to assist others in becoming purified.

The real object of religion as we see it is to serve as a working force in the heart and mind of man, to become an educator to him, conserving his interests and developing his faculties, not a part of them, but all. Religion should be a normal and not an abnormal condition, it was intended by its author to develop man completely, and properly poise his life, that in all things he might have the proper balance.

First of all we should give us a proper conception of Deity, because if we have a vague conception of God we will also have a vague religion. We need not concern ourselves about the bodily form of God as to what he would look like if we were to see him in person, but we should concern ourselves about the nature of his attributes, his character. Wisdom, power, light, goodness, virtue, justice, mercy and love should always be associated

with our conception of him, and our first obligation is to correspond with him: hence to correspond with these attributes of God—to the foregoing we might add truth, gentleness, kindness, forbearance, fidelity, patience, endurance and sincerity, and to properly acknowledge our obligation to God is to weave these virtues into our lives, and reflect them in our characters. To this end religion should work since this is its object to transmute our bases materials animality and selfishness into altruistic love, thus not only growing, but ripening a character that will correspond with God in all its parts.

Religion then is not merely a Sunday institution, it is an every day life; it is not a theory, it is a reality; it is not an argument, it is a vitality. Jesus did not say I am the great debater; he said: "I am the way, the Truth and the Life." He also said: "The works that I do, shall ye do also." What was the particular work he did? Let us for a moment examine it, he presented to the world a properly poised life, a perfect character, and after making it an offering for man, raised it triumphant, complete, victorious out of the elements of corruption and transplanted it into the heaven of heavens purified and cleansed.

Now since this is the work he did, and since he hath said: "Because I live ye shall live also," I hold that our religion must become a working force, gradually leading us into the footprints of the divine Master, thus enabling us to poise and perfect our character and lift it out of the elements of corruption, presenting it to God to be purified and cleansed or it is nothing.

When we learn that conventionality is of but little worth when compared with living, we are then in a fair way of self abnegation, and when self is crucified the immortal Christ in all his resplendent glory begins to live in us. Religion is intended then to be the cause that shall produce this desired effect in us, and enable us to correspond with God in character while here on earth, and that prayer might be realized: "Thy kingdom come, thy will be done on earth as it is done in heaven." What shall the harvest be? The Christ has said, "Bless and curse not."

My religion should make my entire life a blessing, if therefore it is not a blessing I am not fulfilling my obligations to God, for the prime object of the religion of Jesus Christ is to make my life a benediction unto all with whom I come in contact in life. If we consider religion from this thesis, life will assume a new aspect, the universe will become simpler, and the mysteries will be dissolved, and with a perfect vision will we behold the alpha and the omega of life, finding it centralized in the attributes of God revealed in the stainless Christ.

J. E. Vanderwood.

"LOVERS OF PLEASURE."

The Apostle Paul in his second letter to Timothy prophetically tells of a time when certain conditions should prevail. The only way in which to tell when that time shall have come is when things transpiring shall be in exact harmony with what the Apostle predicted. One of the conditions mentioned in connection with other things is that people should be "lovers of pleasure more than lovers of God." (2 Tim. 3:4.)

How is it today? Take a ride on a street car during the summer season in a large city. The throngs you see are almost entirely on pleasure bent.

You see hundreds of automobiles going hither and thither in their mad race—the occupants pleasure-seeking. Do they love God? Do they even think of him? The street cars are filled with pleasure seekers. Parks are illumined and filled with amusements of the most thrilling nature—the nearer the danger line the better. Moving picture shows are in such demand that they not only exist in the down town districts, but are scattered throughout the residence districts as well—all for "lovers of pleasure more than lovers of God." Go down town in the afternoon and you behold throngs going to the matinee—all pleasure bound. The same is continued in the evening when theaters are crowded with "lovers of pleasure more than lovers of God." Theaters of course have existed for many years, but their attendance has been greatly accentuated through the mad delirium that has taken possession of the people. In an article on sexual vice Prof. Hugo Muensterberg of Harvard University said: "A desire for the satisfaction of the senses, a longing for amusements, has become predominant in thousand fold shades from the refined to the vulgar."

The apostle said this condition should prevail in the "last days." Twenty years ago the conditions were quite different. In connection with this

the Apostle says that "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection," etc. Do not these conditions prevail to an alarming extent, as well as the first one mentioned? Is not the Apostle's prediction being literally fulfilled?

W. H. Deam.

A VACATION TRIP DOWN THE TIGRIS.

In a palace of one of the Assyrian kings was found a slab sculptured with a picture of the Tigris River. On the river is a goatskin raft or kelek. The picture is 2,500 years old, but it might have been made yesterday. Though perhaps you may study the river better by riding along the shore, the more common and cheaper method of travel is by raft. At Diarbekir you will purchase about two hundred and fifty goatskins, inflate them and bind them firmly together. Upon the goatskins are laid long slim poles of mulberry trees, and upon them a little house of reed mats or of skins is built. Then you float down with the current.

Somewhat down the stream you find the Yezidis, living sometimes in huts, but more commonly in black tents like those of the Arabs of the plain. Of all the peculiar peoples of Turkey, they are the most peculiar, or the least understood. It is said that they worship the devil instead of God; they respect Satan as a deity whose power for good or evil is very great, and therefore they will never mention his name.

No less interesting are the ruins along the way. Occasionally upon a rock is an Assyrian inscription or sculpture. Ruins of old churches, are perched on the mountain sides. Great arches of early Roman bridges span the rivers. Large mosques and khans, now fallen, tell of Seljukian days. The first large town down the river is Djezrieh. Its houses are of stone; its old city walls and carved gateways and ruined bridges are evidences of its great age.

Still a few days down the river, out of the mountains and into the plain, we come to Assyria. Villages along the shores appear more frequently. There are vineyards and fields of melons. Sometimes crowds of natives collect along the shore to rob the passers-by, or if the raft is beyond their reach they fire their long guns at it, rather to frighten the passengers than to kill. But it is from these people that you obtain your food. For eggs you pay about four cents a dozen. For the same price you obtain several pounds of delicious grapes, larger than any I have seen in the markets at home, and of an excellent flavor, or a sweet watermelon. Bread, in flat thin loaves, is sold by weight, and leben, or curded milk, may be had in abundance. Whenever a shepherd drives his flock to the river to drink, he will supply you with the rich sheep milk, all you can drink, for a trifling sum. The food along the way is cheap and good. Four days more and the raft brings you to Bagdad, as far as it will go. Farther south the river is sluggish and it so slowly winds its way over the level Babylonian plain that the journey to the Persian Gulf would be difficult. Here the raft is broken up; the poles are sold to builders for roofing purposes; the goatskins are deflated and carried back up the river to be used again.—*Christiq Herald.*

GOLD.

CLERIN ZUNWALT.

Gold, gold, gold,
Down in the gloom of the mine;
They toil and delve in the mountain side
They climb where the Arctic snows abide,
They crush and smelt and refine.

Gold, gold, gold,
In the looming giants of steel;
In the factories din with their roar and jar,
Where the weary and sweating workers are
And lives are crushed in the wheel.

Gold, gold, gold,
By a dim and dusty light;
And tired children with weary eyes
Tie threads, where the hungry shuttle flies
And forms grow cold in the night.

Gold, gold, gold,
In the scarlet places of sin;
The sweetest faces grow bitter and cold
As they sell their Eden for shekels of gold
And poison the soil within.

Gold, gold, gold,
In twenties and tens and fives;
The life of the boy was melted there
With his merry eyes and waving hair,
O, the ruin of human lives.

—The Christian Evangelist.

THE ROUND TABLE.

The following question was referred to Bishop Bullard, one of the directors of the United Order of Enoch, by whom it is answered.

Are the working principles of the United Order of Enoch co-operative or competitive?

The United Order of Enoch as outlined in sections 77, 81, 101, in Doctrine and Covenants, clearly upholds the co-operative system in all their work. The principle purpose of the Order is to bring about and to establish equality among its members.

It is an organized order or firm, to do business; the very term organization, "the uniting together of a body of people to become systematically arranged, to unite in a body," can admit of but one interpretation, that of co-operation.

To bring about equality there must be unity of action—a system of uniting together all the working forces of the order to bring about this purpose and end. There can be no competitive system in an organization; one disqualifying another for business in his endeavor to make a better showing than another by aggressive means. Whatever the business may be, grocery, dry goods, hardware, a wollen mill or a machine shop, the purpose and aim is the same; to establish and maintain a storehouse. Each in his business or stewardship, for the interests of the United Order, makes the proprietor of the several branches of business or industries a steward to render yearly an account to the order, showing the gain or loss as the case may be; and all above his and his family's just wants and needs is to be cast into the treasury for the benefit of the poor and needy.

The competitive system encourages the principle of selfishness; an attitude of "I swim if you sink," "I must make good if you go under;" This can be no part of the order, all must have an equal opportunity; all must work for the good of the other, and this can only be successful as all co-operate under the law of Christ the Master as he has given to us "As ye would that men should do unto you do ye even so to them."

The carrying out of the purposes of God as ordained in the establishing of this order, will be making preparation for the higher school of progression in which we become possessors of heavenly things; and if we are not willing to uphold the law of God in practice, which will bring about and perpetuate equality; the heavenly possessions can never be obtained, for equality is the main feature of the order and of the celestial law, that we may enjoy the celestial glory, see Sec. 77:1 also Sec. 81:2. "I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise." What he had said is "if ye are not equal in earthly things; ye cannot be equal in attaining heavenly things; you must prepare yourselves by doing the things which I have commanded you and required of you," Sec. 77.

"The broken covenant through transgression, covetousness and feigned words" was the cause of the order being dissolved under Enoch as per Sec. 101 par 9, and the introduction of these evils would again bring the order to confusion, and its ultimate disorganization. All must co-operate and act in unison and this according to the plan set out in the revelations.

The Articles of Association and bylaws of the United Order of Enoch; use the words Corporation, Organization, and Association interchangeably. Corporation—to form into a body—a body politic or corporate, authorized by law to act as a single person. A society having the capacity of transacting business, etc. Webster. These names all imply a body of people working together for one purpose as agents or members of one firm, co-operating under one head.

In the Order as now organized there are no stewardships, and we do not know just when we will be far enough along for the work of the Order in this direction to commence, so at present we cannot point out the success or failure of the Order along the line of its great purpose.

The support thus far received has not as yet given the order an opportunity to launch out into business as purposed by its author, we have not as yet even a peanut stand to grant as a stewardship. We are struggling to clear the Order of debt, and we have made some commendable advancement along this line this year; but the saints in general have not yet begun to give it the support it should receive, little in the way of donations are coming in, hence the delay in getting down to real business. Come along with your money and let us co-operate.

Richard Bullard.

DEPARTMENT OF
Woman's Auxiliary for Social Service

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave. Independence, Mo.

A MOTHER'S PROBLEM.

In our last Auxiliary meeting, a mother asked advice concerning her young daughter, who had no taste whatever for sewing, and absolutely no desire to learn the art. Shall she insist on the girl learning, when she so dearly loves to spend all her time with her music and studies? This is her problem.

We all of us have and have had ways in which we prefer to spend our time, but many thanks to our training or the hard knocks of experience find we must learn to love "duty before pleasure."

This problem is the one mothers have to meet who have not "begun in time." It is most necessary for girls to know how to sew, to have this training from the first desire as a baby to "sew too."

Mothers say, "I haven't time to sit down and teach my girl to sew." Your time may average two hours a month for the first two or three years. Then you will find she can sew on buttons for you. She can sew a straight seam and then use small stitches; that means quilt blocks and very little of your time, and a contented child. Making of doll dresses is always considered play, of course, but it is the finest chance for training strong sewing and neatness.

When I was thirteen years I did the family stocking darned well, I am told!

A mother may not have time to teach a child to make a real dress or do complicated sewing. Nor will the child have time to learn, when attending school, but there are many ways including fancy work, in which it should be taught the use of the needle, and then the more detailed work of cutting and fitting and finishing will not prove so arduous when the girl finds opportunity for it, (if she is not naturally gifted as some I know who at sixteen and eighteen make their own clothes well.)

The more extensive training should be planned for vacations, working up gradually to making of plain articles and use of sewing machine; finally to a course in sewing if possible before she marries.

Before this she will naturally want to make nicer things, but that work comes handier when she has become proficient in making of pillow slips towels, aprons, under skirts, patching, darning. A girl of sixteen should do all these things well and girls used to do them well, when still younger.

What a boon to a mother, she whose task of stitches for one and then the other is never ending.

No child should be allowed to spend its time completely as it wills for this custom works hardship on its own disposition, (since it will lack the ability to stand up under the trials and disappointments sure to come through life.) So in time others will feel the effects of selfishness and an inconsiderate, thoughtless nature.

Sewing is not the only thing this mother should think seriously concerning. Let a child begin soon as it can understand, to have its own little work. My boy of six knows he must dust the table legs, fill up the coal bucket for me, so I can get it when I want it. He picks up his play things. (Sometimes I've heard him say, "Let's not play that; it's too much stuff to clean up!") He moves certain articles and cleans behind them for me, wipes the dishes splendidly; and puts his clothes where they belong, straightened according to his ability of course. Oftentimes reminders are necessary, but perfection is not reached in a day. Make the best of the few years the children are ours at home. They are short compared to the allotted life time.

And as my small daughter grows she shall be taught to put every thing in its place, do dishes, to make beds, to keep pantry shelves and dresser and cupboard drawers straight, to put on clean shelf papers neatly, to dust, to wash the kitchen floor, clean lamp chimneys, (if such are used,) to do plain cooking (including preparation of foods for cooking), and numerous other odds. This may seem like overdoing it to some mothers, and the daughters no doubt consider that such advice is heartless.

These tasks do not all come every day. They are light work, but nevertheless, the very essentials of good housekeeping; and to helping girls to properly estimate the value of home and mother.

Of course, to suddenly begin and make a girl in her eighth grade or an older one, do these things, the mother will have trouble. The only way to avoid it is to train the child from babyhood and then the habits are formed, and whatever dissatisfaction the child may (or rather, will) experience at times, is easier to overcome.

A girl can perform all of these tasks daily, weekly or monthly, as is necessary, and have plenty of time for recreation, play, or favorite pastime.

A mother must consider herself, as well as the child's future, when she trains it. It is given her to be a comfort and a blessing.

The task of training is made much harder for the wise mother nowadays, for so many girls have their time so completely to themselves, or their spare time to use as they please. And it is especially hard for a girl just reaching out into her teens to understand why she cannot do so and so, or go here or there "when all the other girls can." But more often the mother gives in I believe, to the persuasions of the daughter and her friends.

Mothers rich and poor should meet together often and try to beunited in their methods of training, for there is a right way, which way alone leads to success in any line.

Very few young folks in these pleasure loving times, prove to be ought but lacking in natural affection and sympathy; and many are disobedient and wayward. They have not been taught to consider others.

MISCELLANEOUS

CONFERENCE NOTICES.

MINNESOTA DISTRICT.—Conference will convene with the Minneapolis Branch Nov. 8th and 9th, at 9:30 a. m., in the church, corner of 5th and Queen Avenues North. Saturday business, Saturday evening Woman's Auxiliary. Take West Ave. and 2nd St. car going west at Union Depot, go to end of line, walk one block west, two blocks north.

B. S. Lambkin, Pres.

WESTERN MAINE DISTRICT.—Conference will convene with the Mountainville Branch Nov. 16th and 17th. A good conference is looked for. Let all arrange to come.

F. J. Ebeling, Pres.

Two conferences are to convene for educational rather than business purposes at the following times and places and for which the following program is suggested.

New Hamburg, Pa., October 18th and 19th.

Wellston, Ohio, November 1st and 2nd.

Saturday at 10 a. m. (1) Organization and minutes, (2) The Branch in relation to Church courts, (3) What should those, not concerned, do when trouble arises between members, (4) Who should affix court penalties? (5) Settling difficulties. (Questions and answers). 2 p. m. Economy (1) The Word of Wisdom and the problems of the Dining Room. (4) "Why should I keep the Word of Wisdom?" (b) How I keep it. (c) "Why do I not keep it?" (2) How should Branch members treat the Deacon and his work? (3) Behavior in the Church. (4) Supporting the Church by tithes and offerings. (Questions and Answers). (5) Is it our duty to help support the Children's Home, the Sanitarium and the College? Vocal and other music to be rendered between subjects. 7:30 p. m. (1) The aim of the Woman's Auxiliary. (2) Social Parity. (3) Music to be used as during the afternoon to lighten the tedium.

Sunday, 7:30 a. m., Priesthood meets by divisions—Elders, Priests, Teachers and Deacons instead of in one body. Each section to be presided over by a specialist.

9:00 a. m. Additional Summer School Institute Work. 10:45 p. m. Preaching. 2:00 p. m. Social and sacrament service. 4:30 p. m. General Priesthood meeting. 7:30 p. m. Preaching. Adjourn.

R. C. Russell,

Minister in General Charge,

CONVENTION MINUTES.

EASTERN COLORADO DISTRICT.—Sunday school association met on Friday, Sept., 3th at 2:30 p. m. at the George Bullard Grove, 8½ miles southeast of Wray, Colo. Elder F. A. Russell was elected to take charge. The Denver, Wray, North Willow and Delta Sunday schools were represented. Eight out of nine schools in the district had sent in quarterly reports but only four sent delegates. \$10.00 was appropriated for District Library work, and \$5.00 to the reunion, just previously held at same place.

Coral E. Willis, Sec. pro tem.

CONVENTION NOTICES.

PITTSBURG DISTRICT.—Sunday School association will meet in the Fayette City, Pa., church on Friday evening October 24 at 7:30 sharp. Sr. G. T. Griffith who is a very efficient and interesting field worker will be present and take the leading part in the convention. There will be no business and the entire session will be devoted to institute and educational work. During the Sunday school hour on Sunday some very interesting special features will be carried out. No Sunday school or auxiliary worker can afford to miss this convention if it is possible for them to get there. Samuel A. Martin, Secy-Treas.

EASTERN MICHIGAN DISTRICT.—Sunday school and Religion conventions will meet at Detroit at saint's church on Fourth Ave. near Holden, Friday Oct. 24th. Prayer service at 9 a. m. followed by business session and institute work. Secretaries will please send credentials to me before Oct. 21. Cora M. Anderson.

St. Clair Mich.

MASSACHUSETTS DISTRICT.—Sunday school association and the Zion's Religio Literary association will convene in Fall River, Mass., Saints' Church, Clafin Street, November 8th, at 2:30 p. m., continuing over Sunday the 9th. Ora Viola Holmes, Sec.

Diamond Hill, R. 1.

Calvin C. Sears, Sec.

15 Sycamore St., Winter Hill, Mass.

SOUTHERN INDIANA DISTRICT.—Sunday school convention will meet November 7th at 3 p. m. with the Olive Leaf school at Indianapolis, Ind. The annual election of officers and other business of importance to all the schools will come up. We hope for a good attendance. Ollie M. Ford, Sec.

CONFERENCE MINUTES.

NORTHEAST MISSOURI.—Conference convened at Oak Ridge school house Aug. 16th and 17th. President F. T. Mussell in charge. Wm. C. Chapman and W. B. Richards secretaries.

Branches reporting. Bevier, Higbee and Menefee. Elders reporting.—D. E. Tucker F. T. Mussell, W. B. Richards, W. C. Chapman, Wm. Kelo, F. O. Pritchard, John Fassnacht, and E. E. Thomas. Priest-Ivor Surridge; Teachers Ben. S. Tanner and Charles Edmunds. Bishop agents reported on hand last report \$186.93, receipts \$418.77. Expenditures \$420.70 Bal. due church \$185.00. The district treasurer also reported. These reports were audited and found correct. F. T. Mussell was elected District President for the coming year. C. W. Miller Vice President, Wm. C. Chapman Secretary-treasure. Time and place of next conference was left in the hands of district officers. Wm. C. Chapman, sec.

NORTHERN CALIFORNIA.—Conference convened at Irvington August 18, minister in charge F. M. Sheehy and District Presidency J. M. Terry and C. A. Parkin presiding. A resolution was adopted providing that in the future all ministers reports shall close with the last of the month previous to convening of conference. The minister in charge and District President were authorized to appoint a standing auditing committee of three members, one to serve for one year, one for two years, and one for three years. H. J. Davison and C. W. Hawkins were appointed a special auditing committee for this conference. Said committee later submitted a report on all financial matters referred to them. By motion and vote the reunion committee was instructed to act in conjunction with the minister in charge and district president in arranging for the time of future reunions so as to avoid conflicting with the dates of other coast meetings. The following were elected reunion committee for the coming year—J. M. Terry, Guy Young, H. D. Simpson, John Driver and Bert Cook. Bro. C. W. Deuel and Sr. D. Montgomery were appointed a committee to raise money and purchase a tent for missionary work. A resolution was adopted placing the nominating power of the reunion committee in the hands of the ministers in charge and district presidency. This rule to take effect next reunion.

The committee on report blanks was continued, with instructions to obtain criticisms on present form and produce another blank for approval at next conference.

The kindergarten work received endorsement and was referred to Sunday School Convention for suggestions to reunion committee for better equipment.

Conference adjourned to meet with San Jose Branch, time left to president of mission and district presidency. John A. Lawn, sec.

UTAH DISTRICT.—Conference was held at Ogden, Utah, August 23-24. Minister in charge, Peter Anderson, and district president, J. C. Christensen, and C. A. Smithwaite presiding. J. E. Vanderwood secretary pro tem. Ministerial reports of J. C. Christensen, J. E. Vanderwood and George M. Jamison were read. A financial report of J. E. Vanderwood acting agent showed receipts of \$45.50 for the month. The report was approved. The rules were amended requiring reports, spiritual and statistical, to be sent to the secretary 14 days prior to each regular conference. A resolution was passed requesting the Bishop's Agent, Bro. G. J. S. Abels, to furnish this conference with a report of funds on hand at last report, and all receipts and expenditures since that time. His report showed a balance on hand of \$88.82 including the \$45.50 previously reported as collected by Bro. Vanderwood.

Notice was given that at our next conference a resolution would be offered to eliminate entire Section 6 of district rules. Preaching of the conference was by Peter Anderson and W. B. Kelley respectively. Next conference at Salt Lake City.

J. E. Vanderwood, Sec. pro tem.

REUNION MINUTES.

DES MOINES DISTRICT REUNION.—The Des Moines District reunion convened Friday Aug. 14th at Rhodes Iowa, a pretty little town on the main line of the C. M. and St. Paul R. R. Elder O. Salisbury dist. pres. was chosen president of the reunion with Elders J. M. Baker and D. J. Williams as assistants. About twenty tents were on the ground including the large assembly tent and the district tent which was used for a dining tent. Rhodes being small our attendance during the day was not large but at night the country people swelled our attendance considerably. Eight Auxiliary sessions were held under the direction of Elder J. A. Gunsolley Eight prayer services, six round table sessions and eighteen preaching services made the reunion a success from a spiritual standpoint. One session was held in the interest of Graceland College which was in charge of Prof. J. A. Gunsolley, Secretary of the board of trustees and member of Graceland's faculty. One pleasing feature of the reunion was the organizing of the young people of the district into a band called the Des Moines Doers. They all seemed enthused and promised to do as never before. Patriarch J. W. Wight, Elders J. A. Gunsolley, J. M. Baker, Wardell Christy, J. L. Parker and D. J. Williams of the General Missionary force were in attendance, and heard from together with the many of the local force. All seemed to enjoy themselves and interest was good notwithstanding the fact the attendance was only fair. At the business meeting held on Saturday the 23rd it was decided to come back to Rhodes next year and the date was set for August 28th, two weeks later than this year, all interested please take notice. J. L. Parker, Sec.

CHEYER REUNION and conference, July 7th, closed the fifth annual reunion of the Northern Wisconsin District and the most extensive one ever held in the state. It opened with a good crowd the first day and continued growing to the end. About 130 people camped on the grounds, thirty tents were full, a cottage and some had to sleep in the auditorium.

The sermons were very good and much prejudice has been overcome. We are made to realize that our auditorium 40x60 is none too large. Several times it was filled. The dining hall, 24x54 is already too small. A refreshment stand will be constructed before next season. The buildings are all of the best material, dressed on all sides, and are insured for \$1200.00. By next year there will only be an indebtedness of \$500 to \$600 on them. We expect two years later to be free from debt. We own the full equipment for dining hall, our beds and cots, and hope if it be God's will, next year to own our tents.

On hand at the close of last year about \$30.00. Profit this year, net \$35.00; a balance of about \$65.00 on hand in the running expense fund.

At the conference the following officers were elected: B. C. Flint, district president; A. L. Whiteaker, vice president; Leroy Colbert, secretary; Mrs. Joy Fisher, librarian. Member of standing auditing board, Sr. Isabelle Richardson.

Thirteen were baptized, which together with the pleasant association of the saints, the invigorating zephyrs of the pines, the lake, dock, and all of nature's beautiful robe of green, caused us to rejoice in the progress of God's work in Northern Wisconsin.

The entire grounds, buildings, street and dock are electric lighted by 40 and 60 candle power Tungsten lights. Over \$200 dollars was signed while on the ground to be paid in the coming year toward the indebtedness.

Cards of the grounds and crowd can be had at 5 cents, or a large picture about 8x10 of the building, and group of people at 45 cents.

Leroy Colbert, Sec.

The reunion of the Northeast and Northwest Kansas District convened at Riverside Park, Blue Rapids Kansas, Sept. 13-21, 1913. District president, F. G. Hedrick, J. W. Rushton, and Joseph Arber, were chosen to preside. Joseph Norman was elected secretary. Mrs. Florence McNichols chorister, Mrs. Roy Brocaw organist, Mrs. H. C. Pitzemberger and F. A. Cool press committee. Committee in charge of the tent and grounds, John Akerson, Arthur Norris, and Harry Sprague.

Order of services. Prayer services 9 o'clock a. m. Preaching 10:45. Auxiliary work at 2:30. Song service 7:30. Preaching at 8 o'clock p. m. Ministers in attendance, J. W. Rushton, Richard Bullard, William Lewis and Joseph Arber. The Auxiliary work was in charge of Mrs. Florence McNichols, field worker, and district Sunday school superintendent. Bro. J. A. Gardner was in attendance several days in the interest of Graceland College and assisted in the auxiliary work.

A spiritual time was enjoyed and the sociability on the camp ground added much to the success of the reunion. The rite of baptism was administered to five applicants by the local pastor Elder Joseph Arber. A co-operative dining hall was in charge of the Ladies Aid Society of the Blue Rapids Branch. At the business meetings held on Friday, it was voted to hold the next reunion at Topeka in 1914.

Mrs. H. C. Pitzemberger, Fred A. Cool, Press Committee.

QUORUMS.

The Seventh Quorum of Teachers will meet Sunday, Oct. 6th at the conference in Detroit. A good attendance is desired as there are two counselors to be chosen.

W. C. Gault, Pres. W. J. Campbell, Sec.

All teachers of the St. Louis, Central Illinois and South-eastern Illinois Districts who desire to become members of the Teachers Quorum recently organized by Apostle J. W. Rushton during the conference held by the St. Louis District at Belleville, Illinois, Sept. 27 and 28, 1913, send their names and addresses to Louis L. Boyce, secretary and treasurer of the Teachers Quorum, 1225 W. Main St., Belleville, Illinois, in order that they may be entered upon the Quorum's record. L. L. Boyce.

WANTED

At the United Order of Enoch House in Independence, Mo., a woman to assist in the house-work. A sister in the church preferred. Church privileges and a good home for the right person.

Address, Mrs. Amy T. Gurwell Matron.

INDUSTRIAL EDUCATION IN THE PHILIPPINES is the title of a very interesting article by Professor George N. Briggs appearing in October number of Autumn Leaves. Bro. Briggs was formerly engaged in teaching in the Philippines but at present is connected with the Department of the Interior at Washington, District of Columbia. This article is illustrated with twelve excellent half tones furnished by Bro. Briggs. Other interesting articles in this number are a short Graceland College story by Professor R. V. Hopkins, entitled, He That Overcometh. Music and its Influence in the Home, by Mrs. O. H. Riggs; and a continuation of the Tour of England and Ireland, by Sr. Belle Robinson James, this number describing a visit to Blarney Castle; The Abuse of Knowledge, by Elder Robert T. Cooper, of Los Angeles.

PASTORAL.

To the saints of the South Missouri District. As I have been appointed bishop's agent of this district, I will take this means to notify you where you can send in your tithes and offerings, for the benefit of the church and for the building up of the district, that our missionary families may have the necessities of life while the missionaries are in the field preaching the glorious gospel, which we all love so well, as we bear in our testimonies many times that we would give even our lives for this latter day work.

Now saints our lives are not required. The Lord only wants us to obey his commands and we will find his command is to "bring ye all the tithes into the storehouse," as we find recorded in Malachi, and other places in the Scripture. If we want to obey him then it is our duty, as the saints of God to be our names on the bishop's book, and follow up on that line as the instruction is given. The work of the bishop's agents, is made effectual only by the co-operation of the saints in supplying the treasury for the support of the families of the missionaries and the help of the needy.

God has given this law for his people, so none can have any excuse. If a man is worth \$1000, he owes only \$100 as tithes, and if he is worth only \$1.00 he owes only ten cents to the Lord. So you can see it is within reach of all.

May God's blessings be with his people is my prayer.

G. A. Davis.

Thayer Mo., Box 262.

MARRIED.

DELL WILLIAMS.—At the home of the bride's parents, Mr. and Mrs. Moses Williams, Independence, Mo., Sept. 20 1913, Mr. John Dell and Hazel J. Williams; Elder W. H. Garrett officiating.

CORRECTION.

In issue of Oct. 9, page 7, in pastoral to First Seventy, in sixth line from top of third column the word "and" should be "to." In third line of next paragraph the word "and" should be "that." In the fifth paragraph from the top of the page in the fourth line the word "to" should be "of." J. F. Mintun.

DIED.

Mayhen.—At Lamoni, Iowa, September 12, 1913, Bro. Elisha C. Mayhen, aged 81 years, 8 months, 18 days. He was born at Shelbyville, Indiana, December 25, 1831; heard the gospel and was baptized June 7, 1875, by Columbus Scott; came to Lamoni in 1881. His wife died in 1887. His last illness was brief, and he was found in the sleep of death by his daughter, Sr. Flora Silver. A son, three daughters and six grandchildren survive him. Funeral service in charge of John Smith, assisted by Heman C. Smith; sermon by H. A. Stebbins.

SALT LAKE SOUVENIR.

The ladies of the Salt Lake Branch are making Salt Lake Souvenir Salt Beads, made from the salt of the Great Salt Lake. They are offering them for sale to help pay for the recently acquired edifice, a commodious church and parsonage at 336 Fourth East Street, Salt Lake City.

These beads are very attractive, in various fast colors to suit different tastes—white, pink, red, blue, black, yellow, green, etc. They have the appearance of the California rose beads which are so universally popular. They are all handmade, the workmanship of our own ladies, who make the beads without charge to the branch, and have only to be seen to be appreciated.

The prices are 50 cents, 75 cents, \$1.00, and up to \$2.50 according to length desired. Will send sample neck chain prepaid to any address on receipt of fifty cents.

Officers of branches, Sunday schools, Religios, Womans Auxiliaries, and missionaries are urged to add the Salt Lake building fund by selling these beads, which give excellent value to the purchasers.

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JOHN ZAHND Independence, Mo.

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LEXINGTON BRANCH—EAST BOUND.

Table with 2 columns: Station name and Time. Includes K. C. to Sedalia, K. C. to Sedalia.

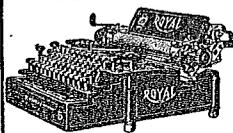
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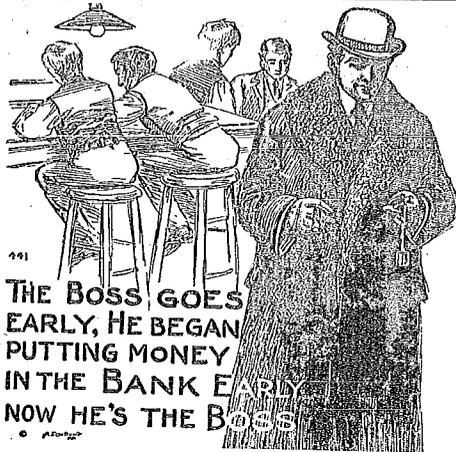
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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 23, 1913

NO. 43

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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

SPIRITUAL MANIFESTATIONS.

Spiritual manifestations of great variety are so numerous in the world that we are frequently called upon to judge of their nature and source. Communications purporting to come from the dead are frequently offered to the public as genuine; supernatural and miraculous acts are performed; supposed secrets are revealed; speaking in tongues is sometimes indulged; and various feats of clairvoyance shown. The tendency with some people seems to be to accept all such things as being the manifestations of the power of God, but a careful reading of the Scriptures shows the necessity of examining carefully such things in order to avoid deception.

"Many false spirits are gone out into the world."
—1 John 4:1.

According to this inspired utterance not all spirits, and consequently not all spiritual manifestations, are of God, and it is essential to man's safety that he

"Try the spirits whether they are of God," and the basis of such test is evidently the same as that given by Christ for trying men:

"By their fruits ye shall know them."—Matt. 7:20.

The operations of false spirits in the world offers no true evidence that the Spirit of God does not also operate among men, but the greater the effort made at deception by these powers would rather give evidence of the presence and work of the ether. The Spirit of God is the Spirit of truth, the Spirit of righteousness, and its operations are always in accordance with truth, and are put forth for the purpose of establishing truth and righteousness. Its manifestations are not given for vain display, nor to delight the curiosity of the people. It is not subject to the caprice of men so that it can be handled and experimented with at will, for Christ said, "The world cannot receive it." It works with, and confirms the truth, and its influence is enlightening and uplifting.

Who ever heard of divine truth being established or confirmed by the influences that work through clairvoyants and mediums, or others who profess to have promiscuous communication with the dead? What virtue is there in the performance of the Spiritualist, and the so-called divine healer who makes it his business to heal by mysterious means without regard to conditions? The healings and miracles of Jesus Christ were all secondary to the more important work of preaching the gospel and bringing men to obedience, and a healing that takes no cognizance of the truth but tends to confirm the healed in his unbelief leaves him farther from God than he was before.

The work of the adversary in the world is to deceive, and in order to do this he must perform works that appear to be good. No man would be deceived by deeds whose evil was apparent, hence the necessity of imitation of the good deeds performed by the Spirit of God, and these are shown forth in smooth words that result in a dangerous contentment of mind, and healings that confirm men in their unbelief, and such other manifestations as will satisfy the curious fancies of those who deny the true Spirit.

Not only in spiritualistic and miraculous ways does the evil powers manifest themselves, but also in inspiring men and women to accept and promul-

gate doctrines which are deceptive, and which if seen in their true light would be found to be contrary to the true doctrine of Christ. The Spirit of God speaking through Paul said that

"In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."—1 Timothy 4:1. The many conflicting doctrines taught today under the name of Christianity give evidence that the deceptive powers have been at work in this direction, and the Christian churches generally have accepted these conflicting teachings under the plea of mutual liberality.

Belief in communication with dead friends seems to be growing in the world, and even Sir Oliver Lodge, the English scientist, who has been conducting experiments along this line has been convinced that such communication is practicable. But is it true? The only reliable source of information along this line is the revelations of God through his inspired servants as found in the Scriptures. Solomon says that at death the spirit of man returns to God who gave it. Jesus said to the penitent thief just before his death, "Today shalt thou be with me in paradise," not on the earth. The Scriptures clearly teach that the spirits of the righteous go to paradise, while the spirits of the wicked go to hades, and neither remain upon the earth.

With the scriptural teachings that "many false spirits are gone out into the world," it ought not to be difficult to determine the source of such purported communications with the dead, for the evil powers if able to imitate the workings of the Spirit of God so closely as to deceive, are also able to imitate the manners and language of men who have lived and passed from this world, and by their deceptive communications convince those who are unacquainted with the things of God and of the spiritual realm that the dead are really here.

The only safe communication in relation to the other world is with God through his Spirit, the Spirit to which men have access only by obedience to the principles of truth and the ordinances of the gospel. The manifestation of this Spirit "is given to every man [in the church of Jesus Christ] to profit withal," and in addition to the gifts it gives as mentioned in 1 Corinthians, twelfth chapter, its work is to "guide you into all truth," to "show you things to come," and to glorify Jesus Christ. (John 16:13,14). Every spirit which does not do these things must be adjudged deceptive.

OF GENERAL INTEREST.

The French inventor, Claude, has on exhibition at the Grand Central Palace Electrical Show, New York, an appliance for producing real daylight. It consists of six tubes, sixteen feet long, operated on six thousand volts of current. Certain rays of the light are absorbed and the light which radiates from the tubes is identical with the sunlight. The invention is valuable for use in places where sunlight cannot be had, where it is necessary to discriminate between colors.

A farmer in Idaho complains of the impossibility of marketing the products of his farm. He produced nine hundred crates of cantaloupes this year but was able to market only three hundred crates, and other farmers had similar experiences, the difficulty seeming to be a shortage of cars upon the railroads. He urges that there is no need for so much discussion about increasing the farm yield until ample provision is made for the proper utilization of the present yield. In the western part of Idaho this farmer was paid \$1.00 for a crate of forty-five melons, and in the eastern part of the state they were sold for fifteen cents each, or at the rate of \$6.75 for the crate.

In the recent burning of the Voltorno at sea the transfer of the many passengers and crew was made possible after repeated failures by the approach of an oil ship which poured oil upon the turbulent waves causing them to cease to break, and permitting the boats to safely pass from one ship to the other. The helpful effects of oil upon a rough sea has been known since ancient times, and it has frequently been used for this purpose.

HISTORICAL SKETCHES.

No. 17.

A MISSIONARY'S EXPERIENCE.

Foreign missions in the early days of the church did not offer the pleasant experiences which accompany them today. The present comforts of ocean travel were practically unknown, and many of the lines of travel had no regular ships sailing so that the missionaries had to wait their opportunities for making their journeys.

One of the important missions opened up was that of Australia, and the following interesting account of two of the early missionaries who opened up that land to the gospel, and who were seemingly led by divine Providence to revive the work in the Society Islands, shows the conditions under which they labored. Elder Wandell sleeps in far off Australia, and Elder Rodger some years later while on a mission in the West found his last resting place in Nevada.

Elder Rodger relates that years before he was appointed on the Australian mission "I dreamed of being sent to prison for three years, but it was not for crimes that I had done, but because of another." When he was recommended for the mission he says, "The Lord showed me in a vision . . . my lot in the mission. I saw the old vessel, her bulwarks painted black and white, our parting with several in tears, our long and tedious journey, and at last our entering Sydney harbor, and then towing up to the wharf along side of a great stone wall and between two great stone warehouses we made fast; while a voice as from heaven said, 'Sydney at last.'" When the time of departure came the only vessel available was a bark which was being taken to Sydney to be sold, undesirable in the extreme, but the best they could find. In Saint's Herald for February 15, 1877 he writes:

Nothing of great importance transpired as we swept along through wind and storm and calm for weeks, until one night our vessel sprung a leak in the bows. On examination she was found to be very rotten in parts. The seamen grew alarmed, the sea was running high; pumps were kept at work night and day; all was done with packing that was possible to stop the leak, but to no avail. One morning, very early, all looked very blue. After conversing with the seamen, and giving a hand at the pump, I went to Bro. Wandell, and said, "She is leaking very badly." He arose in his bunk and said, "She'll go down." I said nothing, but thought in myself "it cannot be, this is the ship that took me to Sydney harbor." In a short time the wind ceased, and the sea became more calm and we shipped less water. The captain feeling his danger, concluded to steer for the nearest port. Charts and maps were had, and we found the nearest port was the Island of Tahiti. We were then about 1020 miles off by calculation. We changed our course, had fine weather and all went on well. About this time, in the slumbering hours of midnight, I dreamed that I had fallen among a strange, dark people. One of them was very courteous and took me to his house and said, "There, here you can stay, there is your bed in the corner." I thanked him and said, "I did not wish to disturb his family." But he urged me to be at home. He introduced me to a dark man, with a black mustache, and a book in his hand. I said, "Let me see your book." He replied, "You can see it, but you can't read it." I saw groups of people together and considerable stir. I thought at first they were jealous of me, but I went to bed, and found no bed but a mat and blanket. I asked their names, and Brown and Smith were given me. And thus I awoke. I lay thinking on the singularity of the dream, and when daylight came I arose, took my pocket book and wrote my dream. In a few days I to'ld Bro. Wandell that I had a dream and it was impressed upon my mind firmly that we would find friends, if we reached Tahiti, and one would be of the name of Smith, the other would be Brown. Brown's name was not so clear to me as Smith.

In course of time we reached the island and anchored in the harbor of Petitere. Next morning we went ashore and made enquiry at several places if there was any of the name of Smith about the island. No such name could we find. We walked

around and viewed the town and fortifications, and in the evening returned to the ship. Next morning we renewed our search; passing by a house on the outskirts of the town, two natives, large, fine looking men, came down and grabbed me by the hand and shook me heartily, saying, "You missionary, you missionary." I made signs that I was. Bro. Wandell says, "Let us move on." He kept walking along as they still held on to me. (The two natives who hung on to me so were Elders in the Church, good men.) At last I got away from them, and as I reached Bro. W., he says, "You had better beware of spies; you know the Elders were banished from here by the French government. We went on and met an intelligent native who could speak French and English well. We fell into conversation upon things in general. We then asked if there were any Mormons. He said they were located about five miles from there, and we had better go and see David Brown their leader. I then felt assured that this was the man Brown, I had dreamed of. We returned, and passing the same place, the two men came and grabbed me again. Bro. W. went on, and I had a job to get away from them, I had no fear of them, but we could not converse, not understanding the language. We hurried on our way and found David Brown and the church. He took us into his dwelling, and says, "You can stop here," and pointing to the corner, says he, "there is your bed." I replied "We do not wish to put your family about." "Not so," says he, "we can live at my wife's father's." Here was sure enough, the place and the bed shown on the sea. The bed also was a mat, like Chinese matting (no bed) and a pillow and blanket.

Rui pie, a noble man with black mustache, was introduced who seemed so fond of us he would be up with us late and early. We held several meetings, and as several desired baptism, one who had attended the meetings came to me and said he was fully convinced upon the truth of our mission and desired to be baptized. He was an Englishman by birth, and was trying to raise a school to teach the English language. After conversing with him some time I asked his name and he told me his name was John Smith. I then took out my pocketbook and read my dream, showing him his name was given to me while on the sea. He was very humble and was baptized with fifty others. After the baptism, we all went to the meeting house, a bamboo building thatched with leaves, beautifully plaited and the long ends hanging down to carry off the water. While Bro. Wandell was taking the names of those baptized, Rui pie entered, carrying the very book I had seen in my dream. I asked for it he gave it to me and laughed. It was the church record, but I could not read it. Thus all things were fulfilled, exactly as shown to me in the visions of the night, hundreds of miles away and weeks before.

After our vessel had been repaired, we raised our anchor and set sail for Sydney. In four weeks we have in sight of the iron bound coast of New South Wales. A pilot came aboard, and next day we entered port Jackson. A tug towed us up the harbor. The scenery on either side was delightful. I believe no prettier harbor can be found in the world. Near circular quay we dropped our anchor. With a spy glass I viewed the town and harbor, but could not see anything like I had beheld in vision of my landing in Sydney. The captain, Bro. Wandell, and others, went ashore in a small boat. Bro. Wandell did not return that night. Before nightfall the captain returned with a tug; we raised anchor and the steamer towed us gently round, passing many vessels to Miller's Point, and there we tied up along side of the great stone wall about twenty feet high, back from the wharf about fifty yards. There also were the two large stone warehouses, about a hundred yards apart, our vessel lying between. I stood upon the quarter deck, and gazed with astonishment. Here was the old ship with her black and white bulwarks; here were the warehouses, and the wall; here was I, at Sydney at last. When all was fast, I stepped ashore and could but give vent to my feelings in gratitude to the God of revelation who had marked my path and guided me through the dangers of the great deep. I was now a stranger in a strange land, far separated from the Church and a loving family for the gospel's sake. I little thought that ere long my traveling companion would fall by my side, and I should be left alone for a time, to bear the banner of truth through this howling wilderness of sin; but such has been my lot.

This land was long a penal settlement, a prison to many, a prison to me; far, far from home and

hearts most dear; but as the three years in this colony is nearly up I expect soon to be released; feeling assured that the hand that has guided me thus far will guide me to the end, if I am true and faithful. I have found many kind and loving hearts in New South Wales, many not in the Church, but who will be at a future day.

G. Rodger.

The five years of faithful service in this mission helped to establish the gospel work in permanent form. With the labors of other faithful men the work has grown until today it is one of the most important missions of the church. Likewise the Society Island mission has grown and the church has a strong following there.

INDEPENDENCE ITEMS.

Wintry blasts from the north in their sudden approach Sunday morning awakened people to the fact that winter is preparing its long reign and that they must prepare to meet it. In consequence the attendance at Sunday school and the services was cut shorter than usual, but the importance of the message delivered by Bro. Joseph Luff in the morning was such as to awaken the saints to the demands made upon them by the law of God and the conditions existing in the world around.

Elder Luff referred to divine promises which had been made of a great gathering of souls into the kingdom but which after many years remained unfulfilled. In answer to his plea as to why this delay he said the manifestation of the Spirit had been that it was in consequence of the saints holding to and following the ways of the world and of the flesh, and failing to separate themselves therefrom as required by the high standard of the gospel, so that the Lord by his Spirit could not work through them to the fulfilling of his promises. Whenever the saints should arise to a proper recognition of the higher standard of the gospel, and sever themselves from the ties that bind them to the world, the power of God would be with them and working through them it would move upon the souls of men so that they would come in.

The Spirit and sentiment of the afternoon prayer meeting were such as to impress one with the serious importance of being a saint, and that God not only asked, but required, that his children live more in harmony with his law. Bishop Bullard declared as the voice of the Spirit that the many methods used in the church for the raising of money for the maintenance of the church work were not approved of God; that the law which God had given was ample and all-sufficient, and any additions or substitutes introduced by man would but result in failure. The saints were urged to work in harmony with the law providing for the financial part of the work, and assurance was given that if such was done, every need of the church would be amply supplied.

The Woman's Auxiliary held its regular bi-monthly session at 4:15 p. m., and in the evening Elder W. H. Garrett preached, his subject being, especially adapted to the young people who had been urgently invited to be present.

Miss Helen Whitt, accompanied by her cousin Miss Lulu Bearshold, recently came to Independence to enter the public school. Miss Helen, who is an orphan twelve years of age, is of the Cheyenne Indian Tribe, and comes from Kingfisher, Okla., and she has taken up her studies in the Columbian School. Her cousin will remain with her for company. Both are intelligent girls, and no doubt like the most of their people are capable of becoming highly educated. They seem to enjoy the church privileges.

A series of meetings was begun by Elder Charles Fry on Sunday evening at the Second Kansas City Branch, with encouraging prospects.

Bro. J. W. Metcalf who has been home for some days leaves on Thursday for his field in Southern Indiana, Kentucky and Tennessee.

Bishop Short having just returned from Oklahoma reports that the conference at Vera on the 12th and 13th was of a very high order. The new church there was dedicated Bro. Short and Lee Quick preaching the dedicatory sermon, dividing the time. The dedicatory prayer was offered by Bro. T. W. Chaburn.

INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 160, collection \$4.34, quite a falling off, attributed to the inclement weather.

Bro. Wm. Clow was the speaker at the morning hour, and after reading the first twelve verses of the fourth chapter of Numbers, the third verse was selected from which to gather the inspiration of the hour, and must say he handled his subject well.

The 2:30 prayer meeting was enjoyed by those present. The 7:30 p. m. hour was occupied by Bro. S. S. Smith of the missionary force. The selection of scripture made at the beginning was 1 John 4:1-4. "Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in flesh is not of God." The fact was shown that the signs would follow them that believe, and not only those, but many others, Dowie, Christian Science, and many others, yet as those who did these works were without the authority from heaven, they did not have the right to claim any recognition from God, yet the sick were benefited, and they of course were the only ones that were benefited. It was shown that they were not trying the spirits, that is by the law.

W. S. L.

ST. JOSEPH, MO., SECOND BRANCH.

Quite an interest is being taken in the Sunday school work of late. The saints are beginning to realize more than ever before the urgent need of teaching the little ones to

"Remember the Lord thy God in the days of thy youth" that they may be able to resist the ever increasing temptations of city life which are slowly but surely turning the Lord's day into play-day—a day of idle thoughts and idle amusements. We have an average attendance of about 85, which is very good considering the conditions under which we have to labor. The officials have inaugurated a system of calling upon the teachers of each class in rotation to give the school a short, spicy talk each Sunday which bids fair to prove a success to the upbuilding of the school.

We have also organized a young men's Doctrine and Covenants class under the able teaching of Elder Hudson which also seems to be quite successful in keeping the young men of the branch interested in the advancement of the work.

The priesthood have begun a series of cottage meetings held once a week in what we term the "out-skirts," that is, in the homes of the saints and others, which are situated several blocks from the church. These meetings have been quite successful in the past as we can generally get from six to eight outsiders in, and in this way get the message to many who would not or could not come to the church meetings.

Correspondent

KANSAS CITY MO., FOURTH BRANCH.

43RD AND GARFIELD.

Our Rally Day, Sept. 5th, is a thing of the past. The saints that were present enjoyed the peaceful influence of the Spirit of the Master. The attendance at the services during the day were not as good as we would have liked, but a good turnout in the evening. Bro. B. J. Scott of the First St. Joseph Branch was with us all day, and gave us words of instruction, comfort and cheer. He expressed himself as being glad to meet again, the saints that were with this branch at its organization.

The Religio has been poorly attended, so much so that some deemed it wise to discontinue it, but on the night of the 10th, it was decided to try to keep the Religio going.

On Sunday the 19th the Stake Sunday school Superintendent, Bro. E. E. Cortwell, was with us in the interests of the Sunday school. He spoke encouragingly to the school and to the little folks. The school will try to profit by some of the suggestions of the brother.

Word was received on the 19th of the death of our beloved brother, W. S. Taylor, of Columbus, Kansas. Our heartfelt sympathies are extended to his children in their bereavement.

Mrs. Alice Armstrong.

CHICAGO, FIRST BRANCH.

(TOO LATE FOR LAST WEEK.)

We are enjoying splendid weather here at the present time, and what's more, we are having splendid meetings. We all appear to have come out of that comatose condition so prevalent during the warm summer months. Some diseases are catching, but there are also some virtues that appear to have similar catching qualities if properly exercised. We are all getting what they call a fever. It is a powerful one—"Activity."

In the following we will try to diagnose this plague, and give you some of the symptoms.

About two weeks ago some of the young people organized the Sunday-afternoon Gospel Study Club. This has proved to be one of the most successful ventures ever introduced among us. Bro. Geo. Worrell is its sponsor, and has been elected president of the club. They meet at 3:30 p. m., and besides other instructive and entertaining features, they review the Religio and Sunday school lessons. Following this a luncheon is served, which does away with the need of going home for supper. After this meeting, practically all attending go en-masse to the evening preaching service.

Our Sunday services were very well attended. Elder Jolt Bronson of Belvidere, Ill., was the speaker in the morning. The Spirit of the Master was there in power. Many helpful thoughts were expressed. "It was good to be there."

Elder Foss was with us in the evening. We are informed that he is seventy-eight years old, and yet as you hear a report of his labors during the last few months you will wonder what can be done by a young man, when an aged worker produces such splendid results. God bless him in his labors, and may his years of usefulness be many.

In the afternoon beginning at 2 p. m. a priesthood meeting was held at the south side branch. "Social purity" was the theme. Many splendid thoughts were expressed by those present. We were especially pleased to hear from Elder Foss. His advice is surely well seasoned and matured with years of experience.

The Sunday school continues to grow. We now have a splendid primary department ably handled by Mrs. Lottie Kier.

The Religio society continues to offer many good and instructive features. At the last session the "Echo" their monthly paper, was read. Mrs. Mable Sherman and Mrs. Geo. Worrell were the soloists for this service.

Our prayer meeting on last Thursday was very good. Many splendid testimonies were heard. Every moment was occupied.

The first payment on our church is due Dec. 5, 1911. There are a number of novel ideas in action to raise the necessary amount of money. All are good. The amount will be forth coming alright. We are sure of it.

Frank F. Wipper.

4532 W. Congress St.

oct. 20th.

The saints of the west side branch were regaled Sunday morning by an inspiring sermon by our missionary, Elder D. E. Dowker, in his lucid, edifying and inspiring style. Taking for his subject, "The plan of salvation," the speaker laid the foundation for his discourse with such leading thoughts as the following, weaving about them an array of equally logical epigrams:

"The trouble with the world today is, that man is trusting in material things."

"Man displays poor judgment in both temporal and spiritual affairs; he over eats and his body suffers; he starves the spirit in it and it dies."
 "The only way to show our love for the Lord is by keeping his commandments."
 "To be thoroughly practical is no evidence of a spiritual mind; no man can understand the operation of the Spirit except by the Spirit."

Bro. F. G. Pitt, was announced as speaker for the evening, but the writer was not present. We can vouch for a good orator, however, replete with fatherly counsel.
 The young men's class of the Sunday school announced a social gathering for the week, in the interest of the class.
 The Sabbath school has a bright prospective member in Bro. S. B. Glick, of Eldorado Springs, Mo., who has now two Sundays to his credit. Bro. Glick is attending a medical college in the city.

A baptism was announced for the south side today: candidate, Glen Crippen, who has recently become convinced of the divinity of the work, being especially touched by the Christ-like spirit manifested by the saints in social service. Bro. Crippen related that he felt recently a feeling come over him, almost compelling him to attend the saint's prayer-meeting. He wisely yielded to the impression, and at the service rose and bore testimony to his convictions of the gospel, saying that he had worshipped in many churches, but had never witnessed the Christ-like humility manifest in the social service of the saints. The Spirit was present at the meeting and spoke comforting words to the convert.

Sr. Bertha Sly, who has been quite poorly in health for some time started to attend services today but took sick on the way and had to return. We understand Bro. Kier, realizing the benefit to Sr. Sly, called with his auto in the afternoon and gave her an outing.

The active minds of the branch have recently organized a gospel study and social club, which meets at the homes of different members each Sunday afternoon for the study of selected religious topics.

The officers are making a special effort to spread the work by a series of cottage meetings to be held where openings can be had.

We understand the south side has opened a mission at 3411 Cottage Grove Ave. Bro. Terry and other missionaries of yore will remember this address as the home of Bro. Ed. Lang, the antiquated mansion on the avenue, one of the landmarks in the history of the south side branch.

J. H. Camp.

4359 W. 25th St.

ST. JOSEPH, MO., FIRST BRANCH.

News of especial importance is scarce among us of late. We have been quietly pursuing our regular routine of church work, content in the knowledge of the cheerful performance, of religious duties.

Quite a number of our people attended the district conference at Stewartville, German Branch 11th and 12th inst. report a good time generally. A good attendance, good meetings and splendid hospitality. During the absence of Bro. B. J. Scott at conference, our pulpit was occupied in the morning by Bro. R. Winning and at night by Bro. W. W. Scott.

Sunday 19th Bro. B. J. spoke on "Spiritual gifts" a very good sermon, in the evening, our young brother Samuel Burgess preached, his theme being "education." It was an interesting talk, sensible, practicable, applicable. A more faithful, humble, self-sacrificing young man, than Bro. "Sammy" would be difficult to find, and while he has been in some ways sorely afflicted yet he has in many ways been abundantly blessed, and especially fitted to perform the work which to him is a labor of love, and he is held, in affectionate esteem by the members of the church generally.

The Sunday school is actively and aggressively prosecuting its work, and everything points to an interesting and successful winter's work. The officers and various committees are active, and we gladly pass along the word "all's well" in the Sunday school. On the 19th Bro. David Wilke talked to the school about his recent visit to historic Philadelphia.

The Religio is also on the flood tide of prosperity. Attendance growing and interest increasing.

The Woman's Auxiliary held its regular session on the eleventh. Sr. Pearl Gardner of Independence will speak to the young women on next Sunday afternoon in the interest of the Auxiliary. The Ladies Aid Dept. of the Auxiliary are preparing for a big thanksgiving dinner and are expecting to excel the success of last year, and we invite all our scattered members to have a home coming on Thanksgiving and take dinner with us.

The general health of our people is good though of course there are exceptions. Our young Sr. Lewis wife of Bro. Dave has been seriously ill of blood poison, caused by a severe burn, but miraculously cured, and we are thankful to say that by the mercy of God she is now convalescing.

Two of our young sisters were pleasantly surprised recently on the occasion of their respective birthdays. The senior young folks found Sr. Edna Christensen all unwell, peeing at her home, and had a merry evening, while the intermediate lady and lassies took Edna Scott, daughter of Bro. E. J., by storm. These nice little attentions keep alive a warm spirit of sociability and bind the ties of church and home still closer among the young people.

Bro. and Sr. Frank Hudson and little daughter of Hinsdale, Mont., are visiting his sisters, Mrs. W. W. Scott and John Blackman, and family.

Reporter.

SAN FRANCISCO AND OAKLAND.

Bro. C. W. Devel changed his purpose to set up his gospel tent at Sanger and placed it at Dinuba being directed by a dream. A few of our people live at Dinuba. He speaks highly of Bro. Cade as a companion missionary.

Bro. Stead and Renate have stored their tent for the season the former being at Chico holding a series of meetings in their church, the latter working his way south.

Bro. J. A. Saxe had a pleasant meeting at Irvington on Sunday last. Some interest from the outside was manifest. In the city Bro. G. S. Lincoln preached the morning sermon and Bro. J. A. Anthony spoke at night, both well spoken of.

Bro. E. J. Clark has returned from his eastern trip with good news from Zion and her surroundings. He saw and heard and felt more than he can describe. He preached a good sermon Sunday morning in Oakland which was followed in the evening by one of Bro. E. Ingham's logical efforts. More should have heard both.

We spent Sunday at Winsor and Santa Rosa. At Winsor we had three good services, one a sacrament and testimony meeting. The attendance was larger than ever before and the interest in proportion. A darling babe was blessed at the afternoon meeting by Bro. B. N. Fisher the pastor of the Santa Rosa Branch of which Winsor is a part, and the writer. At night we spoke in Santa Rosa showing the hospitality of Bro. and Sr. Louis Cooper, old time saints. On Monday night we had a pleasant meeting in Napa, where lives Bro. Graff and family and Bro. L. M. Pruden and family, we had a happy little meeting.

J. M. Terry.

1202 14th St., Oakland Calif., Oct. 16.

CORRESPONDENCE

HOLDEN MO., Oct. 4 1913.

Dear Ensign:—I was at Beardstown, Ill., at my daughter's Clara May, now Mrs. F. H. Reynolds, on a visit and preached a few times in July and August. The saints here have a nice little church and are getting along fine. On my way home I stopped in Osage Co., Mo., and preached at Vashall and Potts, both places have a small church. I was there nearly two weeks and baptized six and did other church work. Vashall is seven miles from Rail Road, and Potts is fifteen miles from Rail Road. These two branches are in St. Louis district, and the saints told me that Bro. Paxton was the last missionary there—two years ago this winter. They need some one to look after them. I think I shall go back there this winter and do some preaching. The saints in Vashall and Potts Mo., were very good to me and at Beardstown Ill. May the Lord bless them.

Your brother in bonds,
S. J. Madden.

R. No. 3, GENTRY Ark., Sept. 25.

Dear Ensign:—Please allow us a little space in your columns to tell of the work that has been done here. Bro. W. W. Chrestensen has been here and we just closed our meetings, with great interest shown all through, though we were met with opposition, as the Seventh-Day Adventists are quite numerous in this locality, and whenever truth is presented to the people, Satan has cheap agents and very cheap ones too that he uses to lead men and women to destruction. But it is no wonder for it has been so in all ages, in his cunning way of making them believe that our Master has so many different plans of salvation which if the children of men would but pick up the Bible and read for themselves the precious truths recorded there by Christ and his apostles, then if they lack wisdom let them ask of the Father, who is the giver of all blessings, and the Master has said if we ask in faith believing, we shall receive. The Advents tried to close the doors against us but as the schoolhouse has been used for all denominations, we told them they could not, or it would be closed against all and we had the consent of all the patrons of the district except a very few. Then Bro. C. being asked to preach on "Which was the day to keep," on Sunday at 10 a. m. and he did so being blessed with the Spirit. He certainly preached a rousing sermon and if they were not convinced it was not because it was not in accordance with the Scripture.

Yes, we certainly did stir up a honet's nest here when they opposed us having the house. We thought it an invitation to stay another week which we did, and one man (a holiness preacher) gave his name and said he knew we had the truth. So the good work goes on.

Now brothers and sisters let us all live worthy lives that we may all come up higher and higher and be able to bring others to the knowledge of the gospel truth as is found in Christ.

Now as this is a new opening and Bro. Chrestensen a nobleman also the right man for this work here and met all opposition, being blessed with the Spirit and made lots of friends and removed lots of prejudice for the cause we love so much. My prayer is that we as saints may not forget to do our part that this great work may go on and not be hindered in any way, for the harvest is great and laborers few.

If Bro. M. A. Corby sees this will he please write us. Praying for the redemption of Zion.

In gospel bonds,
C. L. and D. I. Miller.

MONTANA.

A few lines from beautiful Montana. How different my life, and the surroundings now, from the time of my first coming to the Territory of Montana, forty years ago. Then I had no thoughts of God or religion, in fights with the hostile bands of Sioux Indians along the Yellowstone River; associated with the roughest of men, yet big hearted and fearless; and now to be fighting the gospel battle, of peace and good will towards all men. How different my whole life now, from that of forty years ago.

Have made some new openings and have found honest ones hungry for the truth, may God bless them. Have baptized seven and blessed eleven children this summer, and many others are interested, and are near the kingdom.

An article in the Ensign of Sept. 18th, "The Sixth Chapter of Revelation," attracted my notice, I want to suggest some points in this chapter for investigation by those interested as the writer of this article seems to be.

The Book of Revelation deals largely in symbols and if rightly understood, they are revelations of great value to the people of God in the present age.—1st seal opened.

Revelation 6:1. A white horse and he that sat on him had a crown. (Zach. 9:13-16. A work to be done by Ephraim) and a bow (authority) was given him: and he went forth

conquering, and to conquer. (Conquering error with the reddest gospel of peace). 2nd seal opened.

Verse 4. Another horse that was red, (the same as in Rev. 17:3, Papacy). And power was given him that sat thereon TO TAKE PEACE FROM THE EARTH, etc.

3rd seal opened. Verses 5, 6. And to a black horse, and a voice saying, (to the one on the red horse), see thou hurt not the oil and the wine. (Masonic words).

Now any one who will look into this matter can see preparation for this event now going on. 4th seal opened.

A pale horse and his name that sat on him was death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, (war), and with hunger, (amine), and with death, (plagues), and with the beasts of the earth, (the inquisition). Read in connection Matthew 13:30,38,39. D. and C. 85:26; 38:4-6. Rev. 13:15,16; Rev. 16:13,14,16. Joel 3:9,10,13; 2:1,2,3,30 32.

L. E. Hills.

LOWELL, Ark. Sept. 24.

Dear Ensign:—The Lowell saints are still trying to keep the work moving on here. We were greatly strengthened by having Bro. T. W. Chaburn, James M. Smith and Walter Chrestensen with us and preaching some for us.

I visited my mother, S.C. Hatlenbauer, and grandfather, at Grandview, Ark., in August. My grandfather is living with her. He was baptized a year ago at my home. He was 83 years old and had been a member of the Methodist Church more than sixty years and had used tobacco and coffee, and he saw the necessity of obeying the Word of Wisdom and quit the use of tobacco and coffee and now says he knows he has obeyed the true gospel, and is ready to leave this life here any time. My husband used tobacco when he came into the church but he quit it.

We will help all we can to redeem the debt of the church and when it is redeemed if the Lord will continue to bless us with this world's goods as he has in days past, we will continue to give money to the church and elders.

Bro. James Smith and Walter Chrestensen preached ten sermons at Grandview while I was there and we hope some good will follow. Some are reading and investigating the work.

My husband and Bro. James Smith are near Mondak, Ark., having meetings in a school house and some are interested. One has given her name for baptism. My sister lives there, she was baptized in July. She had been very low with tuberculosis and had been in bed for some time, and the doctors had said she could not be cured. She believed the gospel from reading the Ensign and tracts I had sent to her; she had never heard a sermon preached, and she sent for me and I went and was there with her a week and she wanted to be administered to, and I drove about 45 miles to get home to meet Bro. James M. Smith and take him there to administer to her. My husband and Bro. Smith went back with me and my sister was administered to and the next day she helped me make her a dress, and the third day before we left she was baptized into the church, and is now rejoicing in the angel's message, for which we feel to thank God.

Our desires are to see the Lord's work hasten. Pray for us that we may continue faithful until the end.

Your sister in gospel bonds,
Etta Lewis.

DUNLAP, Iowa, Sept. 7.

Dear Ensign:—As I haven't seen anything in your columns from this part of the Lord's vineyard for a long time, I write a few lines in testimony of the Lord's goodness to me, I united with the church two years ago, and up to that time I had partaken very much of the follies of this world and had acquired an appetite for tobacco and for strong drinks, so when I wished to unite with the church and to serve God it seemed to me I could not do so because of the desire for tobacco and I had tried to quit before but it just seemed as if I must have it, and I didn't know what to do, but something seemed to say to me "You can quit, just step forward in the path of duty trusting in me for strength, and you shall win." So I covenanted with the Lord that if he would help me I would do so; so I stepped forward and united with his church and I was enabled by his help to overcome those things and I am a great deal healthier and happier today, and as soon as I had joined the church I began to search the Scriptures for more light but I found things which I could not understand and was troubled because of it, but I spent some time in a prayerful study and finally one day I was seized upon by a great power which it seemed would consume my very being, and one passage of scripture after another was presented to me in such plainness that I was caused to rejoice exceedingly; this was repeated some two or three times afterwards, so I can say that I know that this latter day work is true.

Another incident I will relate. I was at church one day and saw some oil consecrated by the president of our branch, so after the meeting I ordered a bottle of it which would be there for consecration the following Sunday, but of a truth I didn't have much faith in the oil and I couldn't help it, but I did wish with all my heart to have faith in it, so when I went home that evening I sought the Lord in prayer and asked that if it might be his will that an elder from some other place might be there the following Sunday to help consecrate that oil that it might be as a sign to me that my faith might be strengthened, and in my mind I thought of a certain one. So on the following Sunday he was there sure enough to help consecrate that oil, and I am sure my faith was strengthened and the oil always brought good results, and I can say my prayers have been answered several times since for which I am very thankful indeed, but I realize that I am very weak and oftentimes do things I should not do.

I ask the prayers of all the saints that I may overcome and come out victorious in the end.

Your brother in the true faith,
Geo. E. Hansen.

ADDRESSES.

W. A. McDowell, 1621 Trinity Street, Los Angeles, Cal.

SERMONS AND ARTICLES

THE GOSPEL.

Synopsis of a sermon delivered Saturday evening, May 24, 1913, at Council Grove, Kansas, by Elder J. D. Shower. Reported by St. H. C. Pitsenberger.

Why must the gospel be preached? We realize the necessity of it that we may understand the will of God, and be saved in the kingdom of God. It is necessary then that the gospel be preached that we may know what the will of God is.

"For after that in the wisdom of God, the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:21.

The mass of humanity has been warring one against another because of a lack of the wisdom of God. The office work of the Holy Spirit is to guide into all truth, but it is the wisdom of man that is guiding many. Satan influences many, but our neglected duty is not altogether chargeable to him, we are responsible for it.

Paul says in Ephesians 5:32, "This is a great mystery; but I speak concerning Christ and the church." This is truly a great mystery with many. We cannot find God by our own wisdom. James says "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5). We must be willing to receive. "Seek and ye shall find." In Hebrews 13:8, we read: "Jesus Christ the same yesterday, today, and forever." He is unchangeable. What plan is necessary for salvation? The same plan that Jesus and the apostles taught. How can we find that plan? "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."—John 5:39.

It is necessary for us to study, that we may know the will of God and do the works of Christ. "Oh," says one, "shall we do the works of Christ?" "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12). He went to intercede in our behalf.

Are we entitled to the same gifts that they had then? Yes, he said that we must obey that same form of doctrine that was taught; obey the form of doctrine outlined in Hebrews 6:1,2; and then go on to perfection; having a living faith, and living works and not building on the works of those gone on before.

If we love God we will keep his commandments. "He that hath my commandments and keepeth them, he it is that loveth me." (John 14:21). And in the sixteenth verse of the same chapter, "And I will pray the Father, and he shall give you another Comforter that he may abide with you for—a few years and then cease? Oh no! that doesn't sound right. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Let us turn to Acts 2:37. "Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, men and brethren, what shall we do?" Peter answered them, "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." (Acts 2:38). And in the 39th verse, "For the promise is unto you, and to your children, and to all that are afar off." This promise is in harmony with the one in John 14:16. We can claim this promise. But how can we receive it? We cannot receive it by giving heed to the priestcraft of men.

"But there was a certain man, called Simon, which before time in the same city used sorcery and bewitched the people of Samaria giving out that himself was some great one. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that long time he bewitched them with sorceries. But when they believed Philip's preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."—Acts 8:9-13.

We must not give heed to man's teaching if it is not in harmony with God's word. "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto

them Peter and John." Why was it necessary to send Peter and John unto them? They had not received the gift of the Holy Ghost by the laying on of hands; "and when Peter and John were come down unto them they prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."—Acts 8:12-17.

Mankind have received joy and been satisfied but not had the Holy Ghost. The Holy Ghost cannot be purchased with money. "When Simon saw that through the laying on of the apostles' hands the Holy Ghost was given he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee; because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter for thy heart is not right in the sight of God. Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee."—Acts 8:18-22.

Authority is necessary to preach the gospel. "And no man taketh this honor unto himself, but he that is called of God as was Aaron. (Hebrews 5:4). Unless we have authority the act is of ourselves and not of God. Some of the disciples of Ephesus had been baptized but it was of man and not of God.

Turn to the 19th chapter and begin with the first verse. "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." Some one had baptized them who had not been sent of God. "For he that is sent of God speaketh the words of God." They had not been told anything about the Holy Ghost. Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19:4,5). These Ephesians were now baptized by one having authority. "Well," says one, "didn't John have authority?" Yes, but I am of the opinion these Ephesians were not baptized by John, but "unto John's baptism," or in other words, like as John was baptized. The same mode. If they were baptized by John, they would have known of the Holy Ghost. For John says in Matthew 3:21, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." These Ephesians had not heard whether there was any Holy Ghost. But when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. They received the Holy Ghost by the laying on of hands.

Not only is the Holy Ghost given by the laying on of hands, but "they shall lay hands on the sick and they shall recover." (Mark 16:18). James says, "Is any sick among you? let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord."

"But," says one, "they are not all healed." Neither were they all healed in the days of the apostles. Paul said, "Lest I be exalted above measure through the abundance of the revelations there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (2 Cor. 12:7-9). Trophimus was left at left at Miletus sick. (2 Tim. 4:20). Paul said to the Galatians, "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." (Gal. 4:13,14) They are not all healed, "It is appointed unto men once to die. After this the judgment."—Heb. 9:27.

Little children were blessed by laying on of hands." At the same time the disciples came unto Jesus, saying, who is the greatest in the kingdom

of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children ye shall not enter into the kingdom of heaven.—Matt. 18:1-3.

Except we become pure and holy as little children, we cannot enter into the kingdom of heaven. And in the 19th chapter and 13th to 16th verses we read. "There were brought unto him little children that he should put his hands on them and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them and departed thence."

The ministry are ordained by the laying on of hands.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Banabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away."—Acts 13:2,3.

They were called by man. Jesus said "My doctrine is not mine but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."—John 7:16,17.

If any of you lack wisdom ask of God and you shall know of the doctrine of faith, repentance, baptism by one sent of God, the laying on of hands for the Holy Ghost, the resurrection and eternal judgment.

OCTOBER.

BY RICHARD BULLARD.

The autumn sun shines over-head,
The leaves are falling as a shower.
In colors yellow, brown and red,
And leaving bare the trees and bower.

The astor wild and golden-rod,
In purple, white, and golden hue,
Are bowing with a friendly nod,
But soon will bid us all adieu.

The trees will soon be all undressed,
That through the summer heated day
Have by their leafy branches blessed
The weary toiler day by day.

The children too when school was done
Beneath its shade would happy be,
Now gather leaves with mirth and fun,
And dance beneath the old oak tree.

The happy song birds now have flown,
To southern skies and warmer bowers:
Where zero's blasts and snows unknown,
Yield to the eye perpetual flowers.

The bounding squirrels in their play,
Are not forgetful of their need;
But store the falling nuts away
In tiny caves for winter feed.

The stealthy step of huntsmen who,
In wood and glen at early day,
Seek frightened rabbit, partridge too,
That chance to rise across their way.

The laughing boys, for winter night,
Seek where the ripened nuts are found
Shaking the boughs with main and might,
Till they are strawn upon the ground.

Then homeward bound with bulging sacks
"Play'd out" and "hungry as a bear";
They throw their burdens from their backs
For mother's tempting supper fare.

October: with its beauty rare,
Fragrant with ripened fruit and grain,
Given of God that all may share
The fruitage of man's toil and brain.

The autumn sun shines over-head
The leaves are falling as a shower,
In colors yellow, brown and red,
And leaving bare the trees and bower.

Independence, Mo., Oct. 16, 1913.

JESUS' MINISTRY OF MIRACLES.

OF HEALING

Jesus healed all manner of bodily afflictions (Math. 4:22) including lunacy, (Mark 1:32) epilepsy, (Luke 9:42) fever, (Luke 4:38) leprosy, (Math. 8:3) paralysis, (Luke 13:12) blindness, (Math. 9:27) deafness, (Mark 7:33) palsy, (Mark 2:3) a sword cut, (Luke 22:51) etc.

Though Jesus generally healed instantaneously, as in the case of the woman who touched the hem of his garment, (Math. 9:22) yet sometimes he healed gradually; for example, the nobleman's son, who "began to amend. (John 4:52.)

He took one man away by himself to heal him (Mark 8:23-25.)

Afflictions caused by devil possession were healed at his rebuke. (Luke 9:42). Sometimes people were healed without Jesus coming in personal contact with them. In one instance the person

healed was about sixteen miles from him. (John 4:46-51).

Often Jesus laid his hands on those whom he healed; (Luke 4:40) sometimes he simply touched them; (Math. 8:3.) sometimes he took them by the hand; (Mark 1:31) sometimes he healed with a word; (Mark 7:34) sometimes he healed by their touching him. (Luke 8:44). He healed chronic diseases: one of twelve years standing; (Math. 9:20) one of eighteen years standing; (Luke 13:11) and one of thirty-eight years standing; (John 5:5-9). He raised the dead. (John 11:41-54).

The result of the manifestations of the healing power of Jesus was that many believed on him and God was glorified. (Math. 9:8).

OTHER MIRACLES.

Money in the fish's mouth; (Math. 17:24-27) Water made into wine; (John 2:1-11) Four thousand fed, (Math. 15:32) Fig-tree blasted; (Math. 21:19) Tempest stilled; (Mark 4:37) Feeds five thousand; (Luke 9:12-17) Jesus walked upon the water. (John 6:19.)

Jesus said unto his ministry: "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my father."

We have no record of any great work being done by the Apostles than those of Jesus. And because of a lack of such record, the expounders of Scriptures have been led in giving an exegesis of this, to conclude the greater works meant in volume rather than the character of the works.

As we have now referred unto the character of the works in the ministry of Jesus as being miracles, we offer the thought, the greater works will be miracles also. And we should remember he did not confine his sayings to those apostles then living, but it reaches on down the stream of time, even to our day.

The gospel of the ninth hour dispensation was lost to the world through apostasy, and by the revelation of and ministering of angels, it was restored unto the children of men A. D. 1830 including priesthood authority. In that restoration it was intimated that a greater endowment was to come to the church. God spake like this upon one occasion: "And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore in ordinances thereof, the power of Godliness is manifest; and without it the ordinances thereof and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man see the face of God, even the Father, and live.

Thus it was revealed that while Joseph the martyr and his associates were in possession of the priesthood, the great endowment would be in the observing of all the ordinances thereof, while a part of the ordinance bring men to the possibility of the ministering of angels, but not the possibility of seeing the face of God.

Enoch had a priesthood and ordinance that gave this greater endowment by which they were enabled to do the greater works, as well as to be perfected; see Gen. 14. Inspired translation. In this wise:

"For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course: To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and by the will of the Son of God which was from the foundation of the world. And having this faith, coming up unto this order of God, were translated and taken up into heaven."

Now these works here spoken of are greater works than that which Jesus did. When Moses started out in the deliverance of the children of Israel from Egyptian bondage it was with this same endowment as is recorded, for we read: Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God. But they hardened their hearts, and could not endure his presence, therefore, the Lord, in his wrath swore that they should not enter into his rest, while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst and the holy priesthood also."

Sad indeed must it have been unto Moses, to have been cast out of the presence of God; but he wished to be obedient unto God's command, in this instance as much so as at the time of his choosing

at the time of the inauguration of making him a Pharaoh. He then in the midst of the ceremony made choice, "he would rather suffer afflictions with the children of Israel, than dwell in the palaces of wickedness."

Therefore God said: "Hew thee two other tables of stone like unto the first, and come up unto me upon the mount, and I will write on the tables the words that were on the first tables, which thou brakest, save the words of the everlasting covenant of the holy priesthood, and thou shalt put them in the ark." This history is rehearsed that it may be known that Israel was not established as was first contemplated having lost that great endowment in which the greater works were done.

Yet they had a promise left them that some future time this that they now "hardened their hearts" against, after many generations would be entered into by their children, and a kingdom be so established that "God would be in their midst." "Not only mine angels but my presence (personality) shall be with you."

Now in regard to the thought that Moses was in possession of this same endowment we offer his record. "And the Lord spake unto you out of the midst of the fire; ye heard the voice of words, and the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of an inheritance, as ye are this day. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever a people hear the voice of God speaking out of the midst of the fire as thou hast heard, and live?"—Deut. 4:9, 32, 33.

"And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; And ye said, Behold the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the fire, we have seen this day that God doth talk with men, and he liveth.—Deut. 4:23.

"Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not; thy raiment waxed not old upon thee, neither did thy feet swell, these forty years.—Deut. 8:15, 16.

In the failure of Moses to sanctify the people as first thought, this endowment was taken from them; and we have no record that it has been restored not even in the days of Jesus our Savior. The prophet Isaiah saw a time of its restoration, and wrote of it in this wise: "And it shall come to pass in that days that the Lord shall set his hand again the second time to recover the remnant of his people, and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth."—Isa. 11:11.

When God thus sets his hand to establish Israel, (He has not as yet) it will be in like manner as Moses sought to do: as Enoch has done—not only they could and did behold angels but that they could see God and converse with him. Then it is that this endowment and greater works will be realized.

Some of the old Jewish writers had some light upon this matter. We quote from Tamchuma on Deuteronomy, he says it opens with a record of how God would work all the miracles, which he had shown in the wilderness in a fuller manner for Zion in the latter days, then quotes in support Isaiah 25:9. And again, in Isaiah 35:5, 6. This is one of the passages quoted in Tamchuma and in the Yalcot as among the miracles which would be wrought, to redeem Zion in the latter days. This Tamchuma was a celebrated Jewish writer some 200 years before Christ. See life and Times of Christ by Eddersheim which can be had in most all public libraries.

Herein are the greater works. And at the time of this miraculous theocratic Zion in the latter days, "It will be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand." In that when expedient mountains will be removed, rivers will be changed out of their course, the elements will be at the command of those sons of God who have this endowment. Truly there will be a greater display of miracles than there was at the time of the ministry of Christ, and hence greater works. Who of the Latter Day Saint ministry are

getting the necessary oil—the light of the Holy Spirit—in their lamps, thereby they may be prepared to enter into this perfect organization and occupy? Who?

Marcus Shaw.

FEEDING ON WIND.

In pursuing the history of ancient Israel, we find that the prophet Hosea tells us that "Ephraim feedeth on the wind," or in other words that they neglected the word of God, and followed after the light and frivolous things of the age, and increased unto themselves desolation. Because of having done this, they as a nation lacked the knowledge of God, and as they had rejected this knowledge, God said they should be as forgotten children to him.

The commandment for ages has been to search the Scriptures, and apply these teachings to our daily lives, and Nephi invites us to feast on the words of Christ. Paul told Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He also spoke of "the gospel which was able to build us up, and make us heirs to salvation." John the revelator saw while on the lonely Isle of Patmos, the great day, when the dead shall appear before the throne of God, that the books were opened and that they were judged by the things written in them, according to the deeds done in the body.

God has spoken in our age commanding us to study his word, as well as all good books and I fear that we as saints of God, "the light of the world," are not heeding it as we should. I have often heard a brother or sister say "I haven't had time to look at my Sunday school or Religio lesson yet this week," yet they nearly always have found time to read the daily papers, or to look at the latest fashions or perhaps they will say, "I'd just love to have the church papers, but just can't afford to take them," while at the same time a daily paper or two is their constant companion. I would not condemn our people for being posted in the events of the day, but we should not do so to the exclusion of our church literature, and the study of the word of God, for we "ought to give the more earnest heed to the things of God," lest at any time we should let them slip and be found as Ephraim of old feeding on the wind, thus bringing loss to themselves, both now and hereafter.

Mrs. C. E. Williams.

Vancouver, Wash.

THE MORE EXCELLENT WAY.

In Professor Hodge's "Exposition of the First Epistle to the Corinthians," the following comment is given, on the 31st verse of the 12th chapter which reads: "But covet earnestly the best gifts; and yet show I unto you a more excellent way."

"All cannot have every gift, but covet earnestly the better ones. To covet is earnestly to desire, with the implication of corresponding effort to obtain. The ordinary gifts of the Spirit were bestowed according to his own good pleasure. But so also are his saving benefits. Yet both may be, and should be sought in the use of the appointed means. The best gifts; literally, the better gifts, by which is meant, as appears from 14, 5, those which were the more useful. The Corinthians had a very different standard of excellence; and coveted most the gifts which were the most attractive, although the least useful. And yet (or, moreover) I show you an excellent way. The expression is not in itself comparative, more excellent; but simply a way according to excellence, i. e. an excellent way. Whether it is excellent compared to something else, or most excellent, depends on the context. Here no comparison is implied. The idea is not that he intends to show them a way that is better than seeking gifts, but a way par excellence to obtain those gifts. The other is indeed adopted by Calvin and others, but it supposes the preceding imperative (covet ye) to be merely concessive, and is contrary to 14, 1, where the command to seek the more useful gift is repeated. The sense is, 'Seek the better gifts, and moreover I show you an excellent way to do it.'"

Charles Hodge, D. D., was professor in the Theological Seminary, at Princeton, N. J. In this expression of opinion is the evidence of unbiased study. The Apostle was not teaching the existence of two ways into heaven. He had impressed the fact that the Lord would divide the gifts as it pleased him. All did not have the gifts of healing, all did not speak with tongues; all did not interpret, etc.

The Inspired Version presents an independent reading: "Have all the gifts of healing? do all speak with tongues? do all interpret? I say unto you, Nay; for I have shown unto you a more excellent way, therefore covet earnestly the best gifts." (1 Co. 12:30, 31.)

Notwithstanding, it seems apparent that the three chapters (12, 13, 14) are to be read connectively, in order to get his entire message on the subject of spiritual gifts, or things.

R. W. Farrell.

THE ROUND TABLE.

Please explain Luke 14:26-33, closing with the words: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

In these verses Christ presents the necessity of allowing none of the thing of this world to stand in the way of right and duty. Following Christ as his disciple as a means of eternal salvation is the greatest duty, and when a man starts out to be Christ's disciple it should be with the understanding that whatever sacrifices need to be made, whether of home comforts, friends, wealth, etc., will be made freely and promptly. The man who sacrifices duty in order to enjoy the things of the world proves himself unworthy of Christ. Every man should fully measure the cost and make his sacrifice complete.

Can we live Godly in Christ Jesus and not suffer persecution?

The sharp contrast between the Godly and the world has always caused the latter to persecute the former, and probably always will. There are times when the people of God partake of so many of the world's ways that the distinction between them and the world cannot be clearly drawn at which times persecution is but little if any. The closer one lives to the gospel the more is he likely to be the subject of persecution.

In Rev. 12:6 we are informed that the "women fled into the wilderness" 1260 days, which is interpreted to mean that many years, days in prophecy to be interpreted years. Taking this as a basis are we to understand that the two witnesses of Rev. 11:3 are to prophesy 1260 years, then being put to death are to lie in the streets three and one-half years? Who or what are these two witnesses?

We have avoided answering many questions on Daniel and the revelations for the reason that in so few instances can an answer be given which carries with it the evidences of certainty. Some have held that the two prophets here mentioned are the two priesthoods. Another explanation we have heard is that they are the Old and New Testaments. Either explanation presents difficulties which are insurmountable. Others again hold that they are two prophets which shall arise, but if so the "days of their prophecy" must be an exception to the "day for a year" rule, for it could not be expected that they could live and prophesy 1260 years. The last view seems most reasonable.

Why do you claim that converts have to have hands laid upon them in order to receive the Holy Ghost? I have seen it tried for healing the sick and the sick died.

We hold that the laying on of hands for the Holy Ghost is a proper principle because it was the way followed by the ancient apostles, See Acts 8:17-19; 19:6. Also for the reason that in the restoration of the gospel in these latter days the Lord authorized the elders to lay their hands upon the baptized believers for this purpose, and promised the gift of the Holy Ghost as a result. The same ordinance is used for the benefit of the sick though it would be altogether inconsistent to suppose that healing would come in every instance. "It is appointed unto man once to die," and when the time comes when one is appointed unto death, the ordinance of laying on of hands may bring physical blessing in the way of relief from pain, and spiritual blessing of peace and comfort.

You say Jesus didn't perform miracles to make believers. Read John 11:41-42. "And Jesus lifted up his eyes and said, Father I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it that they may believe that thou hast sent me."

In the instance referred to it is apparent that it was not the raising of Lazarus which Jesus did for the purpose of getting them to believe, but the giving of thanks to his Father and attributing all power to him. He wanted the people to understand that God had sent him and was with him, and the statement in his prayer was made with the intent to lead them to believe in God. It may further be noticed that the parties mostly concerned in the matter of the raising of Lazarus, himself, his sisters, and the disciples, were already believers, and there was no violation of the rule "These signs shall follow them that believe."

DEPARTMENT OF Woman's Auxiliary for Social Service

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave Independence, Mo.

Note:—The following article is the second one of a series by Sr. C. R. Smith, on the kindergarten work. The first one appeared in the issue of ENSIGN for August 8th.—"The Kindergarten and what it Represents."—Ed.

A GLIMPSE INTO THE KINDERGARTEN.

Listen to the wind. See how it lifts every movable thing, and carries it away somewhere else.

Of what use is all this blowing and bluster? Ask some kindergarten child and see what he tells you. He can tell you about all of the various families of seed babies who have been waiting for just such wind, to carry them to a new home, and other ways in which the wind is of help to man.

Mother nature knew that the mother plants needed all the nourishment in the ground around them, and that in order that their babies might have a chance to grow into strong healthy plants, they must be scattered, so she has prepared for them different means by which they might get away.

Some seeds are round and roll away. Some seed pods burst open and throw out the seeds. Some have wings, others sails, and still others have stickers on them by which they fasten themselves on the clothes of people or into the fur of animals, and are thus carried long distances.

I am not going to write an article on nature study. All I want to do is to give you a glimpse of some of the most interesting subjects taken up in kindergarten just after the opening of school.

There are very few children who would not be interested in a talk about the birds, the trees or flowers, or perhaps a trip planned to the woods. It is because the principles upon which all nature works, are so great and yet so simple that the child has a holy reverence for nature, and yet feels perfectly at home with it. He sees the seed planted and watches it grow and bring forth more seeds. He takes all this as a natural consequence and is thoroughly satisfied with the explanation, that God helps it to grow by sending rain and sunshine, etc.

In kindergarten, most of the first three months are given to the study of nature in its various forms. The animals, their homes and habits, and their preparation for winter. The plants, their manner of life, and their preparation for winter. Then chief of all, man, and his relation to other life and the bounteous provision for his comfort during the winter. This is to help the child to see the oneness of God's great plan of life; or the inter-dependence of man, animal, and plant life. How animal life is dependent upon plant life, and man is dependent upon both plant and animal life for his existence; and all are dependent upon God.

Later on in the year, more time is given to the thought of man's dependence upon his fellowman. This thought is more clearly brought out in what is called the trade work, such as a study of the miller, blacksmith, shoemaker, carpenter, etc.

St. y. telling is one of the most effectual means of giving information to the little child, so in kindergarten we try to give most of this work through the medium of stories.

We take the squirrel as our illustration of the animals preparation for winter, telling how he stores his nuts away and prepares a nice clean home for himself in a hollow tree.

The seeds distributed and their preservation during the winter, under the leaves and dirt blown over them by the wind. Also how the trees are protected by the leaves falling, and the sap flowing down to the roots for the winter; but afford an illustration of the plants' preparation for winter.

As the grand climax we talk about the farmer and how he stows away his fruits, grains and vegetables for winter use, and the mothers who are busy preparing nice warm clothes for the comfort of each member of the family.

Thus we can see, how we work up to the grandest thought of all, or our thankfulness to the heavenly Father for his kind provision and loving care over all, brought to a climax in the "Thanksgiving" work.

These are some of the first thoughts given in the kindergarten year; but mothers, do not think that because these things are taught in school, they are separate and apart from the training you can give your child. There is no grander and broader study than that of nature in all various forms, not only for children, but for older people as well.

Mrs. C. R. Smith.

SUGGESTIVE READING.—"In the Child's World" by Emily Poulson. Published by Milton Bradley Co., Springfield, Mass., Price \$2.00. "Ten Common Trees" by Susan Stokes, Published by American Book Co., Chicago. Price 40 cents.

MISCELLANEOUS

THE NORMAL DEPARTMENT AT GRACELAND COLLEGE.

Each year brings students to our walls from various states who desire to prepare for teaching. Our personal experience in the teaching profession has been so gratifying that we gladly welcome young people who also feel to devote at least a few years of the best of their lives to the mission of the education of the young. And there are but few callings so richly endowed with opportunity for real service to humanity—a service which can be made to yield a satisfactory revenue in true happiness and in dollars and cents.

However, the purpose of this insertion is not, primarily, to induce students to enter the Normal Department at Graceland. We wish to suggest to the great number of our fellow teachers who read these pages one way in which they may assist us in preparing these students for their work.

Each year we carry a few subscriptions to educational magazines for the benefit of our students. But of necessity, the number is limited, and the resources of our library in pedagogical literature are not all that we desire. We wish to ask teachers who are regular subscribers to educational journals and magazines, to let us know what they have, especially in volumes from 1905 to the present, that they would be willing to send to the College for our use. If we are not already supplied we will notify the donor how to ship them and upon their receipt will have them bound at our earliest convenience and placed upon our reference shelves. The standard educational magazines like Education, Educational Review, School Review, and the Elementary School Teacher are most valuable. However, state journals, and the special kindergarten, mathematical, scientific and other technical magazines have much in them that can be used as valuable additions to our library material.

What we have said of our educational magazines applies also to scientific, historical and literary magazines. Let us know what you have that you are willing to send us. But in all cases it will be best to write before shipping as duplicate volumes are usually of no especial value.

We wish, also, to suggest to the saints everywhere and especially to those who are interested in education, as officers in school districts or as patrons of the schools—that we annually prepare a score or more of young people to become really efficient teachers. Many of them desire to teach in Iowa or Missouri, but there are always some from other states. These teachers would be glad to find schools in communities of Latter Day Saints where they might have the privileges of the church and may also make valued workers in Sunday school and Religion. It is a part of Graceland's mission to prepare the young people for efficient service and we would gladly locate these teachers where they could be of service educationally and in gospel work. The ranks of our Normal alumni are constantly increasing and we have a list of some 40 or 50 teachers who have received their training partly or wholly in Graceland and who now have added years of experience and in some cases additional training at State institutions and are already filling places of responsibility in the teaching profession. If we can assist in placing these teachers where both they and the community will be mutually benefited, our services will be gladly and gratuitously rendered.

We would be pleased to enter into communication at an early date with parties who desire to see a good live Latter Day Saint teacher come into their school for the ensuing term or year. In every case we will do our best to give satisfaction. Our recommendation of a teacher is based upon our personal knowledge of the individual, preparation, and teaching ability.

This is another way in which we hope to co-operate with the general church membership to our mutual advantage. We trust by united effort the scope of Graceland's usefulness may be increased, and that more and more Graceland may come to take the place she should occupy and fulfill her mission among the Lord's people. Address all inquiries to Charles B. Woodstock, Instructor in charge of the Normal Department.

CONVENTION NOTICES.

KEWANEE DISTRICT.—Sunday school association will meet at Kewanee, Ill., October 31st, at 2 p. m. The afternoon will be spent in institute work and election of delegates to the general convention. A program will be rendered in the evening.

O. E. Sade, Supt.
Mira Gady, Sec.

NOTICE.

All those who have not already paid the amount they subscribed toward building the church at Santa Ana please send it as soon as convenient to F. W. Burton, Olive, Orange Co., California, care Passmore Ranch.

Lola S. Mitchell, Sec.

CONFERENCE MINUTES.

SOUTHERN WISCONSIN DISTRICT.—Conference convened at Madison, Wisconsin, Sept. 27th, with Pres. E. J. Good enough in charge. Branches reporting were Madison, Jansville, Buckwheat Ridge, Wheatville, Beloit. No report from Flora Fountain or East Delevan.

Bishop's Agent's report showed balance on hand last report 18 cents. Total receipts since \$193.68; total \$193.76. Disbursements \$113.00; balance on hand \$80.76.

Treasurer's report showed balance on hand last report \$10.10; receipts since \$6.75, total \$16.75. Disbursements \$7.25, balance on hand \$9.60.

A communication from the Wheatville Branch requesting the ordination of Bro. Arthur Davenport to the office of elder was approved, and provision made for the ordination.

Officers elected: E. J. Goodenough president, E. A. Townsend vice president, V. M. Flint secretary, Roy Farber librarian.

Delegates to general conference chosen were E. J. Goodenough, L. O. Wildermuth, A. E. Gratz, B. C. Flint, E. A. Townsend.

V. M. Flint, Sec.

Conference convened at Independence, Mo. Sep. 10th with Minister in charge John W. Rushton and state presidency G. E. Harrington, W. H. Garrett, and M. H. Bond presiding, and Lester Haas secretary assisted by M. H. Seigfried. Reports were read from the state presidency, bishop-rid, secretary, librarian and board of auditors. Nineteen branches reported with membership as follows: Independence 2580, 2d Indep. 331, 1st Kansas City 385, 2nd, Kansas City 190, 4th Kansas City 86, Bennington Heights 73, Malvern Hill 33, Argentine 75, Armstrong 284, Chelsea Park 156, Quindaro 72, Lee's Summit 85, Holden 457, Post Oak 104, Knobnoster 255, Warrensburg 139, Lexington, 50, Mt. Washington 49, Grandview 78. Total 5482, Net gain 167. Bishop Bullard's reported receipts of regular funds \$7992.02, and on special church debt fund \$748.70, total \$10,540.72: Expenditures \$9667.58, to Bishop Kelley on debt fund \$400, total \$10,668.50; balance on hand \$472.14. The secretary's report showed that 536 held the priesthood under the following offices: Presidency 2, Patriarchs 2, Apostles 3, Physician 1, Bishops 4, High Priests 29, Seventies 41, Elders 143, Priests 152, Teachers 92, Deacons 68. Quorums reported were the First and Second quorums of Elders; the First and Seventh quorums of Priests, the First and Fourth, and Knobnoster quorums of Teachers; and miscellaneous officers. A communication requesting the ordination of Bro. W. K. Dewey to the office of elder was approved; also a request for the ordination of Bro. Wm. Dishman to the office of elder was approved, and these brethren were so ordained at the Sunday afternoon service. The following from the Independence Branch was read and its adoption moved: "Moved that we recommend to the state conference that the clause in the Book of Rules making the presidency of the state the presidency of the largest branch in the state, be considered and referred to General Conference with a view of having it annulled." After some discussion this substitute was adopted; "Be it resolved, that this conference petition the general conference beginning April 6, 1914, to amend the Rules of Order and Debate, page 105, sec. 170, 2d and 3d lines as follows: In the place of the words, "Branch in the city of the state, or seat of organization," substitute the word "State;" so that the resolution as amended shall read as follows: "The duties of the State Presidency are to preside over the State; have immediate charge and oversight of the general spiritual work of the State, etc." The secretary was instructed to give due notice of the proposed change in the Rules. The State Sunday School Association reported. A recommendation of the State Presidency was adopted providing for the organization of a branch at Walnut Park, Independence. It was resolved to hold a reunion in 1914, and a committee was elected composed of G. E. Harrington, J. W. Rushton, L. H. Haas, Ammon White, J. A. Tanner, A. H. Parsons, W. H. Garrett, and authorized to make all arrangements. The committee was requested to make ample provision for recreation. Holden was selected as place of next conference. Elders J. W. Rushton and R. M. Elvin preached Sunday morning and evening respectively. Sunday school being held at the usual hour in charge of local officers, and a prayer service in the afternoon in charge of the conference presidency. G. E. Harrington, Pres. of State. L. H. Haas, Sec.

SOUTH MISSOURI DISTRICT.—Conference convened with the Ava Branch on Friday Aug. 22nd and continued ten days. Brn. J. T. Davis and I. F. Cunningham presided, assisted by patriarch Ammon White and J. A. Davis, vice president of the district. Ministry reporting. Elders J. T. Davis, J. F. Cunningham, J. W. Quinley, C. T. Orr, Benj. Pearson, T. J. Timson, G. A. Davis, Fred Moser, Jr., G. W. Anderson, H. V. Braun, L. M. McFadden, Grant Burgin. Of the priests; J. W. Dubose, F. E. Gale, and J. B. Scott, and Bro. Edwards of the deacons. Branches reporting; Springfield 210 a gain of 10; Beaver 107 gain 16; Ava 103 "corrected to 98" gain 8; West Plains 57 gain 4; Thayer 39 gain 3; Grove Springs 51 gain 3; and Woodside 50 loss 1. Branches not reporting: Logan Creek, Piedmont, Naylor and Cambach.

A petition from the Ava Branch requesting the ordinations of J. A. Miller and Glen Teley to the offices of priest and teacher respectively was read and granted. Also one from the Woodside Branch requesting the ordination of Brn. C. H. Smith and W. R. Norris to the office of priest and teacher respectively, was granted and the four brethren were ordained on Sunday under the hands of J. T. Davis, Ammon White, G. A. Davis and J. F. Cunningham in the order named. The Piedmont Branch was disorganized the few saints remaining there to be enrolled with another branch. A petition was read from 27 saints near Coater Mo. requesting that conference provide for their organization into a branch. Also one from saints at Mills Spruce, making the same request. Both petitions were granted and referred to the district president and J. T. Davis of the missionaries with instructions to so organize.

Benj. Pearson as bishop's agent and district treasurer reported. For the district, receipts since March \$5.00, expenses \$4.03, balance 97.

As agent receipts from April to Aug. 23, 1913, \$149.43, expended \$126.06; balance on hand \$23.38. The matter of the bishop's agent was now taken up as follows:—Whereas, our present bishop's agent resigned, at our last conference, said resignation to take effect upon the appointment of his successor and as nothing further was done in the matter, it was now voted that Bro. G. A. Davis of Thayer, be recommended to the bishop for his consideration. Bro. Davis chose as Sub Agent, J. T. Davis, J. F. Cunningham and J. W. Quinley, these names were ratified by the conference. The present officers were sustained and a vote of thanks extended to the retiring bishop's agent. Time and place of next conference March 1914 at Dagonia in Reynolds Co. to which place the conference adjourned. And the reunion was organized with the regular quorum of officers. Order of meetings, prayer school 8 a. m., prayer 9, preaching 11 a. m. Questions and lectures 2:30 p. m. and preaching at 8 p. m. A good

spiritual time was enjoyed by all attending the reunion especially during the fore part, when the Spirit of prophecy and admonition was in our midst, during the last days some of the ministry began to leave, and the reports came back that they were having large audiences, which was one of the blessings promised, this was encouraging to those remaining and when we separated it was with thankful hearts to the Giver of all good. Preaching was by all the ministry present, some more, some less times, but all enjoyed the Spirit of their calling. Seven were baptized during the reunion. And many more since in the different parts of the district. Benj. Pearson, Sec.

Tigra, Mo., Oct. 4.

CONVENTION MINUTES.

SOUTHERN WISCONSIN.—Sunday school convention convened at Madison, Sept. 26th. Reports were read and approved and delegates to general conference chosen. The following officers were elected: N. R. Funk superintendent, R. R. Farber assistant superintendent, Charles C. Hoague, Jr., secretary, Ida M. Sperry treasurer, F. F. Carpenter librarian, Sylvia Drunis home department superintendent.

WANTED

At the United Order of Enoch House in Independence, Mo., a middle aged woman to assist in the house-work. A sister in the church preferred. Wages. Church privileges and a home good for the right person. Address, Mrs. Amy T. Gurwell, Matron.

MARRIED.

ARNOLD-NEDERVELD.—At the home of Bro. and Sr. Roy Newirk, Independence, Mo., the evening of Oct. 14, 1913, Bro. George F. Arnold and Sr. Anna M. Nederveld. Elder G. E. Harrington officiating.

DIED.

WOODFORD.—Charles Harley Woodford was born in Rushville, Indiana Dec. 8th, 1852. He resided at different times in Watertown, Ohio, Monrovia; Kans. Waterville, Kans. and Greenleaf, Kans. From Greenleaf he moved to Washington, Kansas, where he filled the office of Probate Judge for three successive terms. He became a member of the church at Washington, under the hands of W. S. Pender March 27, 1881. He was first married to Bertha V. Allen March 27th, 1881 and to them was born one son, Leroy who survives him. On June 27th, 1888 he was married to Clara Mary Hawkins, and to them were born four children, three of whom survive. He died from a paralytic stroke at Portland, Oregon September 10th, 1913.

WILSON.—Mary Lucile, oldest daughter of Brother and Sister J. D. Wilson, died July 22, 1913, at Salt Lake City, Utah, from typhoid fever. She was born in Salt Lake City, April 17, 1896, and grew up to be a noble young woman of kind and lovable disposition. She was baptized by T. W. Chaburn, March 1, 1908. She died as she had lived, firm in the faith. The funeral services were held in the Saint's new church on Fourth East, between Third and Fourth South, July 25th, John Hall being in charge; sermon by G. J. S. Abels, of Ogden. Interment in Mount Olivet Cemetery.

MCCARTY.—Bro. Charles McCarty was born in Estell Co., Missouri, Feb. 14 1836. Died Sept. 16, 1913 at Holden, Mo., being 77 years 7 months and 12 days old. Had been a member of the church since June 2, 1887 when he was baptized by Emstey Curtis. He was married to Miss Sarah Krump of Boone Co., Mo., of which union twelve children were born. Funeral service has held in the saint's church Sept. 28th in charge of Elder C. E. Haad, sermon by R. O. Self. Bro. McCarty has been a resident in Holden about 30 years, and a large congregation of friends and neighbors were in attendance at the funeral. He leaves his wife, four sons and four daughters, and several grandchildren.

CHANDLER.—At South Addison, Maine. Mrs. Gurtey R. Chandler, died Sept. 21, 1910, aged 55 years, 8 months and two days, leaving a husband two boys, and two girls. Funeral sermon by Elder J. C. Foss.

HAWKINS.—William Hawkins was born in Chittenden, Gloucester, England, April 14, 1826, and departed this life September 27, 1913, being 87 years, 3 months and 5 days old. He joined the church when 15 years of age; was later ordained an elder and for many years was an able defender of the faith. He resided in and near St. Joseph for 48 years, and served in the capacity of Postmaster for 14 years, in which service he made many friends, both in and out of the church. Thus another veteran has answered the summons home. His son Frank, of Onawa, Iowa, and Mrs. Clara Martin, the only living children, were present at the funeral held at the home of Sr. Martin on Sunday, the 15th, sermon by Elder B. J. Scott. Our brother was laid to rest in beautiful Rose Hill Cemetery, Lamoni, Iowa; dismissal at the grave being by Elder D. C. White.

THOMAS.—Nancy Green was born March 18, 1842, married to Harrison Thomas Dec. 25, 1852. To this union four children were born, one boy and three girls. One daughter survives her, Sr. Lizzie Walters, of Eldorado Springs Mo. Died Sept. 5, 1913. Funeral by Geo. Jenkins, interment Virgil City Mo., cemetery.

TOUSLEY.—Carl Bryan, son of Wm and Dora Tousley was born Dec. 24, 1911, died Oct. 2, 1913, age one year nine months and eight days. He leaves father, mother, and three brothers to mourn. Funeral sermon by Geo. Jenkins, Matt. 19:15. Interment Moundgrove cemetery.

PLUMB.—Elder P. T. of the quorum of seventy, was born April 6 1881 at Worthington Minn. Died Sept 16, 1913 at Claber Wash., was baptised at Bridger, Montana 1896; was married to Br. Nellie Spurling at Springfield Mo., who with four children is left to mourn his death. Bro. Plumb was drowned while bathing in the Chehalis River at Claber Wash. Interment at Centralia, Wash. in charge of Bro. S. P. Cox. Sermon by Elder Wm. Johnson.

BURROUGHS.—Mabula J., daughter of Bro. Mason and Sr. Matilda Burgess. Born Sept. 11, 1867. Died Aug. 7, 1913 near Xenia Ill. Married Feb. 5, 1905 to Mr. Robert M. Burroughs. Baptized by S. S. Smith July 14, 1912. Buried in the Mount Pleasant Cemetery. She leaves husband, two little boys, father, mother; two sisters and eight brothers. Funeral in charge of John W. Rushton. Sermon by S. S. Smith.

JONES.—In the Lone Rock Branch, Harrison County Mo., Sept. 26, 1913, Bro. Charles H. Jones, aged eighty years one month and fifteen days. In such brief space I can only say that his service for God and his truth among the people is known far and wide among the saints in the West. He was baptized in 1861 at Marengo, Ill., by Samuel Powers; was ordained one of the Seventy April 8, 1863, and preached in many regions. By his devoted life and kindly manner he won many souls for Christ, and he died lamented by hundreds, not only saints but non-members, who gathered at his funeral, and many who could not attend. His wife and two sons survive him. He was buried in the cemetery adjoining the Lone Rock chapel. Forty saints went from Lamoni, and the most of the Evergreen members were present. Sermon by H. A. Stebbins, assisted by D. D. Young, and prayer at the grave by J. S. Snively.

BOSWELL.—At Chariton, Iowa, September 15, 1913, Ruth Maud, daughter of Alma and Martha D. Boswell, and grandchild of Bro. and Sr. Joseph Boswell, aged 4 months and 17 days. Another sweet spirit has gone home to the paradise of God. The parents brought the mortal form to Lamoni for burial and a short sermon was preached by H. A. Stebbins. Service in charge of John Smith.

ASHLAND, WIS., Oct. 6.

Dear Ensign:—We are still holding the fort with three working members and desire much that we might have an increase in numbers and a leader. I have with me an invalid sister who desires to obey God's will. May we soon have a sister here with us to do God's service, that she may obey the gospel which as yet she has never heard. I would be very grateful to anyone who knows of a person who has acquired the morphine habit, and succeeded in quitting it, to tell me how it was accomplished. The friend of mine who wishes to know has been told of death or insanity following the quitting of it so she is afraid to try. Can someone offer encouragement. Pray for us. Yours in the faith, Mabel M. Dennis.

1711 5th St. E.

A little girl wrote the following essay on boys: Boys are men that have not got as big as their papas, and girls are women that will be ladies by and by. When God looked at Adam he said to himself, "Well, I think I can do better if I try again," and he made Eve. Boys are a trouble. They wear out everything but soap. If I had my way the world would be girls and the rest dolls. My papa is so nice that I think he must have been a little girl when he was a little boy. Man was made, and on the seventh day he rested. Woman was then made and she has never rested since.—Philadelphia Inquirer.

Low Viney Parker, Joplin, Mo. I am striving to grow stronger each day, and to do something that will help me and others to walk uprightly. The reunion here in August was surely grand, six were baptized, including myself, into the fold of Jesus. I am eleven years old, and my mother has belonged a number of years and is trying to live a saintly life. I ask the prayers of God's people that my brother and father may yet be united with us in the blessed gospel. I hope I may always be found a child of God.

John Brady, Womble, Ark. I held a meeting at Big Fork, Polk Co., and baptized Bro. Siten and wife, but cannot find an elder to confirm them. If an elder can come he can write to Bro. Taylor at Big Fork and he will meet him at Menu.

SALT LAKE SOUVENIR.

The ladies of the Salt Lake Branch are making Salt Lake Souvenir Salt Beads, made from the salt of the Great Salt Lake. They are offering them for sale to help pay for the recently acquired edifice, a commodious church and parsonage at 336 Fourth East Street, Salt Lake City.

These beads are very attractive, in various fast colors to suit different tastes—white, pink, red, blue, black, yellow, green, etc. They have the appearance of the California rose beads which are so universally popular. They are all handmade, the workmanship of our own ladies, who make the beads without charge to the branch, and have only to be seen to be appreciated.

The prices are 50 cents, 75 cents, \$1.00, and up to \$2.50 according to length desired. Will send sample neck chain prepaid to any address on receipt of fifty cents.

Officers of branches, Sunday schools, Religions, Women's Auxiliaries, and missionaries are urged to aid the Salt Lake building fund by selling these beads, which give excellent value to the purchasers.

Remittances should be made by Post Office Order.

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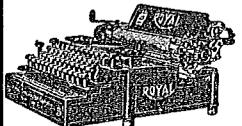
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ZION'S ENSIGN

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EDITORIAL

DIVINITY IN HUMANITY.

"There's part o' the sun in an apple;
There's part o' the moon in a roe;
There's part of the flaming pleiades
In every leaf that grows.

Out of the vast comes nearness;
For the God whose love we sing
Lends a little of his heaven
To every living thing."

The creation of man in the image and likeness of God conveys the thought that God placed in man divine qualities, though undeveloped, yet susceptible of development until they have been brought to unity with God. By the admission of sin into the world qualities opposite to the nature of God were also implanted in human nature, so that from his earliest conscious life man became aware of two tendencies warring in his soul—the good and the evil. Tracing these tendencies to their original source it is discovered that the good originated in God, and the evil in Satan the enemy of God, though they may come to the individual through the multitude of ancestors from whom he has descended.

The man whose good qualities overbalance the bad is seldom heard to attribute his good qualities to heredity, but he who has an overbalancing array of bad qualities often finds justification for their exhibition in the plea of heredity. The fact remains that there are both good and evil qualities in every man, and the development or repression of them is dependent upon his own will. If the divine gift of intelligence is unused, and the divine right of free will is unexercised, the good qualities will remain in their incipency or be ultimately altogether lost, while the evil like weeds in the garden will flourish and bring forth a harvest of their kind without effort.

But the Creator has not left the implantings of the divine attributes in man to perish without care, but the divine presence is shed forth upon the world of mankind ever ready, when man's will will permit, to fan the sparks of divinity into a burning flame. Of Christ it is said that he "was the true Light, which lighteth every man that cometh into the world," and the light of Christ is manifested through the Spirit which he imparts to men everywhere in proportion to the degree that they are worthy and willing to receive.

"The Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit, cometh unto God." The divine presence reaches the mind and heart of every man, and gives him discernment between right and wrong, good and evil, truth and error. It arouses every latent spark of divinity and stirs the soul to cherish and develop the good, and he who gives heed to its impulses will discover the fires of heaven burning throughout his being, consuming the dross and so magnifying the divine qualities that each day his character will more nearly approach that of his God.

On the other hand the man who spurns the promptings of this Spirit and yields to the impulses of evil thereby magnifies the evil part of his nature and lessens his susceptibility to the divine influence until there is danger of losing its presence altogether, for God has said, "He that repents not, from him shall be taken even the light which he

has received, for my Spirit shall not always strive with man."

As "There's part o' the sun in an apple," so there is a part of Divinity in man, and when man's life conforms to the divine, God is glorified in him; he cometh to God obeying every commandment and ordinance. "And he that keepeth his commandments dwelleth in him, [God] and he in him."

OF GENERAL INTEREST.

The Watchword, published at Dayton, Ohio, says, "Everybody knows about the Mormons, and after this year many thousands will know more about the fraud perpetrated upon the people by this sect, because they will have studied 'Mormonism, the Islam of America.' . . . The story of the connivance of Sidney Rigdon and Joseph Smith imposing upon the people Solomon Spaulding's stolen manuscript, is fully told in the book, which every young person should study." If the "Watchword" had read both sides of the matter and judged righteously its report would have been much different from the above. The Spalding Story manuscript has been traced from the time of its writing by the author about 1812 to its present resting place in the Oberlin library, Ohio, and at no time did Joseph Smith or Sidney Rigdon have possession of it, and there is no evidence to show that they knew of its existence, until after the publication of the Book of Mormon.

Canada is considering the digging of a canal which will extend from Lake Superior to Edmonton, Alberta. The cost is estimated to be \$10,000,000, and the canal would give water conveyance to western Canada by which the country's products could be carried by steamship through the lakes to the Atlantic and foreign ports.

HISTORICAL SKETCHES.

No. 18.

THE POSITION OF THE REORGANIZED CHURCH RELATIVE TO DOCTRINE AND ORGANIZATION.

With the disrupting of the church at Nauvoo in 1844 there came false doctrines and erroneous practices, and steps in organization and official procedure which were contrary to precedent and the law of the church. From the beginning of the "Reorganization" it was the effort to proceed only as the Spirit of God and the law of the church directed, and such doctrines as were found to be contrary to the law which had been previously accepted by the church in the days of Joseph Smith, Jr., were denounced, as were also all leaders who had come into prominence and power by usurpation and illegal procedure.

As early as 1853 the Lord by revelation told the ministry in Wisconsin to contend against the doctrine of polygamy which had the year before been publicly announced in Utah by Brigham Young and his associates, and said:

Polygamy is an abomination in the sight of the Lord God; it is not of me; I abhor it. I abhor it, as also the doctrine of the Nicolaitans, and the men or set of men who practice it. . . . They seek to build up their own kingdoms to suit their own pleasures, but I countenance it not, saith God. I have given my law; I shrink not from my word. . . . but my word is the same yesterday as today, and forever.—Church History, Vol. 3, p. 215.

Prior to receiving this instruction, a number of resolutions were passed upon by a conference in June 1852, one of which was:

Resolved that the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

When the teachings of these books are found to be so thoroughly against the doctrine of polygamy and some others introduced by Brigham Young, it appears that the resolution to stand by the books was to stand in opposition to those doctrines which had been foisted upon that part of the church which went to the west.

This same conference also resolved "That the successor of Joseph Smith Jr., as the presiding high priest of the Melchisedec priesthood must of necessity be the seed of Joseph Smith, Jr., in fulfillment of the law and promises of God." Also that no

person can lay claim to the first presidency of the church without a previous ordination. This was in renouncement of the claim of Brigham Young to the presidency who had assumed the position without an ordination. All legal ordinations of those who held to the original faith of the church were recognized, and the belief expressed that wherever six or more saints are organized according to the pattern given in the law, there the church exists.

In reaffirming their faith in the Bible, Book of Mormon, and the Doctrine and Covenants, they reaffirmed the fundamental doctrine of the church, viz., faith, repentance, baptism of water by immersion for the remission of sins by one having authority, the baptism of the Holy Spirit through the laying on of hands, the resurrection of all men from the dead, and God's eternal judgment. Their loyalty to the government was also reaffirmed, in sharp contrast with the attitude of the people in the west whose action necessitated the sending the U. S. army there.

The Reorganized Church has held to the gospel as found in the three books and as given by its first prophet, Joseph Smith, holding that it was restored by divine power, and that when the gospel is preached in its purity the same divine power will attend it. This has been experienced by multitudes who have accepted the faith and become members of the church.

As to organization, the rule was early adopted of choosing the one having the highest authority to preside temporarily until the legal prophet should come. When Joseph Smith the son of Joseph Smith, Jr., came to the church in 1860 by direction of the Spirit, and in fulfillment of divine promises which had been made to the saints of the reorganization, he was accepted and ordained to the presidency of the high priesthood which is the presidency of the church, and has been sustained in that office to the present. Under divine direction apostles were chosen in the same manner that they had been in the original church to bear the gospel message to the world, and these were assisted by seventies, high priests, and elders; who were ordained as soon as men were properly called of God, and the demands of the work necessitated.

A bishop was appointed in accordance with the law of the church to manage the temporal affairs of the church including the finances, a department of the work the burden of which is removed from the presidency and the pastoral and missionary quorums of the church, the bishop, with other bishops appointed later having direct oversight of temporal affairs leaving all others of the ministry free to look after the spiritual affairs.

Without going into details we may say that the Reorganized Church has been careful to take no step unless it was clearly seen to be in harmony with the law of the church, and in many matters it has waited until the Lord by revelation gave specific direction before proceeding. With this policy the church has moved safely and there has never been any occasion or necessity for changing its position relative to any of its doctrines, or its organization, nor for retracing any of the important steps it has made.

OPPORTUNITY.

I heard a fellow say the other day: "Just wait until opportunity does knock at my door and I will make all the other fellows look like 30 cents." But he won't. In the first place he will never hear the gentle knock of the god of fortune. I figure it out that way because I know that a dozen alarm clocks will not rouse him in the morning. He is always late to work, when he does happen to snag a job. The fellow a good healthy alarm clock cannot rouse in time to get to work in the morning will never in the world hear the soft rap of opportunity. But this fellow lies around all day, expecting to hear the knock that will hand him a fortune. He really thinks that the reason he is down and out is because opportunity has not gotten around to him. Nine chances out of ten he would imagine it to be a neighbor who wanted him to do a small job of work, and he would refuse to go to the door. You see this fellow every day, don't you.—*The Normal Student.*

INDEPENDENCE ITEMS.

Several inches of snow fell on Sunday morning most of which however melted away during the day making the ground very sloppy, and making it difficult for many to get out to the services. Bishop E. L. Kelley spoke at the morning service on the law of Christ and urged the necessity of complying with the whole law including the part that applies to temporal things in order to be fully accepted of God.

The evening sermon was by Bro. T. J. Sheldon who spoke in his usual vigorous manner. Bro. and Sr. Sheldon removed to Independence some time ago.

An addition 14x15 feet has been added to the mission church at Englewood in order to make room for the increased attendance. The meetings Sunday are said to have been highly spiritual. Bro. J. C. Foss having preached in the morning and Bro. F. C. Warnk in the evening. There are some hopes of having a branch organized there before long.

Requests have been made relative to what articles are usable and desired by the Sanitarium, and Dr. Messenger gives us the following: Sheets, size 64x108 inches; pillow cases, size 22x28 inches; hand towels, bath towels, and luck or linen towels; nightshirts and night gowns in a variety of sizes which may be kept on hand ready for emergency cases and for the poor; cotton and wool blankets, and bed spreads for single beds; washable white and blue rag rugs. The Sanitarium cannot very well use anything along these lines that is not washable, hence do not send comforts, colored quilts, etc. The services of the institution are given to many who are unable to pay, for which reason a deficit is usually found at the end of each year, and any donations sent in help to keep the Sanitarium running, and dispensing help to all worthy persons who have need of its help. Farmers who can send one or more barrels of apples or potatoes will receive grateful acknowledgement; a crate of live chickens will make most any day a day of thanksgiving, (sometimes there are preachers there too). Canned fruits, jellies, etc., can also be used. Cash donations are always acceptable. Address everything to the Independence Sanitarium, Independence, Missouri.

The Parents and Teachers' Association of the Columbian School is urging the adoption of free text books in the schools of Independence. A recent law in Missouri authorizes any school district by majority vote election to adopt free text books, and the state also grants a portion of the expense amounting in Independence to \$865.70. Kansas City adopted the plan this year, and a number of other towns and cities in the state. The matter is being considered in several schools and may result in an election.

INDEPENDENCE, SECOND BRANCH.

Sunday school attendance 177, collections \$3.90. At the 11 o'clock preaching hour Bro. Alvin Martin was the speaker, fresh from the missionary field, and alive to the work. His subject was, "Works."

The afternoon prayer service was very well attended, and a very active part was taken by all present, all partook of the inspiration of the hour.

At 7:30 p. m. preaching by Bro. J. W. Metcalf, a missionary worker, from the seventh verse of the 19th Psalm, He also used Isa. 6:9,10, having particular reference to repentance which leads to works or obedience, not the kind spoken of so often as merely belief. He held that the gospel furnishes sufficient enjoyment to all who do the Master's will.

W. S. L.

GLEANINGS FROM OUR CORRESPONDENTS.

Arthur Clem, Thompsonville, Ill. I enjoy reading the many letters in the ENSIGN and Herald. I have been in the faith of the saints for two years, having been baptized by S. H. Fields and have never regretted the step though some of my friends, including my wife do not agree with me. I am glad of the interest some of the elders and saints have taken in sending her literature, for I feel if any body on earth ought to agree it is husband and wife. We have seven children who need the gospel taught them, and I ask the prayers of the saints.

Mrs. E. Griffin, Bridgeton, Mich. The ENSIGN is all the preacher we have here and I would not like to do without it. There are only myself and a crippled brother of the church here and we both look for it every week.

Mrs. A.A. Dowers, Boyd, Okla. I enjoy reading the good letters and sermons, and feel as though I couldn't get along without the ENSIGN. Being isolated it is such a comfort to my soul. We have suffered a severe drouth in this part of western Oklahoma this year, there being very little grain raised, but people generally have enough roughness to feed their stock through the winter. Times are very close and many are discouraged. There are farms that can be bought for half of what they could have been bought for a year ago. We are still hoping and praying that the work of the gospel will be opened up here ere long.

J. S. Burke, Staberry, Mo. Having read a few letters in regard to the church debt, I write a few lines. I think quite a few can spare more than a dollar per week considering their nice homes, and clothing, and the luxuries for which they spend so much. It is the poorer sisters and brothers who make sacrifices in order to pay money for church expenses, the others do not miss what they pay in, for they have what they want anyway, while the real poor do not have what they need.

C. J. Spurlock, Independence, Mo. At the general conference of 1905 I was released from missionary work, since which time my health has been so poor that I have done but little preaching. I was at the sanitarium for more than a year, and by the blessing of God am able once more to do some preaching. Bro. Cornelius Edwards and I visited Atherton where we preached in the hall during the week.

Bro. and Sr. M. L. and J. D. Stillwell, Sulphur Springs Texas. We are still in the faith though isolated from any branch, and want the prayers of the saints that we may hold

out faithful and have oil in our lamps when the Savior comes. We are very lonesome here and wish an elder would come and preach for us. He can have a home with us as long as he wants to stay.

Mrs. Joseph Gibbs, Hiawatha, Kas. Please find enclosed \$5.00, one dollar for the ENSIGN and five dollars to help pay off the church debt. I hope the brothers and sisters will all cast in their mite, so that the Lord's storehouse will be full and running over. When I read such letters as Bro. Samuel Simmons' it makes me sad to think there is so much money spent for things we could do without. I love this latter day work and wish I lived where I could attend church, I am all alone. Let us pray for more laborers to be sent into the field, and let us sacrifice more for the Master.

Mr. E. S. Choate, Johnson City, Ill. There are no saints around here, and I would be glad to have some one to come. We would welcome them.

W. J. Birkhead, Jr., Houston, Tex.—The people in this place are rather prejudiced and the work moves along slowly. Bro. Aylor just spent ten days with us, and I am sure that all who heard him preach enjoyed the sermons very much. One was baptized. We also had the pleasure of being organized into a branch with a full set of officers. Bro. T. E. Jett was called to the office of priest and Bro. Sheldon Armstrong to the office of deacon. We are still holding meetings at 210 E. Ninth Ave., at ten o'clock each Sunday.

Mrs. Wm. A. Bing, Rolla, Morton Co., Kans.—We are away out here in Western Kansas trying to hold down a claim which is very hard for a poor person with a family to do. My companion has been compelled to be away from home the most of the time, and also my eldest daughter which makes it lonesome for those that remain at home. The present is the most lonesome time that we have had to experience because of the loss of our darling baby girl. We have had many friends in our sickness and bereavement for which I feel very thankful, and we feel that God watches over his people. I am trying to live right though I fail in many things. We have no meetings here, and I wish an elder would come this way. We live five miles north of Rolla which is on the new Santa Fee R.R. We ask the saints to pray for us.

J. H. Lester, Tuttle, Okla.—I am still trying to be faithful to my calling, for the path which leads to eternal life is truly a blessed path to walk in. I wish that we each one would realize that the growth of the church in spirituality and the spread of the gospel in convincing power depends upon our living faithful to our calling, and if we should observe the commandments in fuller degree we would have more strength with the Lord in the healing of the sick, and the spiritual gifts would undoubtedly be made manifest. I ask an interest in your prayers that I may be able to continue faithful.

J. C. Foss, Bar Harbor, Maine.—Since I last wrote I have been very busy about my Master's business. I am now on my way home. Last Sunday I listened to a very fine sermon from Apostle Paul M. Hansou and I feel to say "God bless Saint Paul."

Elsie Coleman, Winslow, Ind.—We are of the isolated ones and know how to enjoy the letters in the ENSIGN. It is all the preacher we have, though Bro. Halb and Moler were with us about a week ago and held several meetings and had good crowds and some seem to be interested. Bro. Halb baptized our daughter who is twelve years old, and we desire to teach her the way of truth. We have not helped on the church debt yet but we feel it a duty for every one and will do what we can knowing that God will bless us for so doing.

Mrs. Mollie McClain, Winthrop, Ark. Bro. J. T. Riley held thirteen days' meeting at this place in September and I think did some good. Some of the people said they heard more Bible in one sermon than they had heard in all of their lives. He baptized two at the close of the meeting an old lady and one young married lady.

Dr. George M. Hiles, Columbus, Texas. Five months ago I opened my doors for business in this town, about 2,000 population, and am the only saint here. A week ago I had a visit from Bro. Aylor, he stopped off on his way from San Antonio to Houston. One thing is certain, that an isolated saint that is striving to retain hold on the gospel, appreciates a visit from one of God's servants, more than those who have daily association with them, if we stop and ask the question, "why this? or why that?" who can answer? The reason why God permits certain conditions to obtain in the lives of some of his children; I am at sea; unless it is the only way in which we can know our weaknesses. Who is there that has partaken of the spirit of the gospel, who has not been made to feel the spirit of the adversary of our souls? Those who are surrounded by the fostering care of the church, don't know or see what there is going on in the world.

Elder R. Elvin wrote from Stewartsville Mo., of the reunion held August 15-24: Weather conditions were most unfavorable on account of the prolonged drouth, nevertheless the program was carried out with courage and trustfulness. The word was preached by Elders C. W. Etridge, E. L. Henson, John Ely, B. J. Scott, M. F. Gowell, Robert M. Elvin, E. L. Kelley, W. P. Pickering, F. A. Smith, J. A. Tanner, J. W. Rushton, R. Bullard, F. C. Keck and S. A. Burgess. The prayer services were earnest, peaceful and uplifting in their manifestations, confirming the promises of the past and directing in the duties and responsibilities of the membership. The voice of the Spirit by two unto the saints was that in seeking the physical blessings they had not displeased the Lord, but the present necessity, is a revival, a spiritual revival, and a faithful discharge of every obligation and duty, and that none should lurk under existing conditions to freely and liberally sustain the church that the truth of the gospel might go to many who are now hedged with spiritual blindness. A reunion for 1914 was provided for, and the purchase of the grounds was referred to a committee.

F. F. Whipper, Chicago, Ill. September 1st the saints of the Southern Wisconsin and Northern Illinois Districts separated from one of the most successful reunions ever held. It was held at Belvidere. In addition to the local force we were favored with Elders D. Macgregor, Bishop Blackwell, Apostle J. F. Curtis, and Evangelist W. A. McDowell and F. G. Pitt. Six new members were added by baptism. The auxiliary work was handled by Bro. Macgregor and the college was represented by Bro. Floyd McDowell of Graceland's faculty. One evening a lecture on "The Ancient American Record" was given, illustrated by over 100 beautiful stereoscopic views, and on Saturday evening Elder Pitt lectured on the Holy Land, also illustrated.

E. A. Erwin, Dalby Springs, Texas. Our reunion with about 150 campers was a grand success. Bro. Wm. Aylor and John Harp in charge, who with Bro. Ammon white, V. L. Lund, Willie Peacock, and the writer did the preaching which was of a high order. The attendance some evenings reached as high as six hundred. Bro. White gave quite a number of patriarchal blessings which the saints highly appreciated. Nine were baptized and after the reunion nine others making 18 in all. The saints were built up in the gospel and hundreds of non-members heard the angel's message which they will never forget. May the Lord bless all.

Fannie Reed, Washington, Okla. We have been blessed with a series of meetings by Bro. A. H. Christensen, a young man that we feel is an able defender of the gospel. It was a spiritual feast to the isolated saints. He conducted three souls into the kingdom of God, and afterwards the Baptist people wouldn't baptize in "that Mormon hole," but we above to not so good a place to do their baptizing. The Calumet reunion was the first I ever attended and it was a feast to my soul. It filled my heart with thankfulness to my heavenly Father. Dear saints, remember us in your prayers.

Robert C. Conoly, Clover Bar, Alta. I take pleasure in letting you know how much the ENSIGN helps me while I am isolated. I was impressed to come up here to Alberta, near Edmonton. There are no L. D. S. but I found some warm friends, and some of them I hope will some day be true Latter Day Saints. I have been laboring very hard since coming here for the good of the cause, but I am only a member and can do only preparatory work. I am fasting each Sunday and hope that the Lord may enable me to do my full duty.

CORRESPONDENCE

DAVIDSON, Okla., Oct. 12.

Dear ENSIGN:—This has been a year of trials and disappointments to me. I have been undergoing the trials of affliction, not been able to do much missionary work. I was delighted with my mission this year, the Central Oklahoma District, but have not been able to go to my field. My health failed me in April while I was in Central Texas finishing up my year of missionary work for 1912. I contracted something like rheumatism and I have been suffering both in body and mind ever since. I have not lost interest in the work, and have done all I could in and around home, and have been blessed in my preaching. I hope and pray the Lord will bless me and that I may be able to do some good while I live. I love the work and enjoy trying to tell the angel's message to the people. I hope the saints and friends of my mission will remember me in their prayers—that the Lord will bless me with health, so I may be able to assist in warning the people.

For the benefit of some of the saints I desire to say that my family have not received a dollar of their allowance this conference year, from the Bishop or his agents. We have not asked for it, nor do we want it. Our love for the work is of that kind that we have made great sacrifice. My family have worked while I was in my mission field and I have worked every day and preach at night and was thankful to the Lord for health to do so; it is not the dollars and cents we are after, it is to do good, and honor God and keep his commandments.

I love the work and all the saints and do honor God's law. Now dear saints, pray for me that I may have grace and strength to endure to the end. Your brother in gospel bonds,

B. F. Renfro.

HAZARL, Ohio, Oct. 8, 1913.

Dear ENSIGN:—Bro. C. E. Bozarth came July 21st, held a series of meetings at the school house, then went three miles from here and he and Bro. W. C. Hidy held meetings. sixteen were baptized here at Hazaral.

Bro. N. L. Booker came through and stopped two days and spoke at the school house. Bro. C. E. Bozarth and Bro. W. C. Hidy held meetings a few nights at the Portland school house. There has been more interested than ever before. But there has been a few on Satan's side. Two men and two women were arrested for disturbing the meetings. One man stabbed the constable. One man has paid his fine, it was \$18. The other is out on bonds (the man \$500, the women \$300 apiece) awaiting their trial. Bro. C. E. Bozarth and Bro. W. C. Hidy left here Oct. 2. I think there are some that will be baptized when an elder comes.

Your sister in Christ,
Sarah M. Mosier.

ST. JAMES, Mo., Sept. 12.

Dear ENSIGN:—You come to us weekly and you are all the preacher we have here as we are isolated saints; but you are a source of comfort to us. I feel that my health is a great blessing from God, and I feel that "Faith without works is dead being alone." I see that some of the faithful ones are sending in a dollar a month to help pay the church debt, and I will help. Enclosed please find six dollars.

Mrs. M. S. Omatia.

BALD KNOB, Ark., Oct. 14.

Editor Ensign:—The battle between Elder J. T. Riley of the Reorganized Church of Jesus Christ of Latter Day Saints and Elder J. B. Lashlee of the Church of Christ is over so far as their part is concerned, but it is still mentioned on the street corners. It was held at Fisher, Ark., beginning September 30th and lasting twelve sessions. Nothing out of the ordinary happened until the said J. B. Lashlee offered to prove his proposition by a pugilistic display. But however the spirit for good prevailed and everything assumed its normal condition and the discussion moved on nicely, until the moderator's pugnacity was aroused and he invited Bro. Riley to meet him on the streets next morning and he would settle the matter with him. Lashlee contended that the L. D. S. Church was not perfectly organized before Pentecost as it did not have any deacon in it. So Bro. Riley turned the evidence on him and showed him that the same evidence could be used against his church. He (Lashlee) claimed that there were no deacons until those chosen in Acts 6:1-7. But when he found that this position was fatal to his church he passed on to more congenial fields.

He readily admitted an apostasy in the beginning of the discussion, but when Bro. Riley pressed it upon him to tell when his church came out of the wilderness and by whom, he said that he did not know when it went in or when it came out. "So it is very plain to see that he is yet in the wilderness "wandering about in sheepskins and goatskins; being destitute, afflicted, [and] tormented." (Hebrews 11:37.) At the close of the debate everybody on both sides seemed to be in a good humor.

The people's appreciation of the defense of the angel's message was manifest by decorating Bro. Riley with ribbons and five dollar bills. "But the end is not yet." The wise (?) men were called together and they "did so with their enchantments." (Exodus 7: 11). So Elder Lashlee was decorated in like manner.

Bro. Walter Christensen and the writer remained over after the debate and poured the healing balm on the sore places. There are some near the kingdom at that place and we hope that ere long they may come into the fold. We began meetings at this place last night with only a few of the saints out to hear.

We wend our way from here to the southern parts of our field. May the Lord help us all to work together toward the building up of Zion. Yours for the onward move of truth.
James M. Smith.

OOLAGAH, Okla., Oct. 20.

Editor Ensign:—So many saints wanted me to write and let them know how I got along after I got out in the field. My health is good and I am doing fine, and I am busy in the Master's work and have been ever since I left Independence.

I only got to stay at home one night when I was called to Iuka, Kansas, to administer to the sick. While there I baptized Dr. Athol Cochran's boy, Virgil. Sunday, October 19th, I baptized nine in Four Mile Creek in the outskirts of Oolagah, and would have baptized one more but sickness prevented.

When the converts bid us good bye they all wept, and we shed tears too. My wife was with me. We attended the conference at Vera, Okla. Oh! the love that is in the gospel, it is stronger than the ties of our own kin, when not in the church. I preach here tonight then go to Wimer, Okla. I am so thankful to God that I am able to preach again.

In gospel bonds,
F. C. Keck.

ALTON Mo. Sept. 26.

Dear Ensign:—Failing to see anything in your paper about South Mo. conference and reunion thought perhaps a few lines from my pen would not be amiss. I don't think I ever attended a reunion that I felt more of the Spirit of the Savior than I did at Ava Mo., although the prospect for a good meeting looked discouraging at first. But man's extremity is God's opportunity. The saints from all over the district came with the same Spirit, that was to have a good conference and reunion. The preaching was spiritual and uplifting.

Bro. G. A. Davis, J. T. Davis, T. F. Cunningham, Fred Mosier, J. W. Duboise, Ammon White, Ben. J. Pearson and L. M. McFadden, were the speakers. The prayermeetings were fine and well attended, the saints in the Ava Branch seemed to do all they could to make the meeting a success.

I have been in the Ozarks since the 1st of August and I surely enjoyed visiting with my husband and the saints of the South Mo. District, a privilege that some of us sisters that have missionaries for husbands don't often enjoy. I have noticed when he begins a meeting in a neighborhood where there is a good interest, the evil one has work there also.

We are three and one-half miles north of Alton, begun meetings in the saints church in the Woodside Branch. There has not been any meeting there for some time. I could not help feeling like it was left there to decay, all alone and forgotten. Most of the saints of the branch are scattered and they hold their prayermeetings in the private homes. We, are at present making our home with Bro. and Sr. Simpson they are fine people and alive to this work also Bro. and Sr. W. R. Norris with whom we have just had a nice and pleasant visit. My husband is busy most all the time when not preaching there are outsiders who are ready to tackle this gospel and of course he, like all the rest that are sent out to teach this gospel like to be busy.

We have visited the famous springs known as Greer Spring, Mo. and Mammoth Springs, Ark., said to be two of the largest springs in the world. There is a flour mill and a large electric plant run by the water that flows away from the Mammoth Springs, also a flour mill at Greer Spring. For fear my letter is getting too lengthy and find its way to the scrap basket, will close, asking ever to be remembered in the prayers of the saints.

Your sister in the gospel,
Mrs. L. M. McFadden.

MILL SPRINGS, Mo., Sept. 18.

Editor Ensign:—It is such a pleasure to me to read your valuable pages, especially the letter department. I always wish there were more letters to read, and the idea has lately occurred to me that there may be others like me, in the matter so I will write a few lines from this part.

We are an isolated band of saints here, having no church privileges, but the Lord has blessed the work wonderfully here of late. Nearly two years ago, I was baptized into the church, against great opposition, and remained a lone member for almost a year, but now, thanks be to our heavenly Father, there are twelve souls in the neighborhood, most of whom are my relatives, including my mother, and an aunt, my wife, her father and mother and a sister.

We hope to organize a branch in the near future, that we may more faithfully do the will of our Father.

Elder R. H. Counts has lately been with us for a series of thirteen sermons in which he did a power of good for the cause, baptizing three and making friends for the cause in every quarter.

Saints and strangers alike love Elder Counts and are all sorry that his field of labor in Arkansas this year, to which place he went from here. If any of the South Missouri elders are passing by, we would be more than pleased to have them stop with us.

May the work continue to grow in the earnest prayer of an humble brother.

Wesley Gibbs.

LACONA, Iowa, Sept. 12.

Editor Ensign:—As I have often been encouraged by reading the letters in your valuable paper, am contributing one of my own, with the hope that it may strengthen some other brother or sister.

A year ago this summer I was taken seriously ill, for several days there seemed to be but little change, but on Sunday morning I was much worse, suffering great pain which the Doctor was unable to relieve. While in this condition I was impressed with the thought—call the elders and have them administer to you. Bro. J. R. Evans was visiting the Graceland Branch at the time and at our request came and administered to me in the morning, also again in the afternoon, and God in his loving mercy heard and answered our prayers, I at once made a change for the better, and for several days was almost free from all suffering. We all believed I would soon be well again. But it was not time yet, or we may not have been as thankful as we should have been, for I again grew worse and for weeks there was but little hope for my recovery. Bro. J. R. Evans, also Bro. John Garver administered to me a number of times. I was always greatly benefited and received many spiritual blessings, at one time receiving the assurance, I had nothing to fear from the operation that at last seemed necessary to save my life, and although I went down in the valley of the shadow of death my recovery was rapid, and I wish to express my gratitude to God for his watchful care. for I know that only by his power my life was saved.

I acknowledge his goodness to me, and hope to show by increased love for the work that I am indeed thankful. I ask an interest in your prayers that I may ever be found trying to keep God's commandments.

Your sister in the faith,
Mae Curtis.

LYOUD, Wis., Sept. 28.

Editor Ensign:—I take this way to express my heartfelt thankfulness of my heavenly Father's goodness and kindness to me and my loved one in this great cause we all love so well. Tonight (Sept. 28) will close a series of meetings being held in a tent here by Bro. L. O. Wildermuth and J. A. Bronson. I tried to get the church to hold some meetings in but they let Bro. Wildermuth hold just one meeting. So we had the tent sent here and they have been here about two weeks and considering the wet and cold have had fairly good attendance. This used to be the old stamping ground of the Willow Branch years ago. But the people here now as a rule think the Latter Day Saints and the Mormons are all one. But I think those that heard the sermon last night will think about something today. Elder J. A. Bronson did fine.

My family and Bro. Griffen and wife are the only saints here. It has done us so much good to have the brethren come here. It is the bread of life for us. We would like to have some elder come and preach to us often, I will see if I can hire the hall a few nights for any one that will come. If you are led to come, write A. J. Fisher, Lyoud, Wis., and I will see what can be done.

We ask an interest in your prayers that we may be faithful unto the end in our isolated condition. I would like to get where we could attend meetings and Sunday school if it is God's will. I am rural carrier out of Lyoud, but I would give that up if we could only get among our own people. May God bless you all in the prayer of your humble servant.

A. J. Fisher.

FAIRVIEW, Mont., Sept. 21.

We read so many letters in the ENSIGN written by our brothers and sisters all over the land, describing all manner of conditions, that we thought it might be well for us to add our mite in this respect.

Being attracted by free homestead land, we moved here the spring of 1908 from South Dakota. It seems that the Lord had a hand in directing us here, for up to that time we had never had the opportunity of hearing the true gospel. At that time there was but one family of saints any where near. Bro. and Sr. Newby. They were the means of getting missionaries in here and thus planting the seed of gospel truth.

Bro. J. E. Wildermuth was the first one to break the "bread of life" unto us, in the spring of 1909. Later Bro. Wm. Sparling and Hale Smith came and as a result of their efforts nine were baptized, eight of whom have moved to other states and in June of this year one sister was called to the other side.

In the summer of 1911, Bro. W. P. Boottman was directed by the Lord to come to Fairview and as a result of his

efforts, eight more came through the waters of baptism to walk in "newness of life." Three of these however were baptized by Bro. T. E. Fitzwater, now of Oklahoma.

In October of last year, under the supervision of Bro. W. P. Boottman and A. J. Moore a branch was organized here known as the Fairview Branch, having twelve members with an elder and two priests and a teacher Bro. R. Newby being the presiding officer, at the same time a branch was organized twenty-two miles west of here, known as the Culbertson Branch, with about twenty members, but the membership is much more than that now.

In May of this year Bro. Newby baptized two more, a young man and his wife and since then the young brother has been called by direct revelation to the office of elder, and about a month ago another young man was ordained to the office of deacon, so now we have a full set of officers, and this gives an idea of the way the work is progressing here.

We have Sunday school every Sunday at 11 o'clock prayermeeting following, and preaching every second and fourth Sunday of the month, by local officers. Bro. Newby has appointments every Sunday at other places.

We wish to add our testimony as to the divinity of the Latter Day Gospel, for verily we have seen the promises made in Mark 16:11, 28 fulfilled in our branch, also the gifts promised in 1 Cor. 12:8-10.

In our preaching services, many times the word comes in power and much assurance, at other times the Spirit is withheld completely, so will say a word of encouragement to those who are just starting out to deliver the gospel message, don't be discouraged if you fail at times, evidently the time will come when you will have much liberty.

The Lord has recently blessed us by sending Bro. W. R. Smith in our midst, he has been delivering the sweet gospel story, with much power and enthusiasm, we surely feel strengthened by his efforts, and will say to any that have an opportunity to hear him that you cannot afford to miss a single sermon.

We trust that the work may grow and prosper and that many may come to the knowledge of the true and living God.

I am yours for the gospel,
B. D. Stratton.

SWEDENBORG, Mo., Oct. 2.

Dear Ensign:—As we are two old people with no saints near us we could hardly get along without your weekly cheering visits to cheer us on our way. You have been our weekly visitor for lo, these many years, so please do not forsake nor leave us alone to starve for the bread of life. We are doing what we can, scattering our books, ENSIGNS, HERALDS, talking some and find some few listeners. So please come for another year and oblige.

We are sending our little mite to help square the church with the world trusting, and with the knowledge that God will bless us for the same. We belong to the Joplin Branch. Trusting that God will provide aid as one of old said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." So let us live the life of the righteous that we may be prepared to depart from this life the same. Ever praying for Zion's welfare and the gathering of Israel, we are

W. A. and C. Doty.

GARFIELD, Ark., Sept. 27.

Editor Ensign:—Before we leave this place we give a few items. In company with Bro. and Sr. D. L. Lewis of Lowell, we came and administered to Mrs. Mildred Walker, who had been sick for sometime and the Lord blessed her and she was baptized. Since that time I returned, Bro. Lewis again accompanying me rendering appreciated assistance, and as a result of this second effort three were baptized and another young lady gave her name for baptism, but her father objected so she meekly yielded to persuasion. We trust that the Lord may keep her until a more opportune time. There are others, we think, who are very near the kingdom. This is a new place and should be looked after.

Satan is not altogether chained in these parts as was manifested by his imps getting in a "stone's throw" of the house, in which we were preaching, more than once, and also pistol shots. But no one was hurt. So the work is finding its way into the extreme mountains of Arkansas. We go from here to Fisher, Ark., to help what we can in the debate that begins Sept. 30th between Bro. J. T. Riley and a man by the name of Lashlee of the Christian Church.

With a silent prayer that God may send more laborers into his vineyard, I am your brother in the gospel,
James M. Smith.

BROCKTON, Mass., Oct. 12.

Dear Ensign:—I have been reading the letters from Bro. Gibbs and others of the resolve to pay one dollar a month for five months or more. I think it a good plan and all can do this in the church probably except the children. We sometimes wait till we can do great things, but as Lucy Sears says it is the potent little things that will count at the last day,—what we have done,—not what we are going to do.

We will pay one dollar a month for six months to our bishop's agent. I am more interested in the church debt and all the other interests of the church work than I am in the latest styles in dress, which are a disgrace to womanhood. It has become necessary for our Lord to speak from the heavens above of the church debt. Saints, it can be paid this conference year if all will rally to their sense of duty. You who can pay more than others will help those that have not even a dollar to pay.

Do we love this gospel? If so let our deeds compare with our words. Let us give him a whole-hearted service, for any thing else will not be accepted.

Our Father has given us the Word of Wisdom and promised health if we will heed it. Do we deny ourselves of those things he asks us to? If not, we cannot expect the blessing. Our family uses neither tea nor coffee and very sparingly of meat—not any to speak of in warm weather. We enjoy the promises of the Lord.

Yours in the faith,
Blanche Reynolds.

4 Bartlett Terrace.

SERMONS AND ARTICLES

THE KINGDOM OF GOD.

Synopsis of a sermon by Elder O. R. Miller.

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

The kingdom of God is his properly organized church upon the earth, therefore, something which man enters rather than a something that enters man's heart. I shall first remove an error of tradition. In Luke 17:20,21 you will notice that Jesus, in reply to a question, informs some people that the kingdom of God cometh not with observation but that it is within them. It might be well for us to examine this text at least close enough to learn whom Jesus was speaking to. My friends. He was speaking to the Pharisees—a people that he had called liars, hypocrites, whited sepulchres filled with dead men's bones, etc.

Do you think the kingdom of God could be in the hearts of such people? No. The Spirit of God will not dwell in unholy temples. The marginal rendering says, "among" instead of "within." The kingdom of God, then, was evidently among them.

That is Christ's organized church consisting of apostles, prophets, elders, etc., was in their midst. It was not going to come as the Jews expected it to i. e., like a mighty army to take the Roman power by force. But rather an organized church, quietly doing an effective work among them. If you will read Matt. 23:12 you will learn that the kingdom of God is something that you may enter into. Men are now learning a truism that Christ zealously heralded to the world i. e., "nothing can be carried on without organization." The 'trusts' are organized to accumulate wealth. The laborer must be organized to prevent a complete monopoly of the air.

Organization and order spells success. Jesus knew it. He went into the mountain and prayed and consulted with God all night. He came down and called his disciples together. He chose twelve of them to be apostles. (Luke 6:12,13). Later a quorum of seventy was organized. And so the good work rolled on till, according to the different writers of the New Testament the beautiful organization stood out in splendor and glory with apostles, prophets, evangelists, pastors, bishops, elders, priests, teachers and deacons. The church was alive with the apostolic gifts and blessings. The terrible dark day of apostasy soon began to thunder within and without. The apostles and prophets, with the laity were persecuted till the good were destroyed from the earth and nothing but corruption remained. The authority was taken from the earth. We claim it was restored less than a century ago by the hand of an angel. I know there are the claims to succession and reformation. If the church of Christ is upon the earth today it will be organized as it was under the apostolic reign.

The gifts and blessings will be manifest and the same gospel proclaimed. Paul proclaimed it, declaring the principles to be: "Faith, repentance, baptisms (water and the Spirit), the laying on of hands, etc." (Heb. 6.) And in Galatians 1, he forbids men, yes angels from teaching another gospel. Now, suppose you should start out in search of a man. You enter the streets, amid the throng. A policeman should ask you what kind of a man you were searching for? Oh, you don't know—just a man. Well, is his hair red, light or black? Haven't any description—I'm just looking for a man. The police would reply: "Come with me, we have places for the insane." Well, what about it? Do you think Christ would advise a man to search for his kingdom among all the earthly kingdoms, and to go blindly out among more than a thousand different denominations in the world without a description of the kingdom sought for? Never! But he left us a pattern, more valuable than gold—the New Testament. Take it kind hearer and with a prayerful heart and an open mind go in search of the kingdom of God. We argue that: God being unchangeable, and Jesus the Christ being the same yesterday, today and forever (Heb. 13:8), God being no respecter of persons (Acts 10:34), that if his church is upon the earth today, it will be the same in organization, doctrine and practice and life will be manifest by the gifts of the gospel.

Paul uses the physical body as an illustration and argues that it would not be complete with one member less. See 1 Cor. 12. Now, in the 27th and 28th verses he declares to the saints at Corinth: "Ye are the body of Christ;" then says "God hath set some in the church; first, apostles; secondarily,

prophets, etc., then the gifts." It takes "all" for the body (church) of Christ. We claim the ancient church was completely destroyed because of wickedness. Priesthood authority was taken back to heaven, therefore a restoration was necessary. In Rev. 14:6,7 John informs us that he saw another angel fly in the midst of heaven with the everlasting gospel to preach to men. The fact of it being delivered from heaven proves it was not here. It was to be restored by this angel in the hour of God's judgment—the eleventh hour—present hour or dispensation.

If man had not transgressed, no doubt there would have been a succession of apostles and all officers and the gifts retained. I heartily agree with Rev. John Wesley wherein he says; "These gifts did not cease because there was no more occasion for them but because the world had turned heathen again and had only a dead form left." See his 94th sermon in Vol. 2, page 266. Paul declared in 1st Cor. 13, "that charity would never fail but prophecies and tongues would. Let us examine that text and see if we can learn in what way they were to cease and when.

In the very same verse where he declares that prophecies shall fail and tongues cease, he also says that "knowledge shall vanish away." Is there one who will admit that "knowledge" has vanished away or that it ever will? Never. Paul says in the very next verse that we know "in part" and prophecy "in part" and in verse 10 he says "when that which is perfect is come then that which is 'in part' shall be done away." That is, we now work with a partial knowledge, we enjoy some prophecies, etc., but when Christ comes to earth again, then "part knowledge and prophecy, etc., shall be done away. But how?

It shall pass into a complete knowledge just as Paul states in the following verses by his illustration—"Growing to manhood." When Christ (the perfect Being) shall come, we will all speak a perfect, pure language, and prophecy shall grow into the absolute presence of Christ while knowledge shall grow from a "partial" till we shall know as we are known. What joy when the smoked glass which causes so much misunderstanding, rending heart-aches and sorrow, shall be cleared by the brilliant and holy presence of the Lamb of God! And friends, when someone tries to inform you that there were just twelve apostles and no more, you gently tell them that the Bible records that there were eighteen or twenty in the ancient church, who evidently were called by heaven, into line. As the members of the original twelve passed from their earthy service, others took their places.

In Eph. 4 Paul tells us just how long the officers, including the apostles, were to remain in the church and what their mission to man is. In the eleventh verse he names some of them and in the twelfth he begins by saying, "They are for the perfecting of the saints. So a saint is not necessarily a perfect being, but the church is to help perfect them. Heavenly saints may be perfect, while the earthly may not be. Verse 13 tells us that they are to remain "till we all come to a unity of the faith." Are we there yet? No! Over a thousand different denominations and creeds, all differing. Do we need apostles, prophets and apostolic gifts today? If humanity ever needed them, we surely do in this age, for in the 14th verse Paul says, "They are to keep us from being tossed about by every wind of doctrine and deceived by every impostor!" Men today are being tossed about by numerous "isms" and when, oh, when will they find safe anchorage? Not until they cease worshipping priestcraft and begin to study and search for themselves. John the Revelator speaks of the church as the bride and Christ as the bride's groom. When Christ returns he will expect to find her with a complete organized body, i. e., He will expect to find the church fully organized and alive with the gifts of the gospel. The twelve thrones for the apostles will no doubt be spacious enough to seat a hundred quorums, if necessary, just as Christ's throne will accommodate all who prepare themselves (Rev. 3:21.) May God help us to be students of his word and obedient to his law that we may be partakers of his promised blessings.

THE CATHOLIC PARTY IN MEXICO.

The Catholic party in Mexico has nominated as its candidate for the presidency Frederico Gamboa, a man of intelligence and character, and of distinction in Mexican affairs. President Huerta has practically pledged his support to Gamboa, which fact gives confidence to many members of the Catholic party that Gamboa will be elected on the 26th inst.

The puzzling question to outsiders is: Why, since all Mexicans are Catholics, is there a Catholic party as opposed to other factions? Or, rather, why is there any but a Catholic party? That is getting down to one of the vital and fundamental causes of the trouble in Mexico.

It is the old story of church and state. First, the cohesion and inter-dependence of the two powers, and later, the struggle to separate them. We have seen it carried to a conclusion in several European countries that are older in Christianization than Mexico, but during the greater part of the last 100 years these countries have been more open to influences outside the church than Mexico. The "open door" was practically established in Mexico by the railroads—the Mexican railway between Mexico City and Vera Cruz, in 1873, and the Mexican Central railway, from the capital to the Northern border, in 1884.

Before that decade, almost all communication with Mexico had been by sea, through the Gulf of Mexico and across the Atlantic to Spain and other European countries, and across the Pacific to the Philippines. For 300 years the Catholic Church held undisputed sway in Mexico, appropriating to itself such vast landed possessions, and such rich tribute of the precious metals and gems that, taken together with the taxes levied by Spain, the sum was more than the people could pay. History repeated itself. They rebelled and declared themselves independent.

In 1910 Mexico celebrated the one hundredth anniversary of that declaration, first proclaimed by the Patriot Hidalgo at Queretara. Even before that agitation for the restriction of the power of the Catholic Church had begun in Mexico.

The Jesuits who first established and fostered seats of learning in Mexico were suppressed as early as 1767, though they were re-established later and flourished for another half century. The first laws aimed at the clergy and the church were passed by the Liberal congress of 1833, but it was not until Juarez became president, in 1859, that Mexico had a man at the helm strong enough to enforce action against these mighty powers. Juarez's predecessor, Comonfort, issued a decree ordering the sale of church property, and suppressed the Franciscan monks.

Juarez proclaimed the "Laws of the Reform" in force, and executed them. All religious orders were suppressed; monks and nuns were forbidden to appear on the streets in their uniform costumes, and the populace was no longer expected to kneel and uncover when a priest passed by. The church property was sold and the money retained by the church, but the innumerable monasteries were put to other uses, and streets were cut through the immense walled inclosures belonging to the church in the capital and other cities.

Then came the "empire," and Maximilian and Carlotta reigned their brief three years, from 1864 to 1867. On June 21, 1867, General Porfirio Diaz captured the City of Mexico and Juarez was re-established, but he did not last long. Diaz again entered the city at the head of a revolutionary army, in November, and was proclaimed provisional president, and the following May was declared constitutional president. Throughout Diaz's successive terms of office, covering a period of thirty years, the Liberal party has been in power. It is freely said in the City of Mexico that Porfirio never entered a church while he was president. Of course, he and all of his supporters were born and educated in the Catholic Church, but the majority of these men were not willing to permit the control of the financial and civil policy of the government to revert to the church.

It should not be taken for granted that there have been no struggles on the part of the clericals to regain the upper hand. The attempts have been numerous, and the political contest has gone on much as it does in our country. There is ever a watchful eye, and every loophole must be guarded.

Just now the whole of political Mexico and all of the United States are familiar with the latest attempt by the Catholic party to place an entering wedge in the cabinet. A member of the Mexican congress who is an acknowledged leader in the Catholic party was appointed by President Huerta to the head of the department of education. The congress refused to excuse him from his seat, and he was obliged to resign the honor bestowed upon him. The appointment was particularly objectionable to the anti-clericals, because it would have put all of the educational institutions in Mexico under the supervision of the Catholic party.

There are many points of contention in the politics of Mexico, but Americans who have lived long

in that country say that nothing ever stirs the politicians and the influential minority like the church question. For the last several months it has persistently forced itself to the front at the capital, and it has some able leaders and defenders besides President Huerta—Senor De La Barra, well-known at Washington, being one of them.

With all the history, tradition, education, and religion of Mexico Catholic, it is not strange that the Catholic party survives and hopes some day to regain its long lost temporal power. Many prophets believe that the great final struggle draws nigh.—Mrs. J. K. H. in *K. C. Journal*.

CHURCH AND STATE IN MEXICO.

It has been generally understood that the liberal tendencies of President Francisco Madero had their influence in adding to his unpopularity with the Catholic element in Mexico and that the Roman Church has favored the Huerta regime as being favorable to it. The real antagonism to Catholic rule and influence has only recently become openly aggressive in the defiant opposition of a majority of the Mexican Congress to the appointment of Edouardo Tamariz, one of the leaders of the Catholic Party, to the Ministry of Public Instruction. The Mexican people, as a whole, it is said, view the appointment as virtually a turning over of the educational system to the clergy, and a return of the Church to a share in the government, neither of which they are willing to tolerate. In addition to the appointment of Tamariz, the rumored choice of Fredrico Gamboa, the Mexican Foreign Minister, as the candidate of the Catholic party and of Provisional President Huerta for election as President, it is said, would re-open the fight in the much-torn republic on religious lines with more vigor than before, Mexico's troubles are not yet over, and we will be fortunate indeed if we do not become involved before the end is reached.—*Lutheran Observer*.

THE COST OF WAR.

It might be illuminating to tax-payers to learn how much of their money is used to build dread-noughts and to equip armies which might yield better results if applied to better ends. The figures are taken from Mr. Arthur W. Allen's "The Drain of Armaments" and may be found in the Statesman's Year-Book, official reports of the United States and other reliable sources.

In the fiscal year 1911-12 the United States spent over 244 million dollars for maintaining its army and navy. This represents a charge of \$2.65 per unit of its population. The cost of the naval and military force constituted nearly 27.1 per cent of the total expenditures of the country. Each man in the army of the United States costs the government \$1.314 per year. What this enormous outlay for a hypothetical war means to the tax-payer is obvious. There is no reason for surprise at the high cost of living in this country when we learn that during the year 1911-12 this country, with less than 14 per cent as many men in its army as France, spent 60 per cent as much money on it; with less than 13 per cent as many as Germany, it spent almost 54 per cent as much. The army cost us last year an average of more than \$1,300 for each man in it as against less than \$400 paid by any nation in Europe. Where does the money come from? Do the tax-payers get what they pay for? Are the men who work for their livings willing to agree to this extravagance? "We make no comment further than to say that if the mutual suspicion and distrust which prompts the present huge armaments of Europe, with their galling financial burdens, are justified by the facts, civilization is a thin veneer and we are still savages at heart. But it is easier to believe that there is a universal and unjustifiable panic, and that if the great nations would be governed by their reason instead of by their fears, show sincerity themselves and credit some degree of sincerity to others, the tension would be relieved."

Such is the expense of peace under arms. The expense of an actual war in money and in human life is frightful. In the first Balkan war Bulgaria lost 80,000 out of 350,000 men with an expenditure of 240 million dollars. Greece lost 10,000 out of 150,000 men and the expenses were 56 million dollars. Servia sent 250,000 men to war and 30,000 were killed; she spent 124 million dollars. Montenegro furnished 36,000 soldiers of whom 8,000 were sacrificed with 3 million dollars spent. Turkey lost 100,000 men out of 450,000 and the loss in money amounted to 322 million dollars. The figures are taken from a letter of Mr. Eugene S. Lucas to the

New York Times. 745 million dollars spent in order that 228,000 men might be killed.

A PREHISTORIC PEACE PROPHECY.

Two thousand years after the pyramids were erected, thirteen centuries before the birth of Christ, there came to the throne of Egypt the most interesting personality not only of that long line of shadowy Pharaohs, but of the ancient world. This great king was Akhnaton, "the first individual in human history," likewise the first of all founders of religious systems. He ranks as the world's first idealist, and his religious revolution introduces the study of advanced thought.

Akhnaton, when the reigns of government fell to him, was barely eleven years of age. His mother, Queen Ty, acted as regent during his minority. He married Nefertiti, the eight-year-old daughter of the king of Mitanni, in Syria. The Pharaohs took to themselves many wives; we have no record that Akhnaton ever married but once.

That the overshadowing power of the priests might be diminished, his mother early determined to oppose cult against cult. Thus, at the very beginning of his life, Akhnaton's thoughts were directed towards the great religious strife. He thought much, observed closely, read widely; and, as a consequence, rejected root and branch the religion of his fathers and of his subjects. He saw visions and dreamed dreams. He tells us that to him alone did God reveal himself; and he always speaks of himself, and is spoken of, as the originator and teacher of the faith he now began slowly but surely to unfold.

Let us review in broad outline the salient features of his remarkable faith; for no such theology had ever appeared in the world before. Aton, the sun, or rather, "the heat which is in Aton," was the true god. He centered the eyes of his follower upon the sun's disc, and then taught them of that force which was the author of the dazzling orb to which they rendered homage, and of its energy as typified in its life-giving heat. Akhnaton defined Aton as the formless essence, the binding force "which runs through all things and doth all unite." "Like a flash of blinding light in the night time, Aton stands out for a moment amid the black Egyptian darkness, and disappears once more—the first signal to this world of the future religion of the West."

No graven image of Aton was ever chiseled. He was not "great above all other gods," but was "the living Aton, besides whom there is no other."

Most important of all was sincerity, honesty, truth. A tomb inscription of one of his followers reads thus: "I have set truth in my inward parts and falsehood in my loathing; for I know that the king rejoiceth in truth."

Of special emphasis, both because of its result upon the new religion and to Akhnaton personally, was the fact that Aton was "the Lord of peace," utterly opposed to bloodshed and strife. "In an age of military renown, when the sword and buckler, the plumed helmet and shirt of mail glittered in every street and upon every highway," Akhnaton preached from a throne the doctrine of the brotherhood of man and dreamed of universal peace.

Akhnaton loved his wife and daughters with a tender, abiding affection, and endeavored to elevate the position of women and the sacredness of the family. Always in public the queen was at his side, and around his feet his children romped and played. Contrary to all precedent, his wife is represented in his reliefs as of the same size as himself.

Strenuous opposition to the new religion now permeated to all classes and ranks. What counted a creed, what mattered all the gods when Egypt's proud empire was breaking up? Akhnaton saw before his eyes signs which could only be interpreted as pointing to his absolute undoing. The misery of failure was his, the blackness of despair, around him the darkness of coming death. His feeble frame was overwhelmed, and simultaneously with the fall of his empire, Akhnaton died. "Thus," writes the historian, "disappeared the most remarkable figure in the Oriental history; thus died such a spirit as the world had never seen before."

A few years ago Mr. Davis of Providence, R. I., the celebrated American Egyptologist, discovered in one of the old tomb shafts at Thebes the mummified body of Akhnaton, which now rests in the Egyptian Museum at Cairo.—*Christian Herald*.

FORGIVENESS.

"Forgive us our trespasses as we forgive those who trespass against us," is a part of the Lord's prayer, and he said, "After this manner pray ye."

That means that in so doing we fix the terms of the forgiveness we ask of God, "as we forgive those who trespass against us." It is difficult for some people to forgive, and easy for others, but all can if they undertake it properly. If there was nothing greater than human power connected with the latter day work, it might be that some could not forgive, but the angels, the Holy Spirit, the Son of God, and God himself are actively engaged in the latter day work preparing men and women to live with them in their kingdom, and are ever ready to help those who need their assistance. With such necessary assistance no one need say they cannot forgive. Peace of mind cannot exist where an unforgiving spirit is cherished, and spiritual development is impossible.

We all have our weaknesses, and we frequently acknowledge that to be true when we bear our testimonies, and we feel that we have need of divine mercy and help. We should not forget, therefore, that our brother or sister is just like we are, though the human weakness may be manifested in another way, and they are in need of divine mercy and help, and also in need of our mercy and help. Should we, then, withhold from them what we expect our heavenly Father to grant unto us? To be Christlike should we not extend a helping hand and every possible consideration for those who offend, even though we may ourselves suffer by their offense?

The God of heaven bears with us, why cannot we bear with each other?

Many years ago we heard Evangelist Lake (then Apostle Lake) tell of an elder who, while presiding over a business meeting of his branch, lost his patience because of some things that were done and left the place of meeting in a fit of anger. As he passed down the street he heard a voice say to him, "How long have I borne with you?" "Forty-nine years Lord," was his reply (he was forty-nine years old), and he turned around and went back to the meeting. And so perhaps all of us can say the Lord has borne with us patiently just as many years as we have lived, and we hope he may continue to do so; but too many of us have not the patience to bear with each other one minute. In fact we often become offended and cherish an unforgiving spirit towards someone who has not intended an offense, and indeed may be totally unaware that he is thought by anyone to be an offender. This ought not to be. The work of the church is to assist its members to overcome and subdue every spirit not of God that may be actuating them. The church can do little for you if you cherish an unforgiving spirit, and you cannot fail to do the church great harm. Therefore, it is only a matter of time till it becomes necessary to remove from the church one who entertains such a spirit.

There never was greater necessity for the saints coming up higher than there is now, and in order to do so they must come closer together in their understanding of each other, and must help to build each other up.

The feeling prevails to a large extent that important events are soon to take place in the church. We should prepare ourselves to assist in doing our part and we cannot do it unless we are "humble and full of love."

As a united people, with the perfect law that we have to govern and guide us, we can become a tremendous force for good in the world. As a divided people we are as a rope of sand.

We believe the church is making great strides—greater than it has made in several years. The saints are taking new interest in it. The world is more willing to listen, and none of us should let our little petty grievances assume in our minds a greater importance than the general progress of the work. More old sores or grievances can be settled in one minute by a warm hand-clasp and a kindly word than can be settled in a year by demands that an accusation be acknowledged and an apology offered.

Try it and see.—*Glad Tidings*.

BIG MEN ARE THE ONLY HOPE FOR DEMOCRACY.

If the universe had no meaning, it would be all up with Democracy. For Democracy rests on the grandeur of man. And in a meaningless world, man were meaningless also—a puny helmsman on a black and driving tide. The social hope above all others needs to be full of immortality. Only they who believe that Time's turbid rush is accomplishing something shall present to the cruelty of circumstance and the malignancy of foes a sturdy, enduring brow. Any creed declaring humankind to be a cloud of ephemera pursued by the creeping

shadows of the night, would strike into democracy a mortal chill. That which augments human dignity is favorable to freed man's cause. Small men make contented slaves. Increase their stature, you decrease their servitude. (I speak of interior dimensions.) Persuade man that he is a transient thing, a vanishing atom, unwrecked, tossed aside by the vast thundering machine, and you have engineered a lapse to complete selfdom. — B. White in *The Craftsman*.

LAUGH-AND-BE-JOLLY

Did you ever meet Laugh-and-be-jolly?
If you haven't, I wish that you had.
To look at his face in the moonlight place
Will make any murmur glad.
He is chubby with romping and laughter,
He is crinkled with humor and fun;
To stay melancholy with Laugh-and-be-jolly
Is to do what nobody has done.
When the heavens are drizzling and drizzly
It's a mercy to have him about;
For he chuckles away on the dreariest day
Till he looks like the sun coming out.
Knock him down, he is up with a scramble,
Ignore him, he smiles all the same;
Call him frisky or simple, he just shows a dimple
That puts any cross-patch to shame.
Take your grumps and your growls and your grouches
And carry them all to this elf:
He will show you his way, and make you some day
A Laugh-and-be-jolly yourself!
—Nancy Byrd Turner, in *The Churchman*.

THE ROUND TABLE.

Please explain the 10th and 11th verses of the 6th chapter of Ether, Book of Mormon, where it speaks of the coming of the old and new Jerusalem. Do they mean that there will be two separate cities, one upon this continent and one upon the Eurasian continent? If so how will Christ dwell with his saints in both cities at once?

Verses 4-8 speak of a new Jerusalem to be built up upon this land "unto the remnant of the seed of Joseph." "And they shall build up a holy city unto the Lord, like unto the Jerusalem of old." They speak also of the Jerusalem from which Lehi came, in Palestine, that after it should be destroyed, "it should be built up again a holy city unto the Lord," "and it should be built up unto the house of Israel." The third verse also speaks of the New Jerusalem which should come down out of heaven. This last New Jerusalem is probably the city of Enoch which he built up in righteousness and which was translated with him, (See Doctrine and Covenants 36:3-5) and to which others of the righteous were caught up from time to time. (D. C. 36:6.) In paragraph 12 the Lord says: "And righteousness and truth will I cause to sweep the earth as with a flood, [in the last days] to gather out my own elect from the four quarters of the earth unto a place which I shall prepare, a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there," etc. These statements show that a holy city will be built up both in America and Palestine and that in time the city of Enoch will return and have place upon the earth. Christ will come to reign on the earth and with perfect means of communication he will be able to keep in touch with not only the two cities but every part of the world.

Will the earth be cleansed before the Millennium or after? The twentieth chapter of Revelations describes the millennium and the final judgment, after which, as stated in 21:1, John saw the new heaven and new earth: "for the first heaven and the first earth were passed away." In harmony with this view that the cleansing of the earth will be after the thousand years, is the statement in D. C. 43:7: "In my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on the earth: for the great millennial, which I have spoken by the mouth of my servants, shall come: for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth: and he that liveth in righteousness, shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire." It seems that the earth will undergo a partial change at the coming of Christ, but that the final cleansing will not take place until after the millennium. Read D. C. 36:14; 63:6; 28:6.

Why is it that little innocent children so often suffer sickness and death?

In consequence of sin finding place in the world all men are subject from their birth to the forces that work for death. People of today, including

children, suffer not only for the transgression of Adam but for the transgressions of a long line of ancestors, and many weak constitutions come from this cause rendering even the children more susceptible to sickness and affliction. All mankind are interdependent and one man's deeds, whether good or evil, effect not only himself but others as well, so that for humanity's sake if for no other, every man should act in the best way possible.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to *Home and Child Welfare Leaflets*, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave Independence, Mo.

MORTGAGING OUR FUTURES.

In the *Literary Digest* for October 4th is an article entitled "The Root of the Trouble—Going too Far on Tick," by one Louis A. Lamb, in which he declares extravagances of individuals and nations as chief among the causes of commercial and financial troubles of today. (Our quotations are made from this article).

As a church we are alone in presenting a financial plan by which we expect to bring about equality in all things: perfection, through the celestial law. There are organizations in the world whose object is this great end, but without the seal and aid of the Lord of all—their efforts will fail. The will of the Lord however, will not fail. This thing must come about; man is too selfish to accomplish it of himself.

"It is not fashionable to speak of religion as an economic factor; but, fashionable or not, no honest observer can gain say the fact that the decay of faith among men has contributed not a little to the 'trouble' of which we are speaking. So long as mankind in general had faith in a personal God, belief in future rewards, and assurance of final salvation through divine grace, there were powerful checks in the way of reckless living, wild borrowing, insane spending, and blind determinism in conduct. Having lost the fine flower and potency of ancient faiths, the populace—the proletariat of the world—has taken resort in socialism, radicalism, syndicalism, unionism as the only agencies by which the ills of materialistic living and thinking may be corrected. Unfaith and envy are sisters, and revolutionary ideas are cousins-german to both.

This man is only one of many who realize and urge the necessity of a more serious consideration of the defects in the manner of present day life; the wanton, reckless spending of time and money.

It is not "crankiness" which causes us a religious organization to show such anxiety in this matter. But our young people are growing to look upon it so. They hear a super-abundance of talk (the "super" made apparent, because of no practice by many demanding perfection). They tire of hearing the admonitions originating in the years long gone before, because they see no collective results and naturally they have not the faith or patience (as a rule) to give much of their serious thought to the matter, although they may approve of the principle.

"The trouble is Civilization. The trouble is that the expansive nature of human ambitions, once given a glimpse of 'things more excellent,' outruns any possible material container.

"In the old days comfort was a mode of sinful indulgence—a bond of attachment to things temporal and mundane—to be frowned on as diverting attention from the holy felicity of heaven. Education, except as an avenue to holy orders, was *de trop*, except for the rich. Sanitation was luxury and a substantial act of unfaith in the wisdom and mercy of Providence. Fine apparel was a mode of deifying the flesh and exalting temporal appearances to the prejudice of eternal interests. Ornate houses, *meubles*, art objects, equipages, Persian rugs, Sheraton, Chippendale, Adam, Boule—all devices to center the mind on earth—were not to be thought of except by the favored few.

"Civilization is the matter. Everybody the world around has had a taste of modernism and demands more. Instead of regarding work as the end of life, most people regard pleasure as the prime object. Labor used to be the theme of poets, and contentment the 'far-off ideal.' Now leisure is the ideal and discontent the universal passion of mankind.

"Having tasted the sweets of 'tuned music,' as they say in the Kongos hinterland, everybody wants a phonograph or a player-piano—on the installment plan if the house will not stand an immediate draft. Having in view the careless ease of city nights, youth deserts the farm and troops to store, factory, or selling force. To live by one's wits is honorable. To live by muscle is to concede inferiority. 'White collar' jobs are in request. Farm labor is as scarce as the austere faith of Plymouth Rock."

"In the last days men shall be lovers of pleasures more than lovers of God." And now that the time is here, each of us admits the fulfilling of this statement is upon us, but in turn we lay the responsibility of failures at the door of others. There are few who, with the courage of their convictions, remember the less fortunate neighbor, that there be not so great a contrast in the way of unnecessary luxuries of food, clothing, gifts, labor, pleasures! There are comparatively few who remember the finances of the church according to the law, or that "This is a day of sacrifice for my people."

"Regulation of popular desires, individual self-control, repression of personal extravagance, common-sense living, are the urgent needs rather than regulation of industry, corporate wealth, and business activity."

"Saving was a cardinal virtue when Ben Franklin was alive. It was supposed to have some correspondence with sterling character. Today, with most people, it is only a necessity—a bitter compulsion to stave off possible want between 'jobs' or to meet 'payments' on some extravagant purchase."

"As long as great masses of mankind want certain things—whether for pleasure, or profit, or gain, or loss makes no difference—there will be daring *entrepreneurs* to supply those things. Alert men will get rich, and combine, and employ their massed brains and money to augment their power."

"The people everywhere have been insanely desirous of thousands of excellent things provided by the gods of science, technology, industry, and advertising. The populace has been deliriously anxious to taste the sweets of leisure, luxury, and pleasure. In general, the masses have gone as far as possible to obtain these baubles."

"Great hardship has been forced upon many people, but hardship was the penalty the world had to pay for trying to go too far 'on tick.' Let's slow down for awhile and save a dollar or two. A period of Ben Franklin thrift will work wonders."

Let us as mothers and wives, (who control the spending of the income to a great extent), see what we can do to curb the pride of "us and ours;" to control our desires; to examine ourselves for signs of extravagance; and perhaps to find what extravagance really is, or means.

Comparison (see next week's issue) and an honest purpose will aid you.

"We must not wait for now the time is ours,
And while I wait another waits for me;
We see the working of contending powers,
The darkness, and the holy light we see.

"Then let us render service to the Lord,
And drive those clouds of fear and doubt away.
That we may all rejoice with one accord,
Until the dawning of the perfect day."

MISCELLANEOUS

PASTORAL.

To the saints and friends of Western Nebraska.—

Just a few words to remind you that I am still bishop's agent for Western Nebraska and am anxious to be remembered by you with your tithes and offerings. My dear brethren, sisters and friends let us not lose sight of the fact that to withhold our tithes and offerings is to "rob God;" just think a moment of the possibility of being guilty, and then read this glorious promise: "Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)."—D. C. 64:4

Jesus taught the necessity of tithing. "But we unto you Pharisees! for ye tith mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." (Luke 11:42). He further says: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21). And in Luke 6:46, we read: "And why call ye me Lord, Lord, and do not the things which I say?"

I trust that by these positive statements of our blessed Lord all will be admonished to come up to the help of the Lord in this great and final struggle for the emancipation of the souls of men from the consequence of sin. I am indeed thankful for the generous efforts you have made in the past, and trust the Lord will bless you in "basket and store," in as much as you shall seek to do his will. Read Mal. 3:10; Matt. 23:23; D. and C. 106:1,2.

Checks made direct to me is as good as any other paper so you need not be at extra expense or trouble to get drafts or money orders. Mail sent to my address at Comstock will reach me, or at 2312 So. 24th Street, Omaha, Neb.

Yours for Zion's weal,
C. W. Prettyman.

Comstock, Nebr.

"By this ye may know if a man repenteth of his sins. Behold he will confess them and forsake them."

NOTICE OF APPOINTMENT OF BISHOP'S AGENT

In and for the District of Utah.

To the Saints and friends of the District of Utah:

Please take notice that Bro. C. A. Smurthwaite, 751 1st Ave., Salt Lake City, Utah, has been duly appointed Bishop's agent in and for said territory in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints in place of former agent, Bro. C. J. S. Ables, Ogden, Utah, who has been unable, by reason of his business interests, of late, to personally look after the work of said office.

The Bishopric extend special thanks to Bro. Ables for the work he has accomplished in the office as agent the past few years and trust that wherever and in whatever work his of may be cast that he may be blessed and directed to perform a good work for the Master.

The Bishopric bespeak for Bro. Smurthwaite the ready and hearty assistance of each member and friend of the cause of truth within the district, for which the brother has been duly authorized to act as agent. We hope and trust that through the divine blessing that our heavenly Father has promised to his faithful children that each one may specially receive of the Spirit of the Master as they fulfill his law under the administration of our brother in his appointment as agent.

Please do not wait for the Bishop's agent to call on each one of you. It will encourage the agent and bless the work and you will feel approved of the Lord if you wait upon the agent either by letter or in person and assure him that whatever others may do that it is your desire to move along with the word of the Master and fulfill his law in your efforts. That the Lord may specially bless you in your labors together with the agent, Bro. Smurthwaite, is the prayer of your brothers of the Bishopric. In bonds of truth,

Very respectfully,

E. L. Kelley,

Presiding Bishop.

Independence, Mo., Oct. 25, 1913.

BISHOP'S AGENT'S NOTICE.

To the saints of Colorado, Northwestern New Mexico and that part of Wyoming included in the Eastern Colorado District.

The undersigned as Bishop's Agent for the above named district desires to make a personal appeal to you in behalf of the financial interests of the district. Let us as saints rally to the support of the church in its present need. Let us all by our personal efforts see to it that the work of the district shall not suffer, or the families of the missionaries be found in need. Remember that the work of the church depends upon the efforts of each one, and that the work is "intrusted to all."

Particularly is your attention called to the plan for reducing the general church debt. Let us respond gladly and quickly with the amount allotted to each one—\$1.50, and lest there be some who cannot give their allotment let others contribute in greater measure so far as possible.

We trust that the divine Spirit will inspire and that heavenly grace will assist all in the performance of this most important duty.

Arthur H. Mills.

358 Emerson St., Denver, Colo.

HOME DEPARTMENT WORK.

To all the isolated saints in Seattle and British Columbia District who see this:

Will you write to your Home Department Superintendent? She has written many letters without receiving any reply so takes this general way of addressing you all.

Like the modern conveniences of the world which are enjoyed to the remotest corner, so is the Home Department of both Sunday school and Religio with all the benefits to be realized therefrom, yours to enjoy.

There is no longer any room for the excuse, that isolation from a branch prevents us from keeping up with the general study. "Study to show thyself approved."

Do not pass this by but let us all arise to a newness of zeal and make the Home Department in this district one of the best. Write to me and say you are ready to take a firmer hold on the work.

This means all in the district who are not in a position to attend a local Religio or be connected by home work to a local.

Yours for the work,

Mrs. Addie I. Scott,

Dist. Supt. Religio Home Work.

210 W. Bowdoin Place, Seattle, Wash.

CONFERENCE MINUTES.

EASTERN COLORADO DISTRICT.—Conference met with the saints of Wray Col., Sept. 6th. Prayermeeting at 9 a. m. business session at 10 a. m. District President Samuel Twombly and Missionary in Charge Peter Anderson presiding. Branches reporting: Wray, 168; California Mesa, 29; Trinidad, 53; Delta, 47; Durango, 63; Colorado Springs, 119; Denver, 262. The following members of the priesthood of the district sent in reports: E. F. Shupe, A. H. Mills, Thos. B. Nerron, Krokot Seli, G. F. Walling, E. J. Williams, S. J. Howery, F. B. Shumate, E. J. Clarke, J. E. LaLonde, J. F. Petre, A. E. Tabor, M. L. Schmid, Seph Hubbard, E. D. Bullard, T. A. Park, Fenner D. Bullard, George F. Bullard, B. H. Blowers, D. A. Kemp, H. D. Bartlett, Corol E. Willis, Freeman E. Bullard, W. C. McGlochin, Albert A. Park, Wm. Robson, Homer Shupe, W. E. Boyd, Wm. Cowan and W. S. McBurney.

Following is a summary of their labors. Priesthood meetings attended, 24; pastoral visits and talks, 130; sick calls, 68; whole number of services attended, 822; sermons preached, 268; assisted and in charge, 358; baptized, 11; confirmed, 19; children blessed, 6; administered to sick, 127; marriages, 4; official visits, 37; new openings, 1.

Those who sent in reports too late to be included in the secretary's tabulated report were Samuel Twombly, J. LeRoy Park, J. W. Hupp, J. S. Roth, Geo. W. Beebe. Members of priesthood not reporting: Chas. E. Everett, Matthew

W. Sampson, Thos. Cheney, Peter Mohr, W. R. Farley, Adam Keck, Hiram S. Mahoney, Peter Cass, Otto A. Westland, Joseph C. Smith, Ivers C. Edwards, John Eickerton, Don Abner Harris, Henry C. Tharp, Hobart W. Barry, Robert M. Ness, Arthur L. Crocker, Otto K. Nelson, Edward Beardsmore, Wm. G. Cooper, Chas. Wright, Henry F. Burnett, W. E. Wolfe, Joseph Kemp, John F. Turner.

Bishop's Agent Chas. E. Everett reported: total receipts \$833.32; expenditures \$820.00; balance on hand \$13.32. Delta sent in petition for approval of the ordination of David S. Boyd to the office of teacher; recommendation was approved and ordination provided for. California Mesa petitioned for ordination of Thos. Albert Rose to the office of elder, and Arthur Guy Rose to the office of teacher; approved and ordinations ordered. Wray Branch petitioned for ordination of T. W. Curtis to the office of priest, H. B. Travis, teacher, F. M. Burgess, deacon; these also were approved. Conference recommended Arthur H. Mills for Bishop's Agent.

Election of officers resulted as follows: Samuel Twombly president, A. E. Tabor first vice president, J. D. Curtis 2nd vice president, E. J. Williams secretary, Sr. J. C. Anthony chorister, Sr. Tabor member library commission. Adjourned to meet with the saints in Denver the first Saturday in March, 1914.

E. J. Williams, Sec.

1210 So. High St., Denver, Colorado.

WEST VIRGINIA DISTRICT.—Conference met with the Mt. Zion Branch August 30th and 31st, Jas. C. McConaughy, Joseph Biggs and B. Beall presiding. F. L. Shinn secretary. Mosie D. Shinn chorister. Short addresses were made by Elders Joseph Biggs, B. Beall, Sr. Florence Williams, Bro. E. G. Hammond, Thomas Givens, Sr. Laura Wilson, Sr. Emma Wilson, Elder L. D. Ullom and Elder Francis L. Shinn.

Branches reporting, Clarksburg, Mt. Zion, Cabin Run, Van Voorhis and Fairview. Ministers reporting: Elders Jas. C. McConaughy, Francis Shinn, W. E. Rush, B. Beall, and Teacher Thomas S. Givens. Report of Bishop's Agent Francis L. Shinn was read and approved. Officers elected were: president, James C. McConaughy, with Joseph Biggs and B. Beall as associates; F. L. Shinn secretary, B. E. Wadsworth treasurer, Resolutions of condolence and respect for our departed Sister Mary Beal were adopted. At 8 p. m. Joseph Biggs assisted by L. D. Ullom occupied the sacred desk. Sunday was occupied by beginning with priesthood meeting at 7 a. m. Sacrament service at 9 a. m., preaching by Elder Francis L. Shinn at 11 a. m.; basket dinner at 12 m.; preaching at 2 p. m. by Priest Louis A. Serig, and Elder Jas. C. McConaughy occupied at 8 p. m.

A vote of thanks was on motion extended to the saints and friends who so nobly and cheerfully entertained the conference. The conference then adjourned to meet with the Clarksburg Branch, August 30 and 31, 1914.

The spirit of unity and peace prevailed throughout the conference and all present seemed to be benefited and strengthened by being present.

F. L. Shinn, Sec.

MASSACHUSETTS DISTRICT.—Conference convened with the Providence Branch Saturday and Sunday, October 4-5, with the Presidency of the district, C. H. Rich, F. W. Roberts, H. W. Howlett, and H. O. Smith and A. B. Phillips presiding. The district secretaries W. A. Sinclair, and Susan E. Sinclair were chosen clerks of the conference. Statistical reports were received from Attleboro 108, gain 1. Boston 211, gain 5. Brockton 49, loss 2. Cranston 34, gain 2. Dennisport 64, gain 2. Fall River 131, loss 2. Haverhill 33. Little Compton 18. New Bedford 60, gain 5. Plymouth 42, gain 1. Providence 292, gain 10. Net gain 22. Membership of district 1042. Ministerial reports received from C. H. Rich, R. W. Farrell, I. B. Ames, Wm. Bradbury, Benjamin W. Leland, J. W. Roberts, J. E. Rogerson, James W. Davis, Hyrum O. Smith; these as presidents of branches, and the Quorum of elders of the Eastern Mission: W. A. Sinclair, F. W. Roberts, John Gilbert, H. W. Howlett, A. N. Hoxie, S. F. Cushman, N. R. Nickerson, J. C. Hoxie, A. N. Baker, G. H. A. Gates, and John E. Rogerson. Summary of labors performed as recorded: Sermons 365, services attended 1440, presided over 300, baptized 14, confirmed 21, assisted to confirm 9, married 6, children blessed 12, administrations 291, families visited 103. Patriarchal blessings 68. The Eastern Quorum of priests reported sermons 41, presided over meetings 130, assisted 105, baptized 7, assisted at sacrament 15, emblems to sick 12, meetings attended 221. Sunday school and Religio 174, visits 22. The Nineteenth Quorum of Teachers reported meetings attended 1290, Auxiliary meetings 171, presided over 67, assisted 47; sermons 44, visits 29, cases adjusted 2. Recommendations of Edwin Moore to office of priest, and John H. Waggett to office of teacher, from the Attleboro branch was referred to the elders of the conference and on recommendation from that body Edwin Moore was ordained under the hands of H. O. Smith and A. B. Phillips, and John H. Waggett under the hands of A. B. Phillips and H. O. Smith. The treasurer reported: On hand last report \$12.49, income with balance \$72.20, expenditures \$66.01, balance on hand \$6.19. A motion prevailed that we request each branch in the district to take up a collection once a month to be sent to the district treasurer for the benefit of the district, and a motion was passed to contribute five dollars each month to the Patriarch Hyrum O. Smith to help defray his expenses. The treasurer of the reunion reported income \$1924.12, expenditures \$1886.83. Balance from above \$37.29. Money on hand not accounted for \$15.22, leaving a surplus of \$52.51. Next conference with Boston saints January 31, February 1, 1914.

W. A. Sinclair, Clerk.

SEATTLE AND BRITISH COLUMBIA DISTRICT.—Semi annual conference convened with the Centralia Branch at 10 a. m. with President Wm. Johnson and Vice President P. W. Premo in the stand, and Secretary F. W. Holman at the desk. Branches reporting, showing Seattle with a membership of 225, a net gain of 5; the reinstatement of the Reclyn Branch

with 36 members; New Westminster having 42, net gain 9; Centralia 75, net loss 3; and Chilliwac 42, net gain 1, making a total of 420 reported, and a grand total of 481 by adding the enrollment of disorganized branches, Tacoma, Cascade Rock and Nainaimo, having 75, 29 and 7 respectively.

Bishop's Agent, Wm. Johnson (3518 E. Swanton Ave. Seattle, Wash.) reported a balance on hand of \$501.40, with receipts \$1647.95, and a balance left on hand July 31, 1913, of \$417.35, after an expenditure of \$1732.00.

Ministry reporting: Elders; T. C. Kelley, Wm. Johnson, W. P. Premo P. T. Plumb, S. P. Cox, F. W. Holman, Leonard S. Rhodes, Samuel Pope, Fred L. Robbins, Isaac McMillen and Henry Stada, also Priest Norris Heading. The subject, "Is the Church Becoming Worldly," was profitably discussed. Brn. T. C. Kelley, Crum, Cox, Wm. Johnson and others taking prominent parts. Seattle was decided upon as a place to hold the winter conference, on the second Saturday of February, 1914.

Sunday services were as follows: Prayermeeting 9 a. m. in charge of L. S. Rhodes and Norris Heading, Dedication service of Centralia Church, sermon by T. C. Kelley; Sacrament service 2:30 p. m. in charge of Brn. Cox, Holman and John Hurtnell, at which service Bro. Amos Rhodes was ordained an elder under the hands of Brn. T. C. Kelley, Wm. Johnson and S. P. Cox. Preaching in the evening by Wm. Johnson. Members enrolled upon records of either of the three disorganized branches, above named, may obtain letters of removal from the undersigned.

F. W. Holman, Sec.

4233 Bagley Ave. Seattle, Wash.

IMPORTANT NOTICE TO MEMBERS OF BRANCHES.

Your branch president has recently received a communication from the Bureau of Publicity. Has he mentioned the matter to you? If not ask him about it. Be ready to cooperate with him in the proposed action.

Sincerely yours,

Bureau of Publicity.

BOOK OF RULES REVISION.

To those whom it may concern:—

The committee on Revision of the Book of Rules, as appointed by last General Conference, has sub-committed part of its work, and that sub-committee is now situated so it can begin its work. Brn. A. B. Phillips and H. O. Smith will be in Fall River, Massachusetts, much of the remainder of the conference year, and have planned to devote considerable time to the work of revision. Those who have suggestions to make regarding the Book of Rules will please take notice, and send such suggestions to A. B. Phillips, Box 701, Fall River, Massachusetts. Other members of the committee will also please note, and communicate with Bro. Phillips regarding any changes to be suggested. The work of the sub-committee will be to work out a report to the committee which will be the basis for subsequent committee work when it meets next spring. This will greatly expedite the work of the committee.

Frederick M. Smith,

Chairman Committee.

Independence, Mo., Oct. 21, 1913.

TWO DAYS' MEETING.

There will be a two days' meeting held by the Toledo saints on Saturday and Sunday, November 8 and 9, 1913, in their hall located at 3055 Summit Street, Toledo, Ohio. Take a Summit Street car to arrive at location. All saints and elders are invited to attend.

W. S. Hetterick, Branch Pres.

John W. Topping, Dist. Pres.

DIED.

MORGAN.—At Hitean Iowa, September 15, 1913, Bro. John Lewis Morgan. He was born February 14, 1869, at Brookfield, Ohio; baptized at Bavler, Missouri, May 6, 1879; united in marriage with Miss Nellie Jones, January 10, 1891; ordained to the office of priest in 1899. He leaves wife, five daughters, two sons, and other relatives and many friends, three children having passed to the beyond. Bro. Morgan was highly gifted as a composer of vocal and instrumental music. The music of hymns No. 337 and 317 of the Saint's Hymnal indicate the quality of his talent. He wrote other valuable numbers, many of which have not been published, some of which it is hoped will be available for church use. He was widely known and highly esteemed. Funeral service held in the saint's church at Hitean, Iowa, Elder P. P. Batten in charge; sermon by Elder R. S. Salvers; interment in Hitean cemetery.

FRITZ.—Rhoda Mary. Little Rhoda was one of twins born to Bro. and Sr. Charles Fritz on the 9th day of May, 1913, near Lillian Neb. She died Oct. 14, 1913. In the absence of an elder Bro. Wm. Keill held a brief service at the residence giving a few words of comfort and strength to the assembled relatives and friends. The little body was laid to rest in the cemetery near New Helena Neb.

SHAFFER.—Edward C. Shaffer (Joerdnt) of East St. Louis, died at his grandparents, Bro. and Sr. Charles A. Gurrell at the Order of Enoch House, at Independence Mo., October 2nd, after a lingering illness with dropsy, aged eight years, one month and three days. Four days after his eighth birthday he was baptized in the font at the stone church, which he had long wished to do. Funeral sermon at the church by G. E. Harrington. Bro. and Sr. L. L. Joerdnt, and a small sister are left with other relatives.

BING.—Fern Audentia Bing was born Aug. 2, 1912, and died Sept. 29, 1913, at Rolla, Kans. Burial at Rolla cemetery.

NELSON.—Sr. Mary Nelson died Oct. 9, 1913 at the age of 79 years, 9 months and two days. She was born in Gotland, Sweden Jan. 7, 1834, and immigrated to America in 1865, located at Nebraska City, Neb., and soon after united with the church. Since her husband's death six years ago, she has made her home with her only daughter Mrs. C. L. Goldsmith, now living near Blue Springs, Mo. She leaves three sons, and one daughter and six grandchildren. Funeral services held at Nebraska City church sermon preached by elder H. A. Higgins.

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4 St. Louis Special (Stops for St. Louis passengers only)	9 35 a m
2 St. Louis Mail & Express	12 40 p m
11 Sedalia and Nevada Local	5 32 p m
4 St. Louis Express & Mail	9 48 p m

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201 Joplin to Kansas City	6 02 a m
1 St. Louis to California Special	6 19 a m
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37 Sedalia, and Nevada Local	9 30 a m
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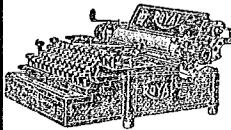
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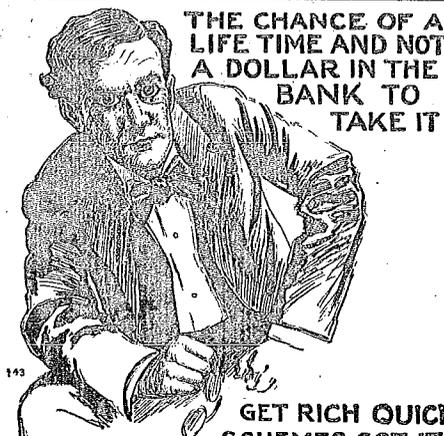
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Entered at the Post Office at Independence, Mo., as Second Class Matter

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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 6, 1913

NO. 45

ZION'S ENSIGN

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CHARLES FRY, EDITOR

W. H. DEAM, BUS. MANAGER

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EDITORIAL

TRUTH NEVER DIES.

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states, and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unrecieved and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offense;
But with a mighty silence bides its time.
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
So truth, unmoved, its puny foes denies,
And never dies.

The lips of ridicule dissolve in dust;
The sophist's arguments, the gibes are still;
God working through the all compelling Must,
Has broken those who dare combat his will;
New systems, born in wild unrest arise,
Truth never dies.—Sel.

THE CONGREGATIONAL COUNCIL.

The Congregational National Council has for some days been holding its triennial meeting in Kansas City, and numerous questions relative to the welfare of the Congregational Churches throughout the country have been discussed. The council holds no legislative or judicial power, for it has been a principle of this denomination that the local congregation is supreme and independent of all other powers. Like some other denominations of this class however, the Congregationalists have come to see the need of some form of central organization and the trend of their deliberations is toward the centralization of power in a general organization.

Of this council the *Presbyterian* says: "Among the most important matters coming before this council will be the report of the committee on organization and polity. For some time some of the leading workers of the church have felt the need of a closer bond of union. They have desired something of a strong central power. There are those who prefer to maintain their present policy."

According to press reports the "Commission of Nineteen" reported a new constitution providing among other things for a permanent nominating committee, which one of the opposing delegates, Dr. Moody, said would "practically be an oligarchy, subject only to the manipulations of church politicians." But the effort toward centralization of power is strong and has been growing for many years, and as the *Kansas City Journal* says, "The advocates of changes in creed and church organization, believe the time has come when a step toward centralization must be taken in order to make the churches the active, coherent, militant force it is believed they can be."

One of the recommendations of the committee is for the election of a national secretary whose duty would be to visit the churches throughout the country, and inspect their workings, and make recommendations give advice, etc. It is said the conservatives see in the attempt to create this office a disposition to drift toward church government through officers, with the general powers of bishops.

The proposed new creed with its preamble is as follows:

The Congregational churches of the United States, by delegates in national council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the council to that faith which our fathers confessed, and which has found expression in the historic creeds of this communion and of the church universal, and affirming our loyalty to the basic principles of our polity in the freedom of the individual soul, the autonomy of the local church, and the union of churches for effective work and fellowship in the bonds of a representative democracy, hereby set forth the things most surely believed among us concerning doctrine, polity and fellowship.

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Savior who for us and our salvation lived and died and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the triumph of peace and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and for life and glory everlasting. Amen.

It is thought that if the vote is close upon its adoption the creed will be referred to the churches for their endorsement, though it is generally expected that it will pass the council by a large majority, as most of the leading men are in favor of the changes proposed. President Charles A. Blanchard of Wheaton College said: "I am in favor of the report. We need a strong general organization."

The conservatives opposing the changes point out some of the defects. Rev. George W. Ray, of Fort Worth, Tex., charged the new creed with lack of vitality and demanded that the words "only begotten" be inserted before the word "Son," and that mention be made of the resurrection. Dr. Henry A. Stimson, of New York, referred to the creed as "sophisticated and ecclesiastically smooth" but as somewhat empty and highly unsatisfactory.

Whether the change in creed and polity be made or not, the effort made toward changing constitutes a virtual admission that the former creed and polity were defective and unadapted to meet the changing conditions of the times. Other denominations of the congregational class have found it necessary to devise some form of general organization, and the tendency of all such churches is toward a centralization of power. In the proposed change of creed there seems to be a tendency to compromise with the infidelity of the times in failing to emphasize the divinity of Christ and leaving unmentioned his resurrection.

We hold that the gospel of Christ, and the organization of the church provided for in his law, are adapted to all conditions and all times, and that his church holding the gospel law can make no changes as to doctrine and organization without departing from the God-given plan and invoking his disapproval.

As to creeds, they are human productions. If Christ had desired his people to have a creed he would undoubtedly have furnished it, but he never attempted to formulate the principles of his law into creedal form, and no word of revelation has ever been given authorizing men to do so. The evil of creeds is not so much in what they say as in what they do not say, for they are more exclusive than inclusive. They are like fences and bars which in effect say, "You may eat in this pasture but you must not go outside." They restrict the consciences of men in receiving all truth, and they stand as barriers against progress and the continued revelation of God to men.

A recent copy of the *Metz* (Mo.) *Times* contains nearly a column article with cut, by Bro. Amos T. Higdon, outlining the faith of the church. Favorable mention is also made of the tent meetings being held by Bro. Higdon and Roy Budd.

Christian piety annihilates the egotism of the heart; worldly politeness veils and represses.—Pascal.

HISTORICAL SKETCHES.

No. 19.

EVIDENCES OF DIVINITY IN THE REORGANIZATION.

The frequent outpourings of the Holy Spirit upon the saints at Zarahelma and other places prior to 1860, and the numerous prophecies which were given relative to the coming of "Young Joseph," some of which have been previously mentioned, with the further fact that these prophecies which for a time seemed impossible of fulfillment were every one fulfilled to the letter, all indicate the divine presence with the church and the directing hand of God in its work.

After Joseph Smith had been accepted as "Prophet, Seer, and Revelator of the Church of Jesus Christ," and ordained to this office on April 6, 1860, similar manifestations of divine approval continued to be received. On October 7, 1861 a revelation was given through him directing the church how to provide for the fulfillment of the law in relation to temporal things, so that the church might be placed in a position to carry on the work of promulgating the gospel, and that confidence might be established among the saints. This instruction met the situation as nothing else could have done, for the confidence of the people had been broken or weakened through the ambitions and aggrandizement of the false leaders which had previously arisen in the church leading away the saints into bondage. The policy adopted under this revelation safeguarded the rights of the membership in relation to temporal things.

Other revelations have been received by the church from time to time through its presiding head by which the leading policies of the church have been formulated and carried out. Through them most of the leading officers have been designated for the various offices, and in many cases the choice was far different from what human wisdom would have made though the results have proven the wisdom of the choice and establish the claims of divinity in the work. In other ways the manifestations of the divine Spirit have been experienced in the general conferences and in the various quorums of officers, confirming the truth of the message which has been given to the church to carry to the whole world.

The promise of the gift of the Holy Ghost made by Peter in Acts 2:38, and reaffirmed in the revelations to the church in the following words: "And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands and they shall receive the gift of the Holy Ghost," has been fulfilled to many individuals, and by the manifestations of the Holy Ghost they have received evidence of the divinity of the work.

A testimony upon this point is given by Elder W. V. Blair who for many years was a counselor of Pres. Joseph Smith in the presidency. He says: "I was baptized by Elder William B. Smith, brother of Joseph the Seer, and confirmed [by the laying on of hands] by him and others and after four days, in answer to silent, fervent prayer, was literally baptized with the Holy Spirit as I had previously been of water. Radically changed by these experiences, my hopes, desires, and purposes, were directed decidedly and deeply into religious channels closely in harmony with the religion of Christ as set forth in the New Testament. . . . For weeks and months afterward my highest anticipations in respect to the peace and love and spiritual blessings of the gospel were more than realized."—Memoirs p. 5.

As the elders of the church have gone out teaching the gospel, baptizing and confirming by the laying on of hands, they have made the same promises to the people as were made by Peter on Pentecost, and thousands have proven these promises true through obedience, and the reception of the gift of the Holy Ghost.

The gifts of the Spirit such as wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues, as mentioned in 1 Corinthians twelfth chapter, have followed the church wherever it has been planted, all these gifts being in harmony with the law of the gospel as given anciently. The church has never held these things prominently before the world, for their place is secondary in the church, and they

constitute some of the "helps" by which the children of God may grow into the divine life.

The principles of truth are of first importance and only as they are clearly taught by the ministers of Christ, and faithfully observed by the people can there be true development and ultimate salvation, and while these principles are to be taught to all people, the gifts and signs are reserved for the believing and obedient as stated in Mark 16:17. Of these things the Lord said to the church: "But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation."

The work of preaching the gospel has been carried on in a systematic way, and the numerical growth of the church has been constant. Men have been called to the various offices, and in their ministrations have experienced the blessings and help of the Holy Spirit by which their work has been made effective. The need of this divine help is apparent when it is considered that few of the ministry have been educated men, that is educated in the schools of learning, though they have generally gained an education in the school of experience under the guidance of the Holy Spirit.

The prophetic statement that the church would gain "grace and favor" in the eyes of the world, has been fulfilled, and though the world does not indorse its claims the spirit of charity has been manifested, and today the Reorganized Church holds the respect of all who are acquainted with its history and work. The future is seen only through faith in the prophecies and promises of God.

A WARNING.

A letter was recently received from a brother in Iowa giving warning against a certain member of the church who it was reputed had been obtaining money from the saints by gifts and loans and not repaying, and otherwise imposing upon the generous hearted. The saints have often been warned through the church papers against giving or loaning money to strangers, whatever their plea, unless they are known to be worthy and actually in need. Saints who give or loan to doubtful persons do so at their own risk and should blame no one but themselves for their loss. We withhold the name of this party for the reason that it is neither necessary nor proper, except in extreme cases, to advertise the misdeeds of individuals which generally effects their reputation to their permanent injury.

INDEPENDENCE ITEMS.

Activity in all departments of church work evidences the interest and faithfulness of many of the saints and ministry. The labor of many is required to meet the many various demands, and all who are ready to work may find plenty to do.

A goodly attendance greeted Bro. G. E. Harrington at the morning service who addressed the saints on matters of saintly duty. The monthly sacrament service was held in the afternoon, and Bro. Peter Anderson of the Twelve spoke in the evening. Duty elsewhere prevented the editor from attending any of these services.

Considerable business was transacted at the regular monthly business meeting held on Monday evening. A number of members were received on letters of removal, and some letters given, the larger number of which were for the charter members of the new branch at Walnut Park. Bro. Victor Cress, Henry C. Holdsworth, and Reese Wells were released from membership, and similar action on one or two others was deferred. Bro. J. F. Ruddle, John Zahnd, and Charles Fry were appointed a committee to arrange for the distribution to ministers and others, of copies of the recent tract entitled "An open Letter to the Clergy," by President Elbert A. Smith. This committee will assist the Bureau of Publicity in putting this tract into the hands of every minister throughout the land so far as possible. The holding of a series of meetings sometime during the winter was approved and the fine left with the presidency.

President Joseph Smith will be eighty-one years of age on next Thursday, November 6th, having been born in 1832. The friends will call upon him at his home on West Short Street, during the afternoon from 2 p. m. to 7 p. m. to extend greetings. His health has been as good as usual of late and he is seen almost daily upon the streets in company with his son Israel. The ENSIGN extends greetings and trusts that he may still be spared for the accomplishment of good in behalf of the church and the world.

On Tuesday Joseph Fielding Smith, president of the Utah Church, visited Independence on his way from Chicago to Salt Lake City his home. He was accompanied by his nephew, George Albert Smith, son of the late John Henry Smith, and Bishop Charles W. Nibley, and others. A meeting was arranged by the local officers of that church at the Lewis theater at 2 p. m. at which the three officials named gave addresses to a large assemblage of people of various creeds. Samuel O. Bennion, president of the mission, and other officials were entertained the party and by auto took them to the various points of interest in the city. The party called on President Joseph Smith at his home in the evening.

Announcements are out for revival services to begin at Central Kansas City Church next Sunday with the pastor, Bro. J. A. Tanner, in charge. Patriarch F. A. Smith and Apostle J. W. Rushton will be the speakers.

The friends of Bro. Robert J. Parker will regret to learn that last week he suffered an attack of partial paralysis. He is able to be about and is improving, and it is our sincere hope that he will fully recover and be able to continue his good work.

Sr. Elizabeth Bailey, wife of Bro. Allen Bailey died about noon on Tuesday from pneumonia. She was a sister of Sisters Joseph Luff, G. E. Harrington, Wm. Clow, and of Bro. R. J. Parker. Her departure is especially sad in that she leaves an invalid daughter whose greatest joy and comfort in life was her mother.

Sickness which has been quite severe in some cases has come to a number of the saints of late, some of which are now recovering and we hope that through administration and kindly care all will be raised up.

SAINT LOUIS, MO.

The morning of October 19th the Sunday school was favored with a talk by Bro. Morris of the Brush Creek Branch, Illinois. He said he was pleased to address us on this the 53rd anniversary of his birth into the kingdom of God. He still loved the latter day work, though poor in the things of this world he felt rich in spiritual things, and hoped to be rich in the hereafter. He admonished us to refrain from every evil as there was no benefit to be derived therefrom. He was pleased to stand at the water's edge and see two of his relatives, one his granddaughter, buried in the liquid grave by Bro. T. J. Elliott. The candidates were confirmed after the morning preaching service. Their names were Myrtle Barnard and Blanche Griffith.

Bro. E. C. Bell having been appointed musical director of the St. Louis District by Bro. Hoxie, our general chorister, requests all, both old and young, to let him know if they wish to develop any musical talent they might possess, either vocal or instrumental, teachers who are to be volunteer workers will be provided. We trust this noble move will meet with success.

Bro. John Davis was the speaker the morning of October 19th. He admonished the saints to have a knowledge that the work was true as then there would not be a liability of their being led astray.

Our young Bro. H. C. Burgess gave a splendid talk in the evening on the subject of "Love," drawing the line between divine love and human love.

The priesthood meeting was held the evening of Oct. 19. Bro. S. R. Burgess gave a very instructive talk to the Sunday school Oct. 26th, his theme being "Touch." He conveyed the thought that it was the act of touching unclean things that brought us to sorrow and harm.

Bro. E. C. Bell very creditably occupied the morning hour Oct. 26th. Thoughts received were that we advance or grow through the lessons of experience and that by doing, we gain experience, therefore it is through obedience to Christ's law we receive salvation.

We regret very much indeed to report the sad news of the death of a dearly beloved brother in Christ, Bro. Joseph Betts of Belleville, Illinois. He with Sr. Betts were having a pleasant visit with relatives and friends in Milwaukee, Michigan. Bro. Betts was preparing for an afternoon outing Oct. 22nd when he was suddenly stricken with a severe pain in his head which was followed by convulsions and he passed away in the sixth one. While he has not been well for some time his death came as a great shock to his many friends and relatives who have our sincere sympathy in their hour of trial. His immediate family consists of his wife to whom he was a devoted husband, Sr. Florence Betts, his two sons Bro. Charles and Walter Betts, and daughter in law, Sr. Walter Betts, who will miss their loving father. His funeral sermon was preached by Bro. George F. Barraclough of Lansdowne, Illinois, at his home in Belleville the afternoon of October 27th.

Our pastor, Bro. T. J. Elliott occupied the evening hour Oct. 26th announcing the following special notice to the members of the St. Louis Branch:

Beginning Sunday, November 9, 1911, it is intended a new order will be instituted as to arrangement and conduct of the Sunday services. All Sunday services will be held in the upper auditorium. Devotional service for young people at 8:45 a. m., immediately followed at 9:30 by the Bible school; after the opening exercises the Beginner and Primary departments will march to the lower auditorium. At the conclusion of the school a brief postlude will be played, quietly the necessary changes will be made and those who unavoidably cannot stay for the morning preaching may pass out. The branch officers in charge proceeding at once with this service. We desire the co-operation of every saint, and the loyal support of all from the start to make this new departure a success for our work. We hope to overcome some objections heretofore had, to add to the spiritual interests, to conserve time and reclaim many, some who have formed the habit of going home, not remaining for the morning services. Parents will be able to remain with their children for church services and not be detained later we believe than 11:30 or 11:45, insuring the maximum additional time to reach their homes after the full quota of services have been had on Sunday morning.

To avoid confusion, unnecessary noise in visiting, the conduct and department of those present will be under the supervision of the deacon and his assistants. Full detail announcements at the regular meetings.

These items added to our regular report were submitted to your correspondent by our pastor with the request that they be inserted.

Elizabeth Patterson.

2739 Greer Ave.

ST. JOSEPH, MO., SECOND BRANCH.

On the evening of Friday Oct. 24th, the Religio members met at the church to celebrate the 5th anniversary of the organization of the society in South St. Joseph. A fine program was presented including short instructive talks by Bro. Bear and Richardson, followed by some choice selections by our budding junior orchestra. The features of the program being, the reading of a paper by Sr. A. Richardson on the need of the Religio, and a comical imitation "new" paper gotten up by Bro. F. Gist which was pleased to call the "St. Joseph Noise." The program was followed by an old fashioned box social which was enjoyed by old and young.

Our Religio has become an important factor in the development of our branch, individually as well as collectively, being as it is, a place where young and old can mingle together in perfect equality exchanging views and thoughts on points of the law and doctrine, thereby, helping each other to a better understanding of the law that giveth life.

Under the hand of Bro. Robert Beadnell the Religio has made great strides in the past two years and the opportunity it offers for the systematic study of the latter day revelation has been an immense help to those newly initiated into the fold.

On Sunday Nov. 2, morning and evening, we had the pleasure of listening to two splendid sermons by our beloved friend and brother J. S. Roth. Bro. Roth made many friends when he was with us last spring and many of those outside of the church have expressed their delight at being able to hear him again. Several of our staunchest workers have been brought into the fold, either directly or indirectly through his efforts, therefore we are always greatly pleased at having him with us.

Correspondent.

ST. JOSEPH, MO., FIRST BRANCH.

Sunday Oct. 26, was marked by special activity in religious service with us. At the close of the lesson period in Sunday school session, we were treated to a short program, comprising instrumental music by Sr. Elman Dodson, a nice talk by Sr. Della Braidwood of Independence, and an interesting summary of the senior lessons for the month by Bro. W. W. Scott. These little entertaining features help to make the Sunday school session very enjoyable. Preaching at eleven o'clock by our pastor, subject, "I must work." We enjoyed his sermon thoroughly. It was just as clear cut, decisive and energetic as his text.

Following the morning service we had the pleasure of seeing two precious souls entered into the kingdom through the purifying waters of baptism. Bro. Roy Fryer in charge, Bro. B. J. Scott administering the rite. Confirmation followed by Bro. I. N. Roberts and W. W. Scott. Bro. and Sr. Robert Fry are welcome additions to our number.

At 2:30 p. m. the Woman's Auxiliary held a special session. Mrs. J. A. Gardner and Della Braidwood of Independence, were with us and gave instruction along the special lines of auxiliary work, which was quite interesting and in conjunction with other numbers on the program made the session a very pleasant one. We hope the sisters will come again.

In the evening Bro. I. N. Roberts of Stewartville the veteran missionary, preached, and you who know this aged brother, can realize that he preached with all his old time fire and pathos. His theme was "Service," and was a very fitting close for a day of service.

Bro. D. C. Wilke preached in the morning at Wyatt Park Mission and Bro. W. W. Scott at the three branches in the evening.

On Friday evening at Religio we had a record breaker of seventy-eight in attendance. All teachers and officers were present, and the smile on the face of the president, Bro. Roy Fryer, looked like it would not come off for some time. A fine program was given, the feature of which was the monthly issue of the "Bugle" edited by Sr. Minnie Scott. Too much cannot be said of the high order of this issue. Let the standard be maintained, we say.

By vote of the branch on last Wednesday it was decided to enlarge the seating capacity of the pulpit platform, so as to give the choir more room. This platform has been enlarged and by adding new seats the desired result will be obtained and the appearance of the choir circle vastly improved.

Last Friday evening after the session Religians were treated to a nice luncheon of pumpkin pie, doughnuts, and cocoa, as a Halloween surprise. We are looking forward to a visit from our own Ida Pearson Etzenhouser, who has graciously promised to come here on the fourteenth inst in the interest of Religio and Sunday school work. She will be with us over Sunday, as well as on Friday evening, and we cordially invite all members of other locals and schools who can do so to come and share with us, the good things we expect to receive.

Sunday school Nov. 2nd, had a gratifying attendance. Although we have lost quite a number during the year by removal, our membership has increased in proportion, and we are justly proud of our school. At close of session, a beautiful solo was rendered by Sr. Grace Tilden, and a review of beginners department by its superintendent. Preaching at eleven by Bro. R. Winning. The sacrament of the Lord's Supper was served at the evening prayer service, with a large number in attendance. No Latter Day Saint can afford to miss this holy and sacred ordinance, for thus do we manifest our allegiance to our solemn covenant with God. Evening preaching hour occupied by Bro. B. J. Scott, in his usual earnest impressive manner.

About two weeks ago Bro. Stobaugh was brought here from his home in Montana very seriously ill. Last Friday morn he passed away and the body was removed to the home of relatives near Dearborn, where in Davis chapel, last Sunday, Bro. B. J. Scott preached the funeral sermon to at least three hundred people, numbers of whom perhaps had never heard a sermon, by one of our laity.

Our local ministry all seem to be faithful and active, our heads of the various auxiliaries are never absent from the post of duty and, so in humble prayer and fruitful service we hope to endure.

Reporter.

LOS ANGELES, CALIFORNIA.

Sunday, October 26th, Bro. James E. Kelley occupied the morning hour at the church, Bro. V. M. Goodrich in the evening.

Oct. 18th Bro. Lyman Fisher died quite suddenly while visiting his sister, Sr. Eliza Badham.

Tuesday, Oct. 21st, Bro. Nelson Van Fleet died in his 83rd year, leaving a wife and eight children. Bro. Van Fleet died on the eve of his fifty-second wedding anniversary.

Bro. Bruce and Roy Sly are holding tent meetings at Long Beach. Bro. W. A. McDowell is also assisting. Preaching at Hermosa Beach every other Sunday, where a number of the saints have built homes in Convention Park.

Madge P. Knowlton.

CORRESPONDENCE

COPENHAGEN, Denmark, Oct. 27.

Editor Ensign:—The Ensign of October 2, contains an article from the *Albuquerque Journal* in which I read, what purports to be an oration of an Indian, one of a party of four, who had come east in search of "The white man's book from heaven." I chance to have in my possession a similar account, differing however from the one in the Ensign in that it states that the party came to St. Louis, to General Clark, then superintendent of Indian affairs, of the Northwest, instead of to the "great white father," in Washington City. There are also some variations in the two versions of the speech.

The work that I have is a pamphlet published by Rev. G. W. Martin, Manti, Utah, called "How the Oregon Trail became a Road." I quote from the pamphlet as follows:

"In the autumn of 1832 a deputation of four Indians reached St. Louis, inquiring for General Clark, then superintendent of Indian affairs for the Northwest. Some accounts call them Flatheads, some Nez Percés; two of them were old men and two were young. They came to find 'The white man's Book from Heaven'; for which their people had waited what seemed a long time. They had not forgotten that this book was to tell them how to live in this world so as to be pleasing to the Great Spirit, and so as to reach the Happy Hunting Grounds hereafter. They desired to take back with them this wonderful book, and someone to teach them the right way of life and worship. Gen. Clark told them that what they had heard was true. He endeavored to set forth to them the contents of the Bible as best he could. He also entertained these children of the Far West. He showed them the wonders of the city; gave them rides in vehicles on wheels their wonder and delight; he took them to parties, to theaters and to places of worship, Romish places. Two of the men sickened and died. When springtime came, the others prepared to return. It is said that General Clark gave them a farewell banquet; as it was being enjoyed, one of the messengers tried to voice the disappointment they both felt, in not securing the help for which they came. A clerk in General Clark's office took down the speech as it was interpreted to General Clark. It was as follows:

"I come to you over a trail of many moons from the setting sun. You were the friends of my fathers, who have all gone the long way. I came with one eye partly opened for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people. I made my way to you with strong arms, through many enemies and strange lands that I might carry back much to them. I go back with them broken and empty. The two fathers who came with me—the braves of many winters of war—we leave asleep here by your great water. They were tired in many moons and their mocassins wore out. My people sent me to get the white man's Book from Heaven. You took me where you allow women to dance, as we do not ours, and the Book was not there. You showed me the images of good spirits, and pictures of the good land beyond, but the Book was not among them. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with burdens of gifts, and my mocassins will grow old in carrying them, but the Book is not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men, or by our young braves. One by one they will rise and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

I have copied carefully from Mr. Martin's pamphlet as it seems to me to be of considerable interest to Latter Day Saints. It will be observed that this account omits the sentence, "You took me where they worship the Great Spirit with candles, but the Book was not there." This account also makes it appear that the Indians do not allow their women to dance, while the article in the Ensign states the reverse. The little word *not* making the change.

Rev. Martin further adds: "George Catlin, traveler and artist, the famous painter of Indian portraits, came west that spring of 1833, to push his purpose of preserving to the world the American Indians by means of his art. He joined the annual trades caravan, in which these two young men were returning. He made their acquaintance, and painted their portraits, which are yet preserved in the Smithsonian Institute, Washington, D. C. But Mr. Catlin did not learn the object of their mission to St. Louis until he returned to Pittsburg the next fall. He doubted the report, and so wrote to his friend, General Clark, who replied: 'The story is true; that was the only object of their mission.'"

I obtained the copy of Mr. Martin's pamphlet when, a few years ago, in company with Bro. G. J. S. Ables, we called on him at his home in Manti, Utah, he being the Presbyterian minister at that place. Rev. Martin of course holds that the Bible was the book in question.

If any of the brethren should desire a copy of this pamphlet, it can no doubt be obtained by addressing Rev. G. W. Martin, Manti, Utah. I think his price is 15 cents.

Your brother,

H. N. Hansen.

Lassegade, Copenhagen, Denmark.

AVA MO., Oct. 10.

Editor Ensign:—As I haven't seen any items from this branch for some time I will drop a few lines. I am interested in the work having been in the church seven months. Bro. J. W. Dubose has been laboring with us at Ava for ten days with good success having baptized one and has most of the business men interested in the work, and has sold several Books of Mormon and quite a lot of other literature. He also held ten day meeting at our church with great interest, and four baptisms.

Our members are in good working order. We have prayer meeting, preaching, and Sabbath school every Sunday. Land here is worth from five to twelve dollars per acre.

Yours in Christ,

Ira Seley.

LOTHAIR, MO., Oct. 28.

Dear Ensign:—I have long thought I would like to write to you. I am not a subscriber now but want to be when I get the money. I love to read your little paper and get so much good from it. I have been a saint a little over a year now, and have received several great blessings. My God bless this great grand work and prosper it. My heart is filled with gladness to know that I have obtained so great a blessing as God's love eternally. Oh may I ever and always walk in the light of love and glory and serve him with my whole might and soul.

Dear saints, I ask your special prayers that I my cross may bear gladly and patiently, always serving the Master willingly. Tonight my heart is filled with a longing for more light and spiritual blessings.

I am married but my husband is not a member of the church. Dear saints, I beg of you, in your prayers to remember him, that he too may be a saint in the near future, that we may have family worship in our home. Oh happy is that home in which God our Father dwells, and I devoutly hope that ours may be one of those very soon. I have no little ones but want to adopt a dear little girl, so I pray dear saints, will you join me in my prayers that the dear Lord place some homeless child with me to be my very own, to love and care for all her life.

May God bless you, dear brothers and sisters, and prosper you as you need.

Your sister in Christ,

Ada B. Stroner.

DECATUR, NEBR. Oct. 1.

Dear Ensign:—We still have the gospel banner aloft in our little branch, although we are not as active as we should be, we trust that we all may get a clearer understanding of our different duties, and move out with greater zeal to help push this work to that end that the Lord wants it to be.

On Friday Sept. 12, Bro. W. A. Smith and W. E. Shakespear arrived in our little town with the gospel tent from Lyons Neb., where they tried to put the truth before the people but with very little success. The people of the above named town seem to be very much contented concerning their soul's salvation.

But the first night they preached here they had a large and attentive congregation, and so it continued until they were forced to store the tent away for this season on a count of cold weather.

They went from the tent to the church for a week with pretty good interest.

Although none were baptized, yet we feel that good seed has been sown which will result in a good harvest in the near future. We certainly miss the brethren since their departure from us, but we truly hope God will bless them in their labors elsewhere.

The gospel is my greatest pleasure. I get more true pleasure when I am assisting in the Lord's work than anything else in the world. The Lord has blessed me in many ways. The more I am permitted to be with the saints in the different services the more I can see the beauty and grandness of the latter day work. But all around us on every hand we see things come to pass that bring to our remembrance the great day that is to come. Oh it is my constant prayer that all the brothers and sisters and I may be able to dwell with Christ and his saints in that purified condition.

I am thankful every day of my life for this gospel and the grand gifts and promises there are in it.

Bro. G. Wells was also with us a week and gave some interesting talks on his mission to Australia, and two good sermons.

Well, as my letter is getting lengthy, I will close hoping and praying that God will bless and provide for all of his saints.

Your sister in Christ,

Miss Clara Lewis.

PRIMO, UTAH, Sept. 25th.

Dear Ensign:—My wife and I came here as per my appointment June 6th and settled down in the parsonage for work. The journey here was pleasant, the scenery picturesque, and interesting to us of the low lands. We found this city to be a very pretty place of about twelve thousand, and the people seem to be industrious and well behaved. It is referred to as the Garden City of Utah and as far as I have seen, it certainly is. We found quite a number of good saints here, a few in the city, others out in the country.

We began our work by visiting, and encouraging them to attend our services, which they do. There seems to be great difficulties in reaching the people here as elsewhere in this district, that is to get them to attend our services. The difficulty seems to be an outgrowth of the influence of the work and practice of the early pioneers to this valley, and also the influence of those binding oaths, and obligations, taken in their endowment house. Many seem to have cast those obligations aside, perhaps with the thought that a bad promise is better broken than kept, but it seems that those who were once ardent supporters of Brigham Young, and have thrown aside their faith, are now infidels, at least in argument.

There are some who are real faithful to the teachings of Brigham and are still practicing polygamy—penly, but I do not think that that kind of marriages are performed in the temple any more (though I do not know) but I am told that they go to Mexico. At least there are enough engaged in that unlawful practice to keep polygamy alive for a long time, but the general sentiment among those I have met is against such practice. One gentleman expressed himself that polygamy was a fatal mistake. The great difficulty lies in the fact of the impossibility of separating Mormonism from polygamy and its main support lies in tradition.

I have not as yet met any other kind of argument. One man did say that God commanded Abraham to take Hagar etc., and I said to him, "suppose I would admit that (which I don't) is your name Abraham? While I will admit that God commanded Noah to build an ark and the Apostle Peter to go fishing to get the piece of tax money, why don't you, sir, build an ark or go fishing?" Another man said his wife told him to take another wife, just as the law directs. Well I told him I did not know anything about any such a law but I rather supposed she was guided by that old proverb, that misery loves company.

At another time a gentleman says "Don't you believe that Adam is a God?" I told him "No." He then quoted Jno. 10:35, "There," he says, "the Scriptures teach that doctrine." I said, "yes sir," but Joseph Smith explained that scripture in Sec. 76:5. "As it is written ye are gods ye, even the sons of God." and "Again he says in Gen. 6:11, 17 that Adam lived 930 years and died and as Jesus was the first to rise from the dead, then sir, for 4000 years, they had no God, only a dead one. Again if the resurrection of Adam depended upon Jesus Christ, what did Jesus mean when he said my father is greater than I?" Well he said that the Scriptures taught the plurality of God, in Gen. 3:5. Dan. 2:47. "Yes" I said, "but if you will read that Scripture again you will see that the reference in Dan. 2:47, that it is old Nebuchadnezzar who says that, and you will excuse me for not believing in that old pagan's doctrine. The other reference in Gen. 3:5 is the teaching of the Devil, and you will have to excuse me again.

Another gentleman says, "don't you believe in progression after death?" I answered "yes sir, but I don't believe we will become gods from the fact that Jesus says in Luke 20:36 that they who are accounted worthy of the resurrection, and to obtain that world, are equal to the angels, and Joseph Smith teaches in Sec. 76:7, that they who enter the celestial glory where God and Christ are, are equal in power and might and dominion and in Sec. 85:6 says they shall all receive a fullness, so of course some of us at least will have to progress won't we?" and he said "I guess so." "Well sir, Jesus says we will be equal unto the angel doesn't he?" He said "Yes" "Well my friend if you believe in that polygamous revelation then it says in par. 17 that the angels remain single and separate and cannot be exalted, and are not gods, but are angels of God for ever." He said, "yes it says that." "Well my friend then how can you believe in the eternity of marriage, or that you will become a god?" I refer to those things to show that about all of the peculiar doctrine that goes to make up what I call Utah Mormonism, grows out of that spurious revelation. Consequently should they in fact let loose of that revelation (and they will) then Utah Mormonism will dissolve and be no more.

I am informed that about all of their oaths and obligations taken in their temple are in part and in sentiment, in that revelation and their temples would be opened and no secrets to be covered up. And yet Jesus says in Matt. 5:34, "But I say unto you, swear not at all, neither by heaven for it is God's throne, nor by the earth for it is his footstool: neither by Jerusalem for it is the city of the great King; neither by thy head because thou canst not make one hair white or black." From what I have referred to in connection with the trend of the times that the condition of Utah Mormonism will force them to finally yield to the influence of the powers that be. It is strange indeed that our government which has already declared that doctrine to be unlawful will continue to allow them to use the mails as an agent in distributing those books that teach that doctrine and thus be a party to that which is by the law considered to be unlawful.

Well, this is a fine country, fruit is excellent, water good but it does not provide all that is needed. Much of the necessities are shipped in, and of course on account of R. R. rates being high, prices are also high. One peculiar thing I have seen here, and that is a gentleman here in business (who is a Jew) and is a gentile.

As ever,

W. H. Kelley, of Indep. Mo.

PENYSHOE, BACUPHILL,

4 Enderly Green, Glamorganshire, Wales.

Oct. 22, 1913.

Editor Ensign:—Please say in your columns that Elder James Evans and son and Elder Thomas Jones and a young man who is the brother of a brother in the faith at Plymouth—Albert Bunt—were at work in the Lenghend mines when the terrible disaster occurred. We heard the roaring flames but we never entertained the thought of death. We had faith that we would reach our loved ones alive. But when? We do not claim any miraculous intervention for the moment, all were saved in the nine foot seam where we worked.

But we see a Providence eighteen months ago when I was to have worked in this very mine which has lost so many lives. In fact I was instructed to work in it, went down that shaft the same morning. But one thing led to another and the under manager said: "I think you will suit me in the lower mine; come along;" and we then descended from the landing to the safest part, geographically, in the whole of these ill fated mines. In consequence of that Bro. Evans came late on to the same place.

We say truly "Bless the Lord, oh my soul." When the disaster occurred and we had gotten to the top of the shaft, after seeing all our comrades up safely, I wanted to again go down to the other seam to which I and others had climbed once by the ladder 50 yards to direct the first rescue party in the pit. We were told (because we were affected by the black damp) we had better see those thousands of dear women and give the comfort we could by our presence. Our hearts sank when we saw the several dead and injured on the pit-top, and it more fully dawned upon us that the disaster was far-reaching.

I was melted at the queries of wives and others. "Have you seen so and so?" "Have you seen my son?" giving names. I at last saw my dear partner. She was there full of faith that I was alive, and only I some dreading dream that peered into her mind now and then, she would have been perfectly composed.

In calmness we praise our God, yet we are sad that the joy that is ours is so near to the distress of our friends and neighbors and we are helping them in a general way. Last but not least the inquiries of our dear brethren and sisters in Christ (from London, Manchester, Gloucester, Birmingham, Cardiff and all over the mission) have made us feel that it is a rich privilege, yea an indescribable heritage to be a saint.

Your brother in the all reliant Master, Christ,

Thos. Jones.

P. S. I was in the mission work until 1911. I am a high priest, and had to quit the field for lack of the where-with. Kindest love to you Bro. Fry. You will remember me at a Cardiff conference some fifteen years ago I believe.

THE LAW OF PARDON, OR REMISSION OF SINS, AS TAUGHT BY JOHN THE BAPTIST, AND JESUS THE CHRIST.

ELDER L. E. HILLS.

"And thou child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation unto his people by remission of their sins."—Luke 1:76,77. This is the mission of John the Baptist.

"And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. 1:21.

There are different opinions, among those who believe in Christ, as to who his people are, and how he saves them from their sins; many holding, that his death upon the cross pardons the sins of all those who accept him as their Savior, while others believe the Scriptures to teach that Jesus came to reveal a law, by obedience to which, pardon, or remission of sins may be obtained, as in Hebrews 5:9.

These different interpretations of the New Testament Scriptures, show a necessity for careful study of the word.

John the Baptist was to go before the face of the Lord to prepare his ways: To give knowledge of salvation unto his (the Lord's) people by remission of their sins, and Mark 1:1-4, says that the beginning of the gospel of Jesus Christ, was—"the voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

This shows clearly, John the Baptist commenced the work that Jesus was to take up and carry on to completion. Jesus endorsed the work of John as being authorized of heaven, for he went to John to be baptized, and said, "For thus it becometh us to fulfill all righteousness."—Matt. 3:13-15.

On one occasion when Jesus was in the temple, the chief priests and elders asked him about his authority, and in reply, he asked them a question, "The baptism of John, whence was it? from heaven or of men?" They answered, We cannot tell. And religionists of today cannot answer that question without condemning their dogmas, or denying the teachings of Christ as he said, "For John came unto you in the way of righteousness, and ye believed him not."—Matt. 21:23-32.

We note in the work of John the Baptist, that remission of sins was provided for up to the time of baptism, but there was no way revealed in his teachings by which sins committed after baptism could be remitted, he only pointed to Christ. He would finish the work.

When John was put in prison, Jesus took up the work of John and carried it right on. While John was in prison he sent two of his disciples to Jesus, saying, "Art thou he that should come?" "And when the messengers of John were departed, he began to speak unto the people concerning John." "But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. . . . And all the people that heard him, (Christ) and the publicans, justified God, being baptized with the baptism of John. Who did this baptizing? Jesus, or his disciples? For John was in prison, John's disciples had departed."—Matt. 11:2. Luke 7:19-30.

It is evident Jesus taught, and practiced, the baptism of John, that is, baptism for the remission of sins, and on the day of Pentecost the Apostles were teaching the same thing. Acts 2:37,38.

Again I call attention to the statement of the Angel. Matt. 1:21 "He shall save his people from their sins." There are two important points here to be noticed, first, who are his people, here referred to? Second, how does he save them from their sins.

It is evident that only those who believed in him, and kept his words were considered his people, according to his statement recorded in John 8:31-34. "Then said Jesus to those Jews which believed on him, if ye continue in my word, then ye are my disciples indeed; (his people) and ye shall know the truth, and the truth shall make you free." And when they answered, they were not in bondage, Jesus taught them they were servants of sin showing them they were to be freed from sins.

One thing we must remember in the study of this question, Jesus was the mediator of a covenant, and his blood is an important factor in saving his people from their sins.—Heb. 8:6. Heb. 10:29.

The Covenant is called, The gospel, the doctrine of Christ, the truth, and the word of God. Read Romans 1:16,17. 2 John 9,10. John 17:17. John 14:24. Luke 8:11. Luke 11:28. John 6:68. James 1:22,23. etc.

Faith, Repentance, and Baptism in water for remission of sins, as taught and practiced by John the Baptist, are first principles of the gospel covenant, and John was a man authorized, and sent of God to do that work. John 1:6. Luke 3:2,3.

Acts 19:1-6. It is here evident that it takes something more than being immersed in water for the remission of sins, to constitute a true Christian baptism: for Apollos who baptized them with the baptism of John, had not been called of God and ordained for that work, not sent of God, therefore his baptism was of man only, he could not baptize them into Christ.—Matt. 21:25. Acts 18:24,25. Mark 3:14.

"Straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14. That which John the Baptist taught was the straight gate, the gate of righteousness.—Psa. 118:19,20. Jesus calls this gate, the door. John 10:1-3. They were baptized into Christ. Gal. 3:27-29. Thus are his sheep his people.

Jesus said: "For many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. Did not seek for, and have not found the baptism from heaven. Matt. 21:25. Again, I am the door, (only through Christ can this door be reached,) by me (authority from him) if any man enter in, he shall be saved. He will save his people from their sins.

Did his people sin after they were baptized? 1 John 1:8. "If we, (saints, his people,) say that we have no sin, we deceive ourselves, and the truth is not in us. Again: 1 John 2:1 "My little children, (saints, v. 12) these things write I unto you, that ye sin not, and if any man sin, we have an advocate with the Father. Jesus Christ the righteous.

How can sins, committed by his people after baptism, be remitted? This is the important question now before us.

I quote, 1 John 1:7. "But if we walk in the light, [knowledge of the Covenant,] as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

The Angel did not say he would save his people from punishment, that is not the thought, Jesus was to save them from their sins.

In what way is the blood of Christ applied to his people, to cleanse them from their sins?

In studying the festival of the Passover, we see it is both commemorative and typical: The deliverance which it commemorated was a type of the great salvation it foretold. (Smith's Bible Dictionary) The Passover was useless unless eaten: so Christ the lamb of God taught, his flesh and blood must be partaken of, in the sacrament.

As Jesus was eating the Paschal meal with his disciples, he "took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup (wine) and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many (his people) for the remission of sins." Notice! He said the wine represented his blood and was for the remission of sins. Matt. 26:26,28.

The sacrament is of great value to all who are in Christ, for, as Jesus' flesh and blood were in his body, so his flesh and blood in the sacrament, are in his body, his church; and no one can have access to it unless they are his people, members of his church.

As the Paschael lamb was eaten with bitter herbs, so the sacrament should be partaken of with the bitter herbs of repentance and confession.—If thy brother has ought against thee; first be reconciled to thy brother. Matt. 5:23,24. James 5:16. 1 John 1:9.

After Jesus had eaten the Passover, he said to his disciples, "A new commandment I give unto you, that ye love one another: as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34,35.

Can any one sin willfully, after he has received a knowledge of the truth, and be cleansed of those sins by the blood of Jesus? Sin willfully? premeditate sin? Paul said; There remaineth no more sacrifice for such sins.—Heb. 10:26-29.

The saints must eat the flesh and drink the blood of the Lamb of God in the sacrament as Jesus said. "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood bath eternal life, and I will raise him up at the last day." John 6:53,54.

He will save his people from their sins. Matt. 1:21. His people are they which believed his word, repented, and were baptized into Christ. Gal. 3:27,29. Rom. 6:3,17,18. If they are overcome and sin, thoughtlessly, having faith, they repent and partake of the sacrament, they are cleansed by the blood of Jesus. 1 John 1:7. Heb. 10:29. Matt. 26:27,28.

John saw Christ's people in vision at Patmos. I beheld, and lo, a great multitude . . . before the Lamb, clothed with white robes. . . . And one of the elders said unto me, what are these which are arrayed in white robes? And whence came they? And I said unto him; Sir, thou knowest. And he said to me; These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Rev. 7:9,13, 14.

Notice! Who washed their robes and made them white? was it Christ? They washed their own robes in the blood of the Lamb.

Many councils have discussed this great question; Many great men studied deeply into this matter: For centuries this study has been going on, and the majority have concluded that this is the most satisfactory understanding of the cleansing from sin by the blood of Jesus.

He will save his people from their sins, first by baptism, then through the sacrament, as operative in the perfect law of liberty.

SIR OLIVER LODGE AND DUALISM.

The British Association for the Advancement of Science has acquired a position of great weight and prestige with the thinking people of the age. The annual address of the incoming president is regarded as a matter of special interest and weight. Last year, Dr. Schaefer attracted much attention because of his strong materialistic utterances. He took the position which was generally interpreted as teaching that chemistry and physics was everything. Dr. Wallace, the venerable scientist and Darwin's associate, took exception, and showed that chemistry and physics could never account for the human spirit.

Sir Oliver Lodge, the president, this year, in his opening address, took a much broader view than did Sir Edward Albert Schaefer.

Sir Oliver Lodge does not ignore the place and reality of natural science. He does not say that this universe is only material or spiritual, but if we rightly read him, he maintains that it is both material and spiritual. That, while there is a border line, a meeting place between two realms, yet each is distinct and real within itself. Neither one can claim the reality, and assign the other to the phenomenal. Both are realities, and both have their phenomena of manifestations. He says:

"So if ever in their enthusiasm, scientific workers go too far and say that the things they exclude from study have no existence in the universe, we must appeal against them to direct experience. We ourselves are alive, we possess life and mind and consciousness, we have first-hand experience of things quite apart from laboratory experiments. They belong to the common knowledge of the race. Births' deaths and marriages are not affairs of the biologist, but of humanity; they went on before a single one of them was understood, before a vestige of science existed. We ourselves are the laboratory in which men of science, psychologists and others, make experiments. They can formulate our processes of digestion, and the material concomitants of willing, of sensation, of thinking, but the hidden guiding entities they do not touch.

"So also, if any philosopher tells you that you do not exist, or that the external world does not exist, or that you are an automatic without free will, that all your actions are determined by outside causes, and that you are not responsible—or that a body cannot move out of its place, or that Achilles cannot catch a tortoise—then in all those cases appeal must be made to twelve average men, unsophisticated by special studies."

Here he opposes materialist and idealist, and appeals to the general intelligence and conscious experience of mankind. He continues his challenge against both these extreme modern views in another striking passage. He has been speaking of the absurdity of omitting design from the study of the universe, as equal to the absurdity of omitting it from the bridging of the Fifth of Forth and the damming of the Nile. He says:

"But, it will be said, this is unfair, for we know that there is design in the Forth bridge or the Nile dam; we have seen the plans and understood the agencies at work; we know that it was conceived

and guided by life and mind; it is unfair to quote this as though it could stimulate an automatic process.

"Not at all, say the extreme school of biologists whom I am criticising, or ought to say if they were consistent; there is nothing but chemistry and physics at work anywhere; and the mental activity apparently demonstrated by those structures is only an illusion, an epiphenomenon; the law of chemistry and physics are supreme, and they are sufficient to account for everything!

"Well, they account for things up to a point; they account in part for the color of the sunset, for the majesty of a mountain peak, for the glory of animate existence. But do they account for everything completely? Do they account for our own feeling of joy and exaltation, for our sense of beauty, for the manifest beauty existing throughout nature? Do not these things suggest something higher and nobler and more joyous, something for the sake of which all the struggle for existence goes on.

"Surely there must be a deeper meaning involved in natural objects. Orthodox explanations are only partial, though true as far as they go. When we examine each parti-colored pinulle in a peacock's tail, or hair in a zebra's hide, and realize that the varying shades on each are so placed as to contribute to the general design and pattern, it becomes exceedingly difficult to explain how this organized co-operation of parts, this harmonious distribution of pigment cells, has come about on merely mechanical principals. It would be as easy to explain the sprouting of the cantilevers of the Forth Bridge from its piers, or the flocking of the stones of the Nile Dam by chemotaxis. Flowers attract insects for fertilization; and fruit tempts animals to eat it, in order to carry seeds. But these explanations cannot be final. We have still to explain the insects. So much beauty cannot be necessary merely to attract their attention. We have further to explain this competitive striving toward life. Why do things struggle to exist? Surely the effort must have some significance, the development some aim."

If we are not mistaken, these announcements of Sir Oliver Lodge are but forerunners of many to follow, which will return to the old common-sense philosophy, in which both the material and spiritual are recognized as being two distinct realms of existence with God, as the Creator and Sustainer of both, and with man made in the image of God, as occupying the border land between them both. When, after the long struggle between these two realms, each concedes the reality of the other, there will be a great clarifying and liberty of thought, and we have hope for blessed results in all the lines of human life and progress.—*The Presbyterian*.

THE CHRISTIAN LIFE.

ELDER F. M. COOPER.

The Christian life is unique in that it has certain qualities that make it superior to all other forms and expressions of human life in its various and varied manifestations. If this is not true then the Christian system has no merit over other systems controlling human thought and action. However, true Christianity exists in this world more in theory than in fact. The cogent merit of a thing is seen in what it does rather than in what we say it will do. For this reason we are oft at sea in our efforts to locate true Christian life in the lives of men, or organized society, for we find some of its manifestations in all forms of religious organization; but some of the higher and most potent practical expressions of the Christian life are seen too little in all religious organizations, our own not excluded.

It is vital and axiomatic to hold that the laws that govern in the moral and spiritual universe of God are as immutable as are the laws that govern the natural world. The regenerated soul must shine out the life of regenerated life like the light that gilds the "milkyway" in the heavens, otherwise the claim to regeneration is a fiction. In science when a star ceases to shine it is dead. If we cease to shine out from our lives the moral and spiritual qualities that belong to Christian character, as against the ethical evils of mankind, what claim have we to spiritual life? None. If, after baptism, we live just as we lived before we heard the gospel what is our status? Corpses in the militant church of Christ. After baptism such a life no more reflects the Christian character than does an idiot the intellectual acumen of a Newton. To such a soul baptism seals no blessings. The soul, in such a state, is impervious to divine ideals and the uplifting influences of the gospel as is a dead man to the touch of love.

We must deplore the state of one who receives baptism upon a mere intellectual conviction that the theory of Christianity is true without some conception of what faith means to them; what repentance means to them; what baptism means to them; what the laying on of hands means to them; what every principle of the gospel means to them in their efforts to obtain eternal salvation every principle of the gospel stands related to the perfected life and each one performs a part in the change and transformation of the soul to the attainment of the perfected state. In such a view there are no non-essentials in the divine plan but each heavenly truth and principle are but stepping stones to ultimate and eternal attainment. "Sanctify them through thy truth: thy word is truth," involves the acceptance of and the application of the word of God in its divine sense if we are to possess the qualifying influence of sanctification in order to be fitted for the heavenly and eternal state. Nay, the sanctification of the soul not only involves the acceptance of God's word in its entirety but the co-operation of the Holy Spirit as well in changing the affections in the transformation of the life of the individual.

These facts alone constitute true Christian life. There is no formalism and painful service here, for the Christian affections crystalize themselves into Christian acts, so we have in the concrete manifestations of life the evidences of the higher life in the service of the individual. Paul indicates the divine process, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (Thes. 2:13).

If we have the Christian life we will show the Christian deeds. We will love the prayer service better than the theater; the Sunday school better than the Sunday ball game; the preaching of the gospel better than cards, or fluch; the social dance and foolish and unnecessary amusements lose all of their charms in true Christian life, for the Christian mind cannot afford to squander the golden moments of its earthly sojourn in things that do not enlarge and enrich its moral and spiritual being. It is a libel on the Christian name to carry the cross in one hand and meet the world on the common level of its amusements that lead away from the sublime realities of spiritual life and from God.

In the last analysis this type of life is as dead to spiritual life as is an Egyptian mummy. It represents a case where the individual can be dead and alive at the same time. Paul says, "But she that liveth in pleasure is dead while she liveth." (1 Timothy 5:6). The mind whose affections are centered upon the pleasures of this world is dead to the things of God.

THE CREATION OF WORLDS.

BY DONALD P. BEARD.

The prophet of a new sidereal order! Such is the title one is tempted to bestow upon Dr. T. J. J. See, the eminent American astronomer, who was in Independence yesterday if the guest of Mr. and Mrs. W. L. Webb, on his way to San Francisco.

Dr. See is director of the Mare Island Naval Observatory near that city, and on August 15 of this year received from President Wilson the highest rank in the naval corps of mathematics, that of relative captain, United States Navy. He now occupies the position held by Prof. Simon Newcomb. Dr. See is a member of many European scientific societies, and holder of many degrees from European universities, a graduate of Columbia University, Missouri, and a graduate of Berlin with the degrees of Ph. D. and M. A.

ALL THE PLANETS PEOPLED.

Dr. See's mind has certainly grappled with the enigma of the universe, the whence and whither of the pageantry of worlds that lamp the firmament of night. He has opened for man's vision a new and inspiring vista down the star strewn spaces. He believes all the planets in the solar system are either inhabited with some form of intelligent and dominant life, or, as in the case of the great outer planets, Jupiter, Saturn, Uranus and Neptune, are being prepared for the great drama of life.

The facts in regard to the destiny of the worlds in space are known to Dr. See. He has read them from the Book of the Stars, which he has scanned patiently for these twenty-five years, not in vain. He believes, with Camille Flammarion, the great French astronomer, that the suns of space are the centers of world systems that circle unseen about their refulgent primaries. And that forms of life, perhaps

as diverse from the human as the denizens of the nethermost abysses of ocean, are being evolved on their surfaces.

TELLS HOW WORLDS ARE BUILT.

Doctor See said: "From mathematical researches on the formation of planets as separate centers of condensation in two vast streams of cosmic dust and meteoric particles that meet in space, I have proved beyond the shadow of a doubt that all the stars—fully one-third of which are probably double or multiple stars—are surrounded with dependent planets."

Then he demonstrated how two streams of cosmic dust, the product of suns which drive vast quantities of microscopically minute particles away from their photospheres into space, come together, and a vortex inevitably forms.

He said into the whirling vortex of those two streams come adventitious streams of meteoric particles, and planets form, not as detachments of aeriform nebulous matter, as Laplace erroneously supposed, but in individual centers of matter.

THE SUN'S RAVENOUS APPETITE.

Doctor See showed some splendid Lick-Observatory photographs illustrating his masterly work, "Researches on the Evolution of the Stellar Systems." He also showed portraits of the primary step in the meeting of two clouds of nebulous matter.

"Many planets never were detached from the sun," the astronomer said, "but had their origin in the outskirts of the nebula, and have since approached the sun. The satellites of the planets are planetoidal bodies that have survived from the wreck of worlds, and were captured and appropriated by their primaries in the course of ages.

The zone of asteroids circulating between the planets Mars and Jupiter is the best illustration of the primitive condition of our solar system; they are the remaining survivors of millions of such bodies that pervaded the system in its early stages of formation. They have been driven together into the zone they now occupy. The sun swallowed up 27 million bodies such as our moon in the building up of its huge mass."

The moon, once a wanderer in the celestial spaces, owing allegiance to no lordly orb, was captured by the earth and made to revolve forever around her. The other planets in the solar system, such as Jupiter and Saturn, who respectively have a retinue of eight and ten moons, and the planet Uranus, with his four satellites, captured their attendants similarly. Doctor See believes that a satellite, after once crossing a certain invisible shell of gravitative attraction surrounding the planet, must revolve in perpetuity around that planet, approaching it gradually, and finally falling in upon its surface.

In the course of long ages the moon must do the same, and, following out the logical evolution of Doctor See's remarkable theory, one must picture the planets as one by one circling nearer and nearer the dark and invisible sun.

One may extend the far-reaching finger of mathematical analysis to those far distant worlds, trembling along the visible frontier of our cosmic systems, and almost sense the dominant types in those other worlds. Who may say that this speck in the calmly glorious procession of suns and the dependent worlds is alone the center of sentient life? It would be as narrow as to affirm the old Ptolemaic system that the earth was the center of the universe, the sole and special interest of a beneficent Creator.—*Kansas City Star*.

THE MONROE DOCTRINE.

The Monroe Doctrine was proclaimed originally to meet a specific condition. While Spain was in possession of Latin America, up to early in the last century, it maintained a trade monopoly and excluded American and English merchants from a rich field.

Then the Spanish colonies took advantage of domestic difficulties in Spain to revolt and assert their independence. This gave the American and English traders the chance they had been looking for to enter the South American markets. Later came the threat of the "Holy Alliance" of Russia, Prussia, Austria, and France to help Spain regain its colonies.

England, being interested in preventing the Spanish trade monopoly from being re-established, refused to take part in the alliance, and hinted to the United States that it sympathized with the position of this government. Accordingly, in 1823, in his message to Congress President Monroe made the historic assertion:

"We owe it, therefore, to candor and to the amicable relations existing between the United States and these powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interferred and shall not interfere. But with the governments who have declared their independence and maintained it, and whose independence we have on great consideration and on just principles acknowledged, we could not view any interposition for the purpose of oppressing them or controlling their destiny by any European power in any other light than the manifestation of an unfriendly disposition toward the United States."

The powers were in no position to give the necessary militant support to Spain, and because of that fact and the hostile attitude of the United States and England their plans fell through. The Monroe Doctrine gradually came to occupy a settled place in American policy. As interpreted by successive administrations it has been defined virtually in this way:

The United States will not permit European nations to acquire new territory, or take control of governments in the Western Hemisphere. It will permit them, however, to safeguard their property rights in Latin America.

To this President Wilson has added what Secretary Daniels calls the "Mobile declaration" that the United States would not acquire voluntarily any more territory in the New World.

Two recent applications of the Monroe Doctrine indicate its scope. In President Cleveland's second administration a dispute arose between Great Britain and Venezuela regarding the boundary between their possessions. Great Britain insisted that it would settle the boundary dispute in its own way. President Cleveland stood for arbitration in the name of the Monroe Doctrine. This government, he said, did not intend to prevent any European nation from enforcing its obligations, but it could not permit any such nation to "forcibly deprive an American state of the right and power of self government and of shaping for itself its own political fortunes and destinies." Arbitration was the result of this announcement.

A few years later Venezuela was again in trouble with European powers which sought to collect debts owing their citizens. At that time President Roosevelt defined anew the position of the United States with this declaration. "The Monroe Doctrine is a declaration that there must be no territorial aggrandizement by any non-American power at the expense of any American power on American soil. . . . We do not guarantee any state against punishment, if it misconducts itself, provided that punishment does not take the form of the acquisition of territory by any non-American power."

In other words, President Roosevelt would permit the collection of debts by European powers provided this did not involve occupation of American territory, and so interference with the government.

In this shape the doctrine seems likely to be regarded for a long time to come as an essential feature of America's foreign relations.—*Kansas City Star*.

PUBLIC SCHOOL EDUCATION IMPERFECT.

Two years of useful life are lost to every American under existing educational conditions due to the increased fads and furbelows adopted by the latter day schools and made part of their compulsory curriculum.

This is the finding of a body of eminent educators headed by President James H. Baker of the University of Colorado, whose report was issued by the United States Bureau of Education.

"The great mistake in our education is to suppose," says the report, "that quantity and strain constitute education. Education is a question of doing a few essential things well and without overstrain. The college has commuted a grievous mistake in demanding evermore in quantity than in quality produced under condition of healthy normal development."

The educators, who have spent ten years investigating conditions, would have the elementary education of the young occupy only six years instead of eight. They would have the student pass through high school and college so as to be prepared either to enter the world at the age of twenty or if desirous of taking a profession enable him to be equipped in two or three years later.—*Sel*.

THE ROUND TABLE.

In the Inspired Version of the Bible the Lord's prayer is changed to read, "Suffer us not to be led into temptation," while the Book of Mormon which is also held to be inspired reads the same as the King James: "And lead us not into temptation." Should they not be the same?

The difference is not so great as might at first seem, for every one who had any familiarity with the Bible must be aware that God does not lead men into temptation and that the evident meaning of the passage as it stands in the King James translation and the Book of Mormon is as expressed in the Inspired version "Suffer us not to be led into temptation." That there is imperfection in the wording as it stands in the King James version and in the B. M. is apparent, nor can we tell how this came. To be Moroni who completed the writing of the B. of M. about 420 A. D. said of the work, "And now if there are faults, they are the mistakes of men: wherefore condemn not the things of God that ye may be found spotless at the judgment seat of Christ." Preface, B. of M. This shows that the ancient writer did not claim perfection for the book, nor has it been claimed in this day. In the translation of the Book of Mormon several successive scribes did the writing, after which the whole manuscript was copied by (we think) Oliver Cowdery, and it was the second copy which was used by the printer in setting up the work. It is thought by many that in copying, the copyist through familiarity with the Lord's prayer as it was commonly used failed to observe closely the text and thus substituted the imperfect form in the place of the correct form in the original manuscript. This is supposition however, but highly probable. Human beings are imperfect and subject to mistakes, human language is also imperfect and frequently fails to convey the exact thought of a speaker or writer, and hence anything which is the product wholly or in part of human effort is subject to imperfection and error. We have never held the B. of M. to be free from mistakes, so far as the human part of its makeup is concerned, though we do hold that the divine part embodying the principles governing life and conduct are perfect. The language is but the frame which holds the picture of truth; the divine Artist painted the picture, the frame is man's.

Please explain Luke 11:24-26: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

The removal of an unclean spirit from a man either by the man's repentance or by the direct manifestation of God's power, bars the evil spirit only so long as the man continues in honor and uprightness. It is ever the purpose of the adversary to seek the downfall of men, and to gain access to their hearts, and even their bodies, but to gain possession of one from whom he has been driven is one of the greatest victories and to insure his possession he brings other spirits to his aid which befool the man's whole nature, and puts him where he finds it impossible to overcome their influence and power. When men who have been enlightened fall into sin and darkness, the Lord says, "How great is that darkness."

One that I know is hard for some, rests lightly as one of my burdens, that is the absence of my husband. It is not because of lack of love and sympathy in our home, for many of my friends think we have an ideal one. I have schooled myself to bear. The discipline through which I have passed has made this sacrifice a part of the common routine of my daily life and I have never asked him to come home only as it suits his convenience, except in times of sickness and death in the family.

My greatest sacrifice is not of physical pain, but of mental disturbance. Some might call it anguish, or torture. I will not make it so harsh as that, but by whatever name it may be known, it is surely true that it has power to bring premature gray hairs. Our heavenly Father has said that the families should be provided for according to their "just wants and needs." (Doctrine and Covenants, 51:1.) It matters not whether the blame lies in a failure of the saints to do their duty, or in the church making a proper distribution. The fact remains that unless the missionary's wife has a private income, she cannot properly care for her home from her monthly allowance. If there are any exceptions to this, it does not change what is the general rule.

The question is quite naturally asked, how is the deficiency made up? My experience is the common lot of all. I have done my neighbors' washing, have sewed for them, cared for a garden, and also poultry, worn cast off garments when some of our sisters have bought new, instead of paying their titling. It is humiliating when we go to church and see our sisters dressed in the best that money can buy and we are trying to make a two year old second hand hat and garment of a similar age hang out a little longer. A few Sundays of mental disturbance and a few absent from meeting and the season is over, and we can ransack the garret, or somewhere else and we find another so old that our friends have forgotten about it, and all this because we are a missionary's wife.

We are not adverse to doing these things and especially if there is need for it, neither do we lack appreciation of the assistance rendered us and often done in the spirit of love and kindness, but it comes because some are not keeping God's law and the spirit of selfishness prevails to that extent that our heavenly Father cannot bestow upon the whole church the spiritual blessings that it so greatly needs. I, one time went to the office of— and asked for money to buy some coal to keep us warm. There was no money in the treasury. I went away weeping and asked the coal merchant for credit: it took me six months to pay the bill.

When I see the inequality that exists among our people, it makes my heart sad and were it not that I believe God is just and merciful and will rectify the wrongs either here in this life, or in the life to come, I could not love him, or try to serve him. The heart gets sick, faint, and weary of asking for what our heavenly Father says is our just dues and we try in patience and silence to bear our burdens in which we feel quite sure a loving Father helps us.

When we see those things constantly before us there are a great many passages of Scripture which comes to our minds, of which the following are a few. "But whose hath this world's goods, and seeth his brother, (or sister,) have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17. "For if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things." (D. C. 77:1.) "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands." (D. C. 42:12.) We have it on good authority that the prevailing fashions of the American women are of the lower world of the city of Paris. What excellent company some of our saints are in, instead of the way that pleases our heavenly Father.

A missionary's wife.

This letter is very suggestive. It pictures the experience in brief, of many of us, whether we are missionary's wives or not.

We may be divided into classes.

Many of us are worthy "poor"—some are not. Many of us are good managers as home makers and housekeepers and financiers; others are not. Some of us are trying and willing to learn; others are not and never will be.

The missionary's wife and her family are not the only ones who endure the privations of many temporal pleasures or necessities, who overwork because of lack of funds, and are not able to have any extras along lines of education, food, clothing and pleasures, but they do so from choice, and because they realize that only through this means (that of sacrifice) will the gospel ever reach those who are waiting for "the light."

When we all work together for the glory of God and the redemption of Zion, we can better endure the bitter with the sweet (since sacrifice should be sweet to us) for the bitter will not be forthcoming from our own ranks.

Then an occasional new hat or dress will be donated to the wardrobe of the chief sacrificer instead of an old one; and then the contrast between our children (so far as appearances and privileges are concerned) will not be such as to continuously wound the hearts of sensitive parents and children.

DEPARTMENT OF Woman's Auxiliary for Social Service

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1417 W. Walnut St., Independence, Mo.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave. Independence, Mo.

BITTER-SWEET

(TO BE READ IN CONNECTION WITH LAST WEEK'S ARTICLE.)

There are many sacrifices and trials that come to the missionary's wife, but I only wish to speak of one of them, one that is the most common to us all.

MISCELLANEOUS

NOTICE OF APPOINTMENT OF BISHOP'S AGENT
In and for the District of Alberta, Canada.

To the Saints and friends of the district of Alberta:
Please take notice that upon the recommendation of the

district conference of Alberta, Bro. W. J. Levitt, address North End, Van Macklin, Saskatchewan, has been duly appointed bishop's agent in and for the district of Alberta of the Reorganized Church of Jesus Christ of Latter Day Saints.

We hope and trust that the saints and friends of the Alberta District may feel an interest in assisting Bro. Levitt in his work and that the financial work of the district may be blessed in his efforts.

Bro. Levitt is duly authorized to administer the law relating to temporalities in the church as found in the Scriptures and we bespeak for him the sustenance and aid of every helper in the Lord's work.

Trusting all may be blessed of our heavenly Father. In the interest of the truth,

Very respectfully,
E. L. Kelley,
Presiding Bishop.

Independence, Mo., Nov. 1, 1913.

CONFERENCE MINUTES.

CENTRAL OKLAHOMA.—Conference met at Teriton Oct. 3-5 with President E. E. Bailey in chair assisted by J. E. Yates; C. T. Sheppard, secretary. Branches reporting: Teriton, Holdenville, Piedmont, Ripley, Oak Grove; Ministry reporting: Elders, E. D. Bailey, J. E. Yates, J. S. Meyer, C. T. Sheppard. Priest, R. L. Herring, Teacher, V. A. Herron. Deacons, J. W. Parshall. There were in the district 30 holding the priesthood and but 7 reported. 166 sermons preached, 10 baptized. Three ordinations were recommended to conference and approved. The president was chosen to confer with Eastern Oklahoma district officers as to changing boundary lines. Officers elected, E. D. Bailey, president, H. K. Rowland vice president, C. T. Sheppard secretary and treasurer. It was voted to hold a reunion at Holdenville 1914. Next conference at Sperry in February 5-7.

CENTRAL ILLINOIS.—The 37th assembly of the Central Ill. District assembled at Pana, Ill., Oct. 4, 1913 with Bro. M. R. Shoemaker and J. W. Rushton in charge and W. Daykin Secretary. Officers reported: Seventy, J. W. Paxton, Elders, Charles H. Davis, and Luther Simpson; Priests, R. L. Fulk, Y. L. Hartsell; Teachers, J. L. Johnson, and W. Daykin; Deacon, H. Jones. Statistical reports: Pana, membership 66; Taylorville 160; Beardstown 90.

A code of by-laws which was drafted by a committee, were read and accepted after amendments had been made. The appointments of Bro. M. R. Shoemaker as first counselor to the elder's quorum; Bro. Y. L. Hartsell as first counselor to the priest's quorum, and Walter Daykin as second counselor to the teacher's quorum were approved and the brethren were ordained Sunday afternoon.

Program for the conference as follows: Saturday night program in charge of Bro. Hartsell and Shoemaker. At 8 o'clock Sunday morning Priesthood meeting in charge of Bro. Rushton. At 9 o'clock S. S. in charge of local officers. At 11 o'clock preaching by Bro. Bott and Paxton. At 2:30 Social service, in which sacrament was served, in charge of Bro. Moser, Rushton, and Shoemaker. At 7:30 preaching by Bro. Rushton, assisted by Bro. R. L. Fulk. Bishop's agents report showed a shortage of \$13.55. Treasurer's report showed a balance on hand of \$15.98.

Next conference to be held at Taylorville, Ill., the first Saturday and Sunday in March.

W. Daykin, Sec.

CONVENTION MINUTES.

CLINTON MISSOURI DISTRICT.—Religio assembled in convention at the Ve Ve chapel, Friday, Oct. 10th at 2:30 p. m. No. of locals in district, 10; No. inactive, 3; No. reporting, 7. One local, Taberville, reported perfect attendance throughout the quarter and all members used on program. Session at 7:30 p. m., in charge of district officers for study of lesson and rendition of short program.

Lida Budd, Sec.

THE TWO BARGAIN MONTHS HAVE COME.

Please understand that the ENSIGN is to be given to non members only during the months of November and December at half price, one whole year for fifty cents. Please do not understand that this means new members or new subscribers. It simply means non members, whether they be old or new subscribers. We have tried to make this plain heretofore, just as plain as this, but some are determined to interpret it differently.

Please understand that this is not good outside the United States possessions, and that the object of this offer is for missionary purposes, and not for the purpose of a member getting the paper at half price by transferring it to one of the family who does not happen to belong to the church. We do not consider such a transfer strictly honest in the light of the object of this offer.

Those who wish to take advantage of this offer and send to some who do not belong to the church should write to the parties they are to send the paper to and tell them they have paid for it, so they will not think it is a scheme to get them into debt, and that they may know why they are getting it. Request them to read it.

When these subscriptions are sent at half price, please explain to us that they are for non members, because if we do not know we will credit them for but six months for the fifty cents.

These subscriptions will be discontinued as soon as the time runs out. A non member can subscribe for himself or another may subscribe for him, but in either case we should be advised that it is for a non member, so that proper credit may be given.

This offer is not good after December 31.
W. H. Deam, Manager.
Ensign Publishing House, Independence, Mo.

RESOLUTION OF CONDOLENCE.

The following resolution was offered and passed at the late District Conference here with German Stewartville Branch Oct. 11, 1913.

Whereas it has pleased our heavenly Father to take unto himself by the hand of death our beloved brother and co-worker in the vineyard of the Master Elder Andrew J. Seclay who labored as a member thereof for many years. He was president of the Kingston Branch, thus a worker for over forty years, he was faithful to the trust placed upon him, therefore be it resolved by this the Far West District Conference now in session that we hereby extend to the family of the deceased our sympathy in this time of bereavement. We pray that our Father in heaven will give those left to mourn, grace to hold out faithful and in the sweet by and by they may meet the husband and father in the paradise of God. Be it further resolved that a copy of this resolution be sent to the family of the deceased, a copy to the Herald and ENSIGN.

Committee.—Chas. P. Paul, D. E. Powell, T. T. Hindricks, B. J. Dice.

BOOK NEWS.

THE IMMIGRATION PROBLEM.—The Interest in Immigration is so positive and wide-spread, and the facts concerning it are so cumulative, that Professor Jeremiah W. Jenke, and his collaborator Professor W. Jett Lauck, have already made complete revision of their work on "The Immigration Problem," published in 1911, and a new edition of it is to be issued this month by Funk & Wagnalls Co., printed from new plates, entirely revised and reset, and embodying much matter which could not at first be commanded. As now presented, this work, even much more than when originally put forth, is a distinct addition to the sociological literature of our time, and will carry the full weight of authority upon questions discussed and by tables, elaborated therein.

A SOCIOLOGICAL BOOK that is expected to compel the attention of public men and civic reformers is about ready from the press of Funk & Wagnalls Co. on "Modern Cities." Horatio N. Pollock and William S. Morgan cooperated in its preparation; and it is thought to meet a growing need in political development and the government of municipalities as no other book has done. Brand Whitlock, Mayor of Toledo, examined the manuscript and wrote enthusiastically of it to the publishers. It treats of Progress in the world-wide awakening for civic betterment.

MARRIED.

LAWTON-CAHOON.—At L. D. S. Church, Independence, Mo., on Sunday, November 2, 1913, Dr. John Sterne Lawton of St. Joseph, Mo., and Sr. Hattie J. Caboon of Falmouth, Mass., President G. E. Harrington officiating.

DIED.

TAYLOR.—Elder W. S. Taylor departed this life at his home, six miles west of Columbus, Kans., Oct. 19, 1913. He was born at Yorkshire England, June 26, 1833. He moved to Canada with his parents when about eight years old, coming to Illinois in his younger days, he was there united in marriage to Miss Mariah Hazlewood, to which union eight children were born, seven of whom, with a number of grand children survive him and mourn their loss, his wife and one daughter having gone on before.

He moved to Kansas in the spring of 1870 at which place he has resided ever since. He united with the church in 1858 and ever after remained faithful, devoted and loyal. The writer called to see him only two or three days before his departure, while very near death's door. He rallied and said: "Tell Brother Joseph my testimony, now that I have reached the supreme moment is, that God is, and that the restored gospel, which he and I have borne witness to for over fifty years, is true, and my knowledge and testimony of it has greatly been reinforced very recently, by God in his goodness lifting the veil and permitting me to view the mansion which is to be my abode. The beauty and grandeur of which surpasses all mortal understanding, and which I cannot in my feeble condition undertake to describe."

Brother Taylor was one of the only three surviving grown men who attended and took part in the Amboy conference when the Reorganization was effected. To know him was to love him for he was a kindly man, gentle as a spring time morning breeze; and who rejoiced with those who rejoiced and wept with those who wept. Known and appreciated by a large circle of friends, both in and out of the church, many of whom had been partakers of his kindly ministrations and loving council, and the young especially sought and accepted his council and advice.

His knowledge of the restored gospel and his faith in the same, was the thought and theme of his life. When called upon to go to the assistance of the sick and suffering, which was frequent, he was always ready to respond, darkness, storms, or distance seldom or never preventing, and many has been the blessings received through his service and faith. Funeral service in charge of Bishop Ellis Short, sermon by Elder Lee Quick, which was beautiful and timely. The attendance was large. Thus has passed another of the tried, the true, and faithful ones.

EWING.—At Dennison, Kansas, October 3, 1913, of heart disease, Bro. Andrew Ewing, aged 66 years and six months. He lived only thirty minutes after the attack. His wife and eight children survive him, also eight grandchildren and his five brothers and three sisters. He was baptized at Lamoni, Iowa, March 14, 1836 by C. W. Dillon. At the funeral was a large gathering of the people of Dennison and vicinity who had never heard a sermon on our faith. H. A. Stebbins preached the discourse assisted by the Methodist and Presbyterian ministers of the town.

CRANE.—Elsie Crane was born in Bates Co. Mo., July 14 1898. She was baptized by Bro. C. G. Gould at Independence, Mo. April 6, 1913. She passed this life October 8, 1913, leaving a mother, sister, brother, stepfather, two step sisters, and one step brother and grandparents to mourn their loss. Funeral sermon by J. W. Metcalfe at the undertaking parlor of C. D. Carson.

LEWIS.—Richard Lewis, born Nov. 1, 1836, at Radnor shire Wales. Died Sept. 24, 1913 near Eagle Grove Ia., at his home. United with the Reorganized Church Nov. 1893. Baptized by Elder C. E. Haad as also his faithful companion in life. He leaves wife, four daughters, and three sons. Two having passed away in childhood. Funeral at the Head Grove Church Sept. 26. Sermon by Eli Hayer of Lamoui, Ia. Interment in Woodstock cemetery.

WELSH.—Mary E. A. Welch of Troy, Mo., was born Oct. 22, 1825, died Oct. 4, 1913, aged 85 years. She was a member of the Reorganized Church of Jesus Christ of Latter Day Saints eleven years, and rejoiced in the Angel's message. The funeral was from her late home. She was beloved by both saints and neighbors and many followed her remains to her final resting place at Moscow Mills Cemetery. Funeral service by Elder Noah Nephi Cook.

MASON.—Eugene L. Mason, born Oct. 25, 1869 at North Laurence N. Y., died Aug. 17, 1913, at Appleton Wis. Bro. Mason was baptized June 28, 1903, at Appleton Wis., by Elder C. H. Burr. He was highly respected for the integrity of his character by outsiders, and was an earnest and faithful church worker, being a priest and president of Fox River Branch. He leaves a wife and two daughters to mourn his death, besides many friends in and out of the church. Interment at Riverside cemetery. Services conducted by Elder B. C. Flint.

HORTON.—George F. Horton was born at Rutland, Pa., August 17, 1836, baptized at Plano, Ill., Sept. 26, 1875, by Pres. Joseph Smith. April 26, 1859, he married Sarah E. Deam, sister of Bro. W. H. Deam, two sons and three daughters being born to them, three of whom survive. As a boy he passed through the trying scenes at Nauvoo when the saints were scattered, and attended the Amboy conference in 1860 when Pres. Smith first took his place as president of the church. He came to Independence in 1887. After the death of his wife in 1877 he was again married in 1879 to Mrs. Abbie A. Jones who survives him. He died at Independence, October 15, 1913, at the age of 77, after several years of ill health. Funeral sermon by W. H. Garrett.

VAN FLEET.—Nelson Van Fleet, an early convert to the church, was born in New York State, August 21, 1831. When but a boy he went to Illinois to live, and in 1850 came to California. He married Abbie M. Austin on October 23, 1861. He was baptized Nov. 6, 1864, and occupied in the church in turn, in the office of priest, elder, high priest and patriarch. Death came October 21, 1913, at Los Angeles, California. His wife of fifty two years, and eight children survive him. The funeral, in charge of the pastor, Elder V. M. Goodrich, was from the church in Los Angeles, and Elder James E. Kelley delivered the sermon.

CRANDALL.—Gladys Crandall was born at Montrose, Iowa, August 13, 1873; died October 13, 1913, at Florida Vista, New Mexico. She was married to Walter Crandall August 14, 1895, at Galland's Grove, Iowa. Of this union six children were born, one, an infant, lay on its mother's arm in the same casket. Five children with the father and numerous relatives and friends mourn her departure. She was baptized in 1884, and lived a consistent Christian life. During her sickness she wrote letters to her children, admonishing them to live lives of purity and usefulness and above all to cling to the rod of iron, or church. Sermon by Elder W. B. Farley, assisted by Rev. Mills of Flora Vista, N. M., and Rev. Budy of Aztec, N. M.

COLMAN.—Susana Elizabeth Colman died October 13, 1913, at the home of her son at Iuka, Kansas. She was administered to just before she passed away, and was filled with the Spirit, praising God until the breath left the body. She was born February 13, 1839. Seven children and one sister are left to mourn their loss. She was baptized in June, 1911, by the writer. Sermon by Elder F. C. Keck to a large audience of sympathizing friends.

SALT LAKE SOUVENIR.

The ladies of the Salt Lake Branch are making Salt Lake Souvenir Salt Beads, made from the salt of the Great Salt Lake. They are offering them for sale to help pay for the recently acquired edifice, a commodious church and parsonage at 336 Fourth East Street, Salt Lake City.

These beads are very attractive, in various fast colors to suit different tastes—white, pink, red, blue, black, yellow, green, etc. They have the appearance of the California rose beads which are so universally popular. They are all hand-made, the workmanship of our own ladies, who make the beads without charge to the branch, and have only to be seen to be appreciated.

The prices are 50 cents, 75 cents, \$1.00, and up to \$2.50 according to length desired. Will send sample neck chain prepaid to any address on receipt of fifty cents.

Officers of branches, Sunday schools, Religions, Woman's Auxiliaries, and missionaries are urged to aid the Salt Lake building fund by sending these beads, which give excellent value to the purchasers.

Remittances should be made by Post Office Order.

TEAR THIS OFF AND MAIL ORDER COUPON.

Mrs. Pauline Dikes, president,
1326 Second East St., Salt Lake, Utah.
Please send me.....Salt Lake Souvenir Salt Beads
.....color, at.....each, for which I enclose
Post Office Order for.....dollars and.....cents.
Name.....
Address.....

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No. 3. Six room house, lot 160x172, plenty of fruit, nice garden. Price \$2,500.00

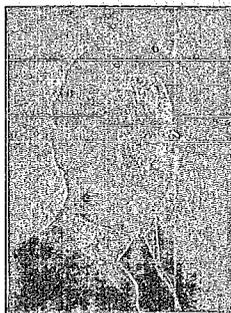
No. 5. 11 room house strictly modern in high class residence section of Independence. Price \$5,000.00 Easy terms; or will exchange for good farm.

No. 15. 1-1/2 acres of ground, four room house, only 2-1/2 miles from Independence. Price \$1,000.00, \$100.00 cash, balance easy payments.

No. 37. 6 room house, modern except furnace, lot 55x133, near stone church, barn and fruit. Price \$2,500.00. easy terms.

No. 38. 4 room cottage nearly new, fine location. Price \$2,000.00. Terms \$50.00 cash and \$15.00 per month.

We have a large list of nice homes in Kansas City and Independence to sell or exchange. Large list of houses to rent.



JOHN ZAHND

Independence, Mo.

RAILROAD TIME TABLES.

MISSOURI PACIFIC R. R.
MAIN LINE—EAST BOUND.

No 12 St. Louis Special (no stop at Independence)	11 59 p m
102 K C & Joplin Mail	12 17 p m
223 Kansas City & St. Louis Local (all stops)	2 20 a m
22 Kansas City & Joplin Local Mail	10 43 a m
8 St. Louis Special (Stops for St. Louis passengers only)	3 58 a m
3 St. Louis Mail & Express	12 40 p m
21 Sedalia and Nevada Local	5 52 p m
4 St. Louis Express & Mail	4 48 p m

WEST BOUND.

291 Joplin to Kansas City	6 02 a m
3 St. Louis to California Special	6 19 a m
11 St. L. and Kans Express (no stop)	7 12 a m
21 Sedalia and Nevada Local	9 30 a m
7 Fast Mail (no stop)	9 41 a m
207 Joplin to Kansas City Express	2 07 p m
1 Colorado and St. Joe Express	4 36 p m
21 St. Louis Local (all stops)	7 00 p m

LEXINGTON BRANCH—EAST BOUND.

441 K. C. to Sedalia	7 33 a m
424 K. C. to Sedalia	8 17 p m

WEST BOUND.

623 Sedalia to Kansas City	8 59 a m
621 Sedalia to Kansas City	9 39 p m

T. A. JOHNSON, Agent,
Independence, Mo.

Round Trip Winter Tourists Rates

Excursion fares

Will be on sale Oct. 12th, 1913, to April 30th, 1914, with a return limit of June 1st, 1914.

To points in the following states.

Alabama, Georgia, Mississippi	\$33.00
Florida, Louisiana, Tennessee	\$33.00
Mobile, Ala.	\$42.50
Jacksonville, Fla.	\$35.35
Augusta, Ga.	\$33.00
New Orleans, La.	\$28.70
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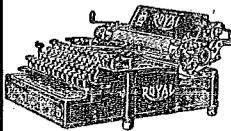
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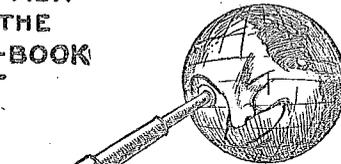
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OUR CREED: "ALL TRUTH."

VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 13, 1913

NO. 46

ZION'S ENSIGN

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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

ONE POINT OF THE LAW.

One point of the law of Christ whose value and importance is generally underestimated is that stated by the Lord in Matthew 18:15.

Moreover if thy brother shall trespass against thee, go and tell him his faults between thee and him alone.

The amount of evil engendered by a disregard of this instruction is beyond the power of man to measure, but a little observation of the conditions in the world shows that the law is almost universally forgotten, and that it is accounted a natural and unavoidable thing to publish the faults and wrong doings of men without reservation. Individuals learning of others misdeeds often prize the knowledge as a precious treasure to be dispensed to friends who in turn continue to spread it to others. Daily papers have most of their columns occupied with detailed accounts of domestic troubles, escapades, and crimes, much of which had better be left in silence.

The practice of holding out to view the faults of others indicates a condition of character which is far short of the standard required in the gospel. A reasonable love for God and man dwelling in the heart will leave no room for the disposition to depress or crush a fellow-man, but will lead to deeds of kindness and helpfulness. John says, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him," or as the Greek manuscripts have it, "He that loveth his brother abideth in the light, and there is no scandal in him."

The latter rendering while agreeing with the former is evidently clearer, and shows that the saint who has the gospel regard for his brother will not dispense scandal against him. "Charity suffereth long, and is kind; . . . thinketh no evil; rejoiceth not in iniquity." Christ enjoins upon his disciples to "love one another," without which there can be no permanent place in his kingdom, for in Matthew 13:41 he says that at the harvest time he "shall send forth his angels, and they shall gather out of his kingdom all scandal, [Greek] and them which do iniquity." David speaking of the glorious Zion of God says that among its inhabitants will be "He that backbiteth not with his tongue," (Psalms 15). James says that the use of the tongue in this way "defileth the whole body," and "is set on fire of hell."

Later revelation agrees with the Bible upon this subject when it says "Thou shalt not speak evil of thy neighbor," and the Scriptures make no distinction between that which may be true and that which is untrue. Some people think that if a thing be true that they are fully warranted in telling it, but apart from the effect upon them of the telling, the effect upon the one whose fault is told, and upon society is injurious. James says further that such things are "deadly poison," and the result is to involve others in spiritual darkness and disaster.

The law of Christ is perfect, and this point requiring one who has a grievance against another to seek an amicable adjustment "between thee and him alone," rather than to advertise the grievance before the world, thereby enlarging the barrier between them and making more difficult a reconciliation, can not be omitted from daily practice and still leave hope for final perfection. Saints have need to guard their conduct along this line, not only as to individual matters but in general, for ill

effects follow from speaking of the faults of a family, a local congregation of the church, or the church itself, when it is done without proper occasion, as well as when speaking of the faults of an individual.

To go directly to one who has offended and in a spirit of charity and brotherly love seek reconciliation will in most cases bring the desired result, the cause of offense is removed, brotherly love is maintained, and the one overtaken in the fault is preserved from public reproach which under the usual procedure would follow him all his days. If a man offends publicly he can blame none but himself for the reproach which he suffers, but the law even then provides that by repentance and confession he may set himself right before the church and be forgiven of his offense.

HISTORICAL SKETCHES.

No. 20.

THE SCOPE OF THE WORK.

The purpose of the Church of Jesus Christ is to bring eternal life to man, and to bring man to eternal life. The greatness of such a work gives latitude for a great variety of effort, and necessitates the activities of the intelligent forces of heaven and earth co-operating together in mutual understanding for its accomplishment.

The origin of this church and the gospel of salvation which it teaches was with God and his Son Jesus Christ, the gospel having been restored from heaven by the revelation of God himself and the ministrations of angels, and the church organized under their direction and command. By the continued manifestation of divine power is the gospel preached and the church maintained, by which eternal life is made accessible to man.

The bringing of man to eternal life requires the missionary department of the church and its special line of work in calling men to repentance, warning them of the wrath to come, and inducting as many as are willing into the church where they can come into actual contact with the forces of divine life. That those who come into the church may be instructed in the things of God and be built up in spiritual life, the pastoral department of the church is provided. Thus the needs of men are met along these lines.

In carrying on the missionary and pastoral work finances are necessary and hence a temporal department is provided. But the temporal department involves more than merely sustaining the two departments mentioned. Eternal life in this world cannot be properly appreciated and enjoyed while poverty and disease afflict so many of God's children, and hence one of the incidental duties of the church is to meet the necessities of its members along these lines, removing poverty and disease so far as practicable so that men will not be embarrassed in their efforts to grow spiritually.

Protestant churches generally have had an awakening in recent years along the line of sociology, and of late complaints are being heard that their energies are being directed so fully in that line that the primary purpose of bringing men to eternal life has become a secondary consideration, or nearly lost.

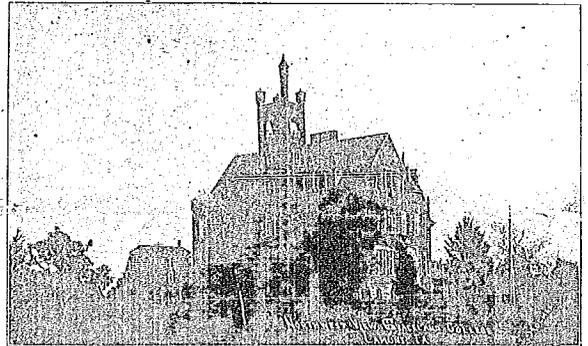
In the formation of the Church of Jesus Christ the sociological needs were provided for and from the first a system of social equality and economic justice was taught which when put into practice would dispense with all poverty. This system involved the gathering of the saints together, but through persecution the membership were not permitted to gather to one place and remain in order to fulfill the law, and in its scattered condition the church has been unable to attain the ideal condition in

this regard. It is still one of the aims of the church however and with the growth of membership and the assembling together in the places appointed under divine direction its realization is assured. A beginning has been made looking toward this ideal condition of social equality by the organization of a benevolent corporation known as "The United Order of Enoch." As other aids in the work of the church the following institutions are noted.

THE COLLEGE.

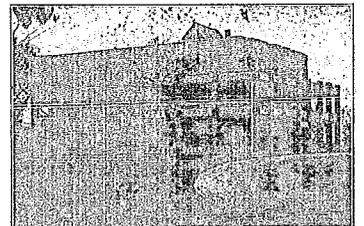
Ignorance is one of the great barriers to the attainment of eternal life. Faith itself is dependent upon a proper comprehension of the evidences of the existence and character of God without which there can be no true faith, and even after faith, knowledge is said by the Apostle Peter to be one of the qualities which should be added in order for one to become fruitful in the divine life. The necessity of educating the young in the church was early seen by the church, and plans were made for schools and educational books, but again confusion and scattering consequent upon violent persecution hindered. The membership have availed themselves of the advantages offered in the various educational institutions both public and private which have in later years become abundant and efficient.

A need for an institution of higher learning in



GRACELAND COLLEGE

which the youth of the church might acquire an education under the influences of the church became so apparent that in 1890 steps were taken toward founding a college at Lamoni, Iowa, at which place were the headquarters of the church. Land was donated, and funds subscribed and the corner stone was laid November 25th, 1895, though the school had been opened previous to this in rented buildings under the name of Graceland College. This college is not a theological school, nor is it sectarian, but an institution of learning where all the youth so disposed and able may go. Capable and worthy young men and women who through poverty could not enjoy its benefits have been aided in taking the courses regardless of nationality



INDEPENDENCE SANITARIUM

or creed. In making people intelligent this institution is fitting them for the higher good which the church offers.

THE SAINT'S HOMES.

To meet the need of a number of aged and infirm the bishopric of the church made provision for the erection of a home for the aged. Land was donated and purchased, in all over sixty acres, at Lamoni Iowa, and a suitable building was erected in 1893. At its opening Miss. Alice P. Dancer became

matron and has freely given of her services to the present time in caring for the many aged saints who have spent, or are spending their final years there. It has been a boon to many, and the care given has been impartial to those who had means with which to pay their way and to those who were without.

As necessity has required other homes have been opened, viz., one at Lamoni, called "Liberty Home," and which was formerly the home of President Joseph Smith. Liberty Home now consists of two large buildings. Another was opened at Kirtland, Ohio, and another at Independence Mo. The purpose of these homes is to provide for the aged and infirm, and other adults who are for any reason unable to care for themselves.

INDEPENDENCE SANITARIUM.

The spirit of the gospel requires that the sick be properly cared for, and while the church believes in healing through the ordinance of administration anointing with oil and the laying on of hands with prayer, yet there are often conditions which hinder or prevent the operation of the Spirit of healing. Jesus himself could do no miracle where there was unbelief. An environment of an impure atmosphere, and of uncleanness, which often cause disease, will also hinder a restoration to health.

Some people have supposed that God's healing power is manifested only miraculously and instantaneously, but while in some cases healing comes in this way, in others it operates gradually, and the one is no less the power of God than the other. The laws say: "And whosoever among you are sick, and have not faith to be healed, but believe shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me."

For the more effectual fulfillment of this law, the church in 1896 by divine direction took steps to build a sanitarium at Independence, Mo., where the sick and afflicted could be cared for, and under favorable spiritual influences, and with proper nursing and medical care be brought back to health wherever such is possible. Some remarkable results have been experienced in this line.

CHILDREN'S HOME.

About the same time efforts were made mainly by the women of the church, resulting in the establishment of a home for children not otherwise provided for at Lamoni, Iowa. This home fulfills the part of parents to orphaned and needy children, and while caring for their physical needs, they are also given an education and religious training.

GOOD NEWS FROM THE ISLANDS.

A letter from Bro. C. Edward Miller from Tahiti one of the South Pacific islands, conveys the cheering news that a considerable number of the natives who left the church several years ago, had, under the labors of Bro. G. T. Griffiths and his brethren, and the influence of the Holy Spirit, been brought to see their error, and were returning to the church. About twenty or thirty were coming for baptism including their leaders, and it is expected the others to the number of one hundred will follow. There is great rejoicing among the saints there. Bro. Miller's letter will appear next week.

INDEPENDENCE ITEMS.

A picture film company was operating in Independence last week taking scenes of Independence life. Among other things recorded in the form of pictures was a parade of the several thousand school children of the city at the high school building, an automobile parade, a run of the fire department, several churches with their moving congregations including the stone church, railway depot scenes, and scenes upon the square. It is intended to show the films throughout the state.

Bro. Ocar Johnson, our missionary in Scandinavia, called at Independence over Sunday, November 2nd, on his way from his field to his home in the west. He is appointed to the Utah mission for the balance of the year.

The nurses dormitory connected with Independence Sanitarium is in need of a piano for the benefit of the nurses. This is a chance for someone who has a piano which is not in use to help the sanitarium by putting it in the dormitory either as a gift or loan. The committee would be glad to hear from anyone who is in a position to help in this way. The nurses work hard in caring for the sick and have but little time to themselves, but their periods of recreation could be made much more pleasant and cheerful with music in their home. Write to Dr. Joseph Mather, or Bro. J. L. Gray of the committee.

At the Religio session last Friday night an interesting discussion was had upon the question of merging the Sunday school and Religio Associations. Pleas were heard upon both sides whether to merge or not. It is expected that the question will up for decision at the stake conventions and at the general convention next April.

The Sunday school on Sunday morning had a total attendance of 889. There were 36 officers present, and 103 teachers,—less than the number of classes which were 115. Of these classes 35 had a perfect attendance. The collection was \$15.55.

Elder M. H. Bond spoke in the morning contrasting "law and sentiment" in religion. He emphasized the stability of law and the security of those who live according to it, and showed the fallacy of accepting without examination and comparison with the Scriptures what man teaches. Sentiment which was not based upon sound rule and order was described as being dangerous regardless of the sincerity or insincerity of those actuated by it. The afternoon prayer-meeting in charge of Bro. I. N. White, and W. E. Peak was quite good, and the spirit of peace gave joy to all. The gift of prophecy was manifested.

Sunday evening Elder J. A. Dowker was the speaker and sought to establish the divine Sonship of Jesus Christ and that all blessings and salvation come to man through him and in no other way. The effort was good.

Bro. Carl Greene, accompanied by Bro. Christian Eggers and his daughter Minna, arrived Sunday from Hanover, Ger., and intend making their home here. Bro. Greene was for twelve years a member of the Utah Church and for some years an elder, but was baptized the 20th of last January in Germany by Elder Alexander Kippe. He visited America some years ago going to Salt Lake, and was subsequently sent by the church there on a mission to his native land. Upon leaving Salt Lake he says that two tracts were placed in his hand, one representing the claims of the Reorganized Church and the other a reply by Joseph F. Smith, Jr., setting forth the claims of the Utah Church. Elder Greene saw in reading these that the position of the Reorganized Church was not fairly met, and the question was raised in his mind whether or no the claims of the latter were not correct and the Utah Church wrong. Through earnest prayer he received spiritual manifestations which with diligent study convinced him it was so, and in answer to a letter of inquiry to Pres F. M. Smith, Elder Kippe was sent to him from Berlin. Bro. Greene's labors had been so diligent among members of the Mormon Church that when Elder Kippe came, twenty-seven others were ready for baptism, showing that faithful and diligent service accomplishes much.

INDEPENDENCE, SECOND BRANCH.

The Religio had a very interesting service on Friday evening, in charge of Pres. Dickenson, with an attendance of 119. The program following the lesson was excellent.

Sunday school attendance, 251, collections, \$6.07, very good.

Bro. Richard Bullard was the speaker at the morning service, his talk showed the necessity of living very near the Master, not being forgetful of our duties to him. Often that which we believe to be an affliction, is to us a blessing in disguise.

At the 2:30 prayer service there were a goodly number present, and a very spiritual time was had, some enjoying the presence of the Spirit.

At the 7:30 p. m. hour we were permitted to hear Bro. Alvin Martin, one of the young missionaries returned for a rest, and we must say his talk was very instructive. It was directed to the young more particularly. He dwelt very much on the necessity of obedience to parents, for if children were obedient to their parents, one could almost count on a surety of acceptance of the Savior at the proper time, but if they grow up in the wilds, or on the streets, there is but little assurance of their being anything but law breakers, and the final results must be regretted.

It was decided at the business meeting of the branch, that a Thanksgiving dinner be spread, either in the Curtis Hall, or in the basement of the church, that all of those who are not able to have a feast of good things on that day, should be provided for by those who are able. All will be invited, the maimed, and blind, the halt, and all.

Bishop Bullard addressed the priesthood meeting on Monday night on "The Object and Organization of the United Order of Enoch," followed by general discussion. The subject will be continued at the next meeting.

CENTRAL CHURCH, KANSAS CITY, MO.

To the saints in Kansas City, Missouri, and Kansas, and all saints who may be passing through the city:—We wish to call attention to the special series of meetings started at Central Church last Sunday, the 9th, and extend to you a cordial invitation to come and worship with us throughout these services which will close the 23rd; Bro. F. A. Smith and J. W. Rushton are the speakers. We had a rousing congregation last Sunday night, and Bro. Smith gave a solid sermon on the "Authority of Christ." Stereotyped views before the service each night beginning at 7:30. Come and bring your friends. A welcome to Independence to attend. Our church is located at 9th and Lydia Streets, Take Independence, Independence Avenue, or Central Avenue car.

Yours for Christ and his work.

J. A. Tanner, Pastor.

KANSAS CITY MO., FOURTH BRANCH.

Our little branch is still in existence and trying to keep the banner of King Emmanuel aloft. Our speakers of late have been Bro. A. H. Parsons, C. L. Munroe, Harry Hattv, C. N. Brown and L. A. Fowler, all having good liberty in expounding the gospel.

Last Monday evening was our semi-annual election of officers, the following being elected: L. A. Fowler, presiding elder; Elmer St. John, priest; C. L. Munroe, teacher; C. W. Brown, deacon; Sr. Alice Armstrong, clerk; F. O. Branham, lib. com.; Sr. W. L. Vail, cor. sec.; Sr. Alice Armstrong, chorister.

Our Sunday school is prospering under the supervision of Sr. Armstrong and her co-workers. And our Religio is reviving again with Bro. C. L. Munroe as president and Bro. F. O. Branham, vice president; Bertha Vail, sec.; Bro. Branham, treas.; Elmer St. John, lib.; Sr. Braabham, organist. Praying for the success of the work everywhere.

2438 McCoy, K. C. Mo.

Sr. W. L. Vail.

CHICAGO, FIRST BRANCH.

About a week and a half ago Elder Jas. F. Kier, our pastor, and his wife were called out of town on a sad mission, to Leland Ill., to attend the funeral of Mrs. Kier's aunt, a Mrs. Halverson. Yesterday, Elder Kier brought home his little son Marion from the hospital, where we understand he had some minor operations performed. Yet with all those burdens, we find Bro. and Sr. Kier happy and earnest in their service to God.

We are informed that Sr. Sly, the wife of Bro. Frank Sly, is very poorly. She has not been herself since the death of their baby a few months ago. We urge all to pray for her. Please do so often and earnestly.

The unpleasant weather of late has caused numerous ills among different families of the saints in our city. This will no doubt be the case in other localities, and should serve to urge us to be more diligent while we enjoy the normal use of all our faculties.

Facts at times may not be pleasant, yet as far as it is expected, we are obliged to publish the facts, therefore, it is let this letter not be interpreted to read "pessimism." We are "optimists" clear through, from plate to sole.

Last Sunday morning, our missionary Elder David Dowker preached a very interesting sermon on our standard books. He spoke forcefully and intelligently. After the sermon a Mr. or Dr. Thiel asked for baptism which was attended to on the south side during the afternoon.

Elder Harry Passman occupied on Sunday evening taking for his subject "Fasting." He imparted splendid instruction, and his effort was well received.

On Tuesday evening, the Religio Society had a question box, which developed a goodly number of interesting points. Arrangements were made for debates to be held in the very near future.

Our regular Thursday evening prayermeeting was not very well attended.

On Friday evening a cottage preaching was held at the home of Bro. and Sr. Collins, 535 Drake Ave. Elder Dowker was announced as the speaker. It is the intention of Bro. Dowker to hold these kind of meetings wherever and whenever he can.

A new mission has already been started on the South Side, and bids fair to be successful. On the same evening a "Hallow'een Party" was held at the home of Bro. and Sr. Worsell 3408 Franklin Blvd. We are informed that all attending had an enjoyable time. The feature of the evening was the auctioning off of "Box Lunches" for the benefit of our new church building.

The Sunday afternoon club continues to have very interesting meetings. A short prayer service was one of the features of their last gathering.

At nine o'clock Sunday morning, Nov. 2nd the priesthood of the First Chicago Branch met to make a report of visits made among the saints; There is an organized effort in this direction, and thus far considerable good has been accomplished.

At 10:15 a. m. following, our regular Sunday school session opened. We are very proud of our school, and I feel that we have as good as sufficient a corps of workers in this department of God's work as may be found in some of the larger organizations. Our primary department has developed until it is regarded as practically indispensable.

Our regular monthly sacrament service was held this morning under ideal weather conditions, and an unusually large number attended. Bro. Jas. F. Kier and McGahan were in charge. A good number of those present took an active part, and their prayers and testimonies were indeed edifying. In all it was a splendid spiritual treat, and we are practically a unit in the expression "It was good to be there."

At the evening service, commencing at 7:30 p. m. Evangelist F. G. Pitt of Joliet was to be the speaker. The writer was not privileged to be present, but judging by past experiences, the speaker unquestionably occupied with profit to all present.

We are informed that Sr. Pitt's mother just passed away to the great beyond. We all extend to her and all connected our deepest expression of sympathy and love in her bereavement.

Elder F. M. Cooper of Plano, Ill., was the speaker at the funeral service, and from reports we receive, we judge that our brother made a deep impression upon the minds of all visitors present with the wonderful message of hope that the gospel of Jesus Christ offers to all both here and hereafter.

4532 W. Congress Street.

F. F. Wipper.

SAN FRANCISCO AND OAKLAND.

In our absence we visited the Ceres Branch which is badly scattered—comprising Ceres, Modesto and Ripon. Held three very interesting meetings at Prescott school house near which live Bro. and Sr. Blake Vent who made my sojourn with them an oasis of joy. Bro. Vent is a prosperous ranchman and dairyman—he has a cow that gives seven gallons of milk per day and yields eighty pounds of butter per month. Sr. Vent has a flock of fine healthy chickens—yet in some way the number decreased while we were there. Bro. Ira Phelps drove eight miles after a hard day's work to attend these meetings. Bro. Phelps is the faithful pastor of the Ceres Branch.

Bro. L. I. Searcy, the zealous priest of the branch, baptized Alexander Freeman, son of Sr. May Van Dusen Freeman, and Everett Phelps in the Twolwome River near Modesto on Sunday, one of whom was confirmed the same evening by the writer and Bro. Phelps, the other one at a meeting held at Ripon on Wednesday night where we held a priesthood meeting, a prayermeeting and preaching service, each useful and enjoyable in its place. If the saints received as much benefit as we did the visit was not in vain.

The sacramental services in the two branches were very good. The Lord reassured the saints of his fatherly care, and anxiety for them to draw closer and trust him more. The evening sermon in the city was by Bro. E. Ingham, the pastor speaking in Oakland. On the 23rd Bishop Parkin preached the morning sermon in Oakland and Bro. J. W. Presley the branch priest spoke at night. Elders Lincoln and Anthony were the city preachers.

Bro. J. E. Walker of Tulare passed away on the 25th as the result of a wound received on Sept. 9th. Bro. Walker was a priest of the Tulare Branch and a good man and will be greatly missed. We sympathize with his bereaved family.

We are pleased to relate the Sacramento Branch is enjoying a series of meetings this week by Bro. Reists whose efforts are well spoken of. The interest was good at time of reporting.

The Oakland Branch has decided to put in electric light, a new heater, a baptismal font, and make other necessary improvements.

We look with great favor on the appeal of the "Bureau of Publicity" for addresses of ministers to whom are to be sent "The Open Letter." We trust each branch in the district will respond.

J. M. Terry.

202 14th St., Oakland Calif., Nov. 6.

LOS ANGELES, CALIFORNIA.

On Sunday last, Nov. 2nd, the little band of saints at Long Beach were truly happy because the Lord heard their prayers and accepted their sacrifice.

A few months ago Sr. Packard opened her home for preaching, after having done all she could to "warn" her neighbor. The different officers at Los Angeles went down each Sunday. Bro. Schorde, Kaufman, Adam, Knowlton and Cooper. Many were interested.

It was made possible to ship the big tent there and for three weeks Bro. Bruner and Sly held tent meetings. Sr. Sadie Hanson proved herself a true missionary's wife by going down and taking charge of the music. Two sisters covenanted with the Lord to do all they possibly could to help on the work, if he would give them one precious soul. On Sunday four were led into the waters of baptism, and many others are deeply interested. It reminds us that there is something for all of us to do.

Sunday evening at the church W. A. McDowell was the speaker, good liberty, the time sped all too quickly.

Wednesday evening a special business meeting was held, several important matters being settled. It was decided to hold a social service at the church Thanksgiving morning.

Bro. James Kelley left town today for San Bernardino, enroute to Arizona.

Madge P. Knowlton.

CORRESPONDENCE

LUCEDALE, Miss., Oct. 24.

Dear Ensign:—I came here from Dixville, Alabama, where the Florida District Reunion was held from the 13th to 19th inst. Bro. W. M. Aylor, F. M. Slover and C. I. Clark presiding.

We enjoyed communion with the Holy Spirit both individually and collectively. The meetings were spiritual throughout. Seven precious souls were baptized into the kingdom, of which number two are severely afflicted and need the prayers of the saints.

Space forbids giving details of reunion and the many features contributing to its success. Provision was made for a reunion next year.

This leaves me at the above mentioned place, on new territory, expecting to open fire on the enemy's stronghold tonight. Bro. A. G. Miller, who is a zealous worker, joins me soon.

Yours in the conflict,

A. E. Warr.

PALMERVILLE, Tenn., Oct. 23.

Editor Ensign:—Since my last communication I have labored in Clay City Indiana and in Indianapolis Ind. I came to the latter place Sept. 1st, and continued in the city, preaching on the streets and in the hall for three weeks and some good was done. There is a noble little band of saints there, who have rented a hall on W. 27th St. presided over by Elder C. H. Fish, who is a very enthusiastic worker. Associated with him is Bro. J. E. Wane, teacher, and William Hanner priest, both "five wives" in the cause of the Master. Two other brethren of the lesser priesthood have lately moved to the city. Bro. Jackson and Shanks who will no doubt assist materially in the advancement of the cause.

While in the city I was domiciled in the lovely and hospitable home of Bro. and Sr. C. H. Fish, at 645 W. 29th St. And they certainly do know how to make one feel at home, and to cheer the life of the lone missionary. Theirs is a well disciplined typical L. D. S. home.

The last Sunday of my stay in the city Bro. F. G. Pitt was with us and cheered the hearts of the saints, occupying the pulpit at 11 a. m. and 7 p. m. Four services were held at the hall, and a picnic dinner was served. So we had an enjoyable and profitable time.

By special request of friends in Tenn. who bore the expense of the trip, with the consent of those in charge I was privileged to visit home folks and attend the district conference near Swindale home in Carroll Co., held Oct. 4th and 5th. And Sunday p. m. had the privilege of baptizing six men, all heads of families. Arrangements have been made for me to hold a two week's meeting in the tent. Bro. J. A. Roberts agreed to assist me if I would stay, so I agreed to stay till Wednesday. So we continued the meetings and Tuesday p. m. four more were baptized, and the interest was so good we concluded to stay over Sunday. And Sunday p. m. I was privileged to baptize five more adults, making fifteen in all, and several others almost ready.

This is where we opened the work two years ago and baptized five. So now we have twenty members, and no doubt many more will come in soon. And a branch organization affected at this place. We were loath to close the meeting, but other arrangements had been made to carry the tent to Johnson's Ridge, and I was soon to return to Indiana. But since then owing to the urgent demands in this district, and so few men to occupy I have been instructed to remain in this district for the present.

Bro. J. A. Roberts and myself are at this place with the

tent, but the snow and rain have hindered us. We are hoping for better weather soon. Some are to be baptized here. And we contemplate returning to Carroll Co., again soon and follow up the good work there. This will probably end the tent season here. The Campbellites are talking debate here, and the Baptists of Carroll Co., but can't say as to what the outcome will be. But we are in the conflict and if necessary are ready for the fight if it comes to that.

Saints let us awake to our responsibilities and rally to the support of the Lord's army. The victory is ours if we are faithful to our trust. It is a sad thing when some of our faithful soldiers are compelled to go home to provide for the family, and such is the case now in this district. Is it possible that a district of more than five hundred members cannot or will not support two small families? Let me make this appeal to you. If you have contemplated doing anything for the cause financially, this year (I refer to the saints of the Ky. and Tenn. district) do it now. It is your duty and you alone will be held responsible. If permitted I will try to see you and if not, don't wait but send it now. I cannot tell you here just how bad your help is needed. But hope for an early response. You can reach me at my home address, Fulton Ky.

Hopefully yours,
J. R. McClain.

HOLDEN, Mo., Oct. 20.

Editor Ensign:—I have read the ENSIGN for many years and the letters bring comfort to me, and I often think when I read the letters and articles what a comfort they bring to me, that should I write of some of my experiences in the latter day work, perhaps it would be a comfort to others.

I will soon be 87 years old; united with the church in Denmark, where we heard the first principles of the gospel for over eight years; in 1805 we came to America, went out to Utah, the Zion of the West, where our hearts were made sad to learn we had been deceived, the church in Utah teaching polygamy and other evil doctrines, which had not been taught in Denmark our native land. Only the pure principles of the gospel had been taught us. But thanks to God, he left us not long in darkness, but guided us to the Reorganized Church, and in the following year, 1866, Bro. C. Christensen, now of Independence, Mo., baptized my husband and myself in Goshen, Utah, and during the year of '66 we returned to Council Bluffs, Iowa, along with many others. Ten years ago we moved here, and six years ago my companion died leaving me lonely, but blessed with my dear children, grandchildren, and the association of the dear saints who are a comfort to me in my declining years.

During the fall of 1911 I was stricken down with a very bad foot and limb which caused me much suffering and trouble; after doctoring it and being administered to no relief came. One night after dressing the foot and limb I retired for the night feeling very much discouraged. While lying meditating about it, an angel came to my bed side, dressed in shining white, the light filled the room. He walked to the foot of the bed and disappeared, but the light, joy and peace that remained with me, no tongue can tell, and when morning came and I again started to dress my sore foot and limb, to my joy, where only the night before was sore, was now healed, and I felt well and strong. I dressed and walked down town feeling like I was 25 years younger. To God be all the praise.

Many rich blessings have I enjoyed in the gospel, and now after 47 years in the work, my heart rejoices in the same, and I rejoice to know my children and grandchildren are working for the cause which has brought so much comfort to me.

Your sister in Christ, (Bro. Paul M. Hansen's Grandma),
Mrs. M. W. Chrestensen.

PERRY, Iowa, Oct. 21.

Editor Ensign:—I have been a reader of your paper for some time, and find it one of the greatest blessings that comes to my home (only there isn't enough of it).

Both in the ENSIGN and Herald I find mention of the key to the Scriptures. I for one would like to obtain that key, and believe by keeping our mind, and body as well, unspotted from the things of this world and submit ourselves to undergo the work of the refiner's fire, we see spoken of in the Scriptures, and study the Scriptures daily and make ourselves as near like Christ in purity as possible we will eventually obtain the true key. I ask the pray-ers of the saints as one who is earnestly seeking that blessing.

Yours in truth,

Mrs. Fred Peasley.

MAVFIELD, Ky., Oct. 21.

Editor Ensign:—I desire to express my sincere thanks to all who sent me church publications for free distribution in our city as a result of my request through the dear ENSIGN. I have received papers and tracts from so many different places that for me to try and write to every one a separate letter of thanks would only be a matter of impossibility, and I hope that each saint who has contributed so freely to my soul will feel that he or she has as great a part in the attempt to advertise the great latter day work as those who have a direct hand in its circulation, and to that end I ask you all to accept my heartiest thanks for the interest you have taken in my effort. What the result may be I know not but I desire to sow the seed and assist in watering it. May the Lord bless all who sent me this literature is the prayer of your sister. Dear saints, I ask your prayers that I may hold out faithful to the end.

Mrs. Seaneen McGregor.

DALBY SPRINGS, Texas, Oct. 21.

Editor Ensign:—As I seldom see a letter from this part of the vineyard I thought a few words might be of interest to some one. We have a branch of 200 or more here but have no church. We have a Sunday school now, have been holding under an arbor but have moved to a school house, the weather being so bad for old people and babies. We have good attendance and good interest. The literature was

somewhat of a curiosity, as it is the first Sunday school with L. D. S. literature in our community, but outsiders ask for literature and all the young people take part in the Sunday school.

We had a reunion at Dalby Springs commencing August 8th and lasting ten days, and quite a few saints from Oklahoma were here and from different parts of the country. Everybody enjoyed the camping as well as the services. We had Bro. White, Aylor and Harp with us, had six preachers in all. Everybody are eager for the next reunion.

Pray for me, saints, as I am young in years as well as in the work. Also pray for my afflicted father and mother. Ever hoping and praying for the upbuilding of Zion.

Your sister in the great work,

Bernice Dalby.

BENNETT, Nebr., Oct. 24.

Dear Ensign:—May I add a few lines to your pages? Dear saints, one and all, I must write you to tell of our loss by death of our sweet baby, Elmo, which took place Sunday morning, the 19th, after about 48 hours illness. He was such a loving, bright, beautiful little sunbeam, the light and joy of our home. It was so sudden we had no chance to get an elder after the doctors told us our precious darling was so seriously ill it was such a terrible shock to us all, and especially to me, as I am so nervous. I had grown quite strong by the help of my dear Father, but this sad loss has broken down my nerves till I have been quite poorly again, but under the hands of Bro. W. M. Self I have had the promise that the dear Lord will carry me through all these trials and that I shall yet have cause to rejoice. Pray for me that I may soon be strong and well again so that I can take good care of my other two little boys, and that I may be faithful. Pray for us all as a family that the dear Lord will help us to bear our loss. I am as ever your sister in this beautiful faith.

Mrs. Chas. E. Smith.

Mayville, Ore., Oct. 23.

Dear Ensign:—As I am sending Bro. Kelley \$5.00 to help pay the church debt I will just add a few lines in appreciation of the church papers as they are the only sermons I hear. About once a year some of the elders stop as they are passing through and preach for a week or two, which I enjoy so much. I am the one of our faith in this place, but the most of the people are kindly disposed and come out to hear them as well or better than any other church. Just yesterday several asked if Bro. Tommy Chapman was coming to hold meetings this winter.

The people here seem to be too worldly to care for the welfare of their souls. Even the old fashioned brimstone doesn't seem to have any effect on them. I do pray that some will accept the true gospel at this place.

Bro. George Shippy and M. Cook were here this last spring and gave us some splendid sermons and I am so in hopes an elder will come again this fall or winter and preach.

I enjoy the letters from the brothers and sisters and wonder why so few write from Oregon. I ask an interest in your prayers in behalf of my family as none of them are in the true church.

Mrs. J. Edwards.

WAHASH, Ind., Oct. 20.

Dear Ensign:—Seeing my time had run out I thought would drop you a few lines as we have been so lonely since our son's death. He died the 12th of September and it was so hard to give him up. We are trying to say the Lord's will be done and, not ours. He was a noble boy but he never heard the gospel. He was nearly twenty-one years old. Dear saints, will you all remember us when you meet together for we need your prayers in our sad bereavement that the Lord will heal our broken hearts. Pray that the Lord will send his gospel to this place so my children will hear it as we have two left. May the Lord bless his saints and help them to do his blessed will is my prayer.

Your sister in the gospel,

Mrs. Mack Davis.

THE TWO BARGAIN MONTHS

HAVE COME.

Please understand that the ENSIGN is to be given to non members only during the months of November and December at half price, one whole year for fifty cents. Please do not understand that this means non members or new subscribers. It simply means non members, whether they be old or new subscribers. We have tried to make this plain heretofore, just as plain as this, but some are determined to interpret it differently.

Please understand that this is not good outside the United States possessions, and that the object of this offer is for missionary purposes, and not for the purpose of a member getting the paper at half price by transferring it to one of the family who does not happen to belong to the church. We do not consider such a transfer strictly honest in the light of the object of this offer.

Those who wish to take advantage of this offer and send to some who do not belong to the church should write to the parties they are to send the paper to and tell them they have paid for it, so they will not think it is a scheme to get them into debt, and that they may know why they are getting it. Request them to read it.

When these subscriptions are sent at half price, please explain to us that they are for non members, because if we do not know we will credit them for but six months for the fifty cents.

These subscriptions will be discontinued as soon as the time runs out. A non member can subscribe for himself or another may subscribe for him, but in either case we should be advised that it is for a non member, so that proper credit may be given.

This offer is not good after December 31.

W. H. Deam, Manager.

Ensign Publishing House, Independence, Mo.

SERMONS AND ARTICLES

* ZION.

BY VERNON A. REESE.

The redemption of Zion is a subject very near and dear to the heart of every earnest Latter Day Saint. In our consideration of this subject we do not hope to bring forth any new thought or truth. Truth is eternal and its laws and principles are unchangeable. We cannot discover truth, but by careful thought and study we can make such applications of its powerful principles to our individual lives as will enable us to know the truth and the truth shall make us free.

It has been truly said that "There is nothing new under the sun." The deeper we look into it, the more truth we can see in this old adage. The gospel of Christ, which it is our good fortune to enjoy in these latter days, is not new. It is a restoration of that which existed in the days of Adam, Noah, Abraham, Moses and Christ. Even Zion, which undoubtedly represents the ideal attainment in the mind of each one present tonight, will not be a new condition. The City of Enoch, which was caught up to heaven, was called Zion, and God has promised that in the latter days it should be restored. The beautiful rainbow, which we often see in the heavens, was placed there by our heavenly Father to remind mankind of his promise to restore Zion to the earth in the latter days, as well as his promise not to again destroy the earth by water. As the church of Christ ("the only true and living church upon the face of the whole earth with which I the Lord am well pleased, speaking unto the church collectively and not individually") we represent the children of promise in the restoration of Zion.

As a people we are not ignorant of this responsibility. Perhaps many times the question arises in our minds "What can I do to help redeem Zion?" In the writer's opinion, the greatest service we can render in this direction is by redeeming our individual selves. It should be considered an individual responsibility rather than a church responsibility, because the church is composed of, and can rise no higher than, its individual members. Zion signifies the pure in heart. This is the ideal each of us should strive for in our individual lives, and when this purified condition is reached the greatest work in the redemption of Zion shall have been accomplished.

The attainment of this happy ideal should be the paramount interest in the life of each of us. The life of every man, woman and child is directed by some ideal. Some ideals are high, while others are not so high. Sometimes it happens that the holders of high ideals are called "Day Dreamers," and their ideals are called "air castles." On account of our belief that Zion will be established in all her power and glory upon this earth, we are often looked upon as "day dreamers," and our ideal Zion is called a big "air castle." However, the application of a name, either complimentary or uncomplimentary, does not affect the character of the thing referred to. The Bible tells us that Adam chose the name of every living creature and whatsoever he called that was the name thereof. Had he called the lion a sheep, and vice versa, these names would not have made the lion gentle, or the sheep wild and ferocious. False teachers and ambitious leaders, in order to retain their following, have often attached uncomplimentary names to the designs of God and to the servants who may be endeavoring to carry them out. Our church history is replete with such instances. The unthinking and the ignorant can always be influenced by such a procedure, but "the glory of God is intelligence," that is, light and truth, and Christ tells us that his sheep shall know his voice and another they will not follow. He is calling his sheep together for the last time, and Zion shall be the place where he shall suddenly come to his temple.

The Zion requirement (a pure heart) should be the ideal of every professed follower of Christ. Everything must be born in the ideal before it can be born in the real. Man was created in the spiritual before he was created in the physical. In the story of the creation, (Genesis 2nd chapter), we are told that God made "every plant of the field before it was in the earth, and every herb of the field before it grew." In the springtime, as the farmer is sowing seed upon the fertile ground, he can see before him in open vision fields of waving grain. It is this picture, born of the mind and resulting from an intelligent understanding and

application of the laws of nature, that urges him forward in the performance of his task, regardless of the obstacles that may be thrown in his way. So with the inventor, the object of his efforts is born and constructed in his mind before it materializes in wood, iron or steel.

In harmony with this unchangeable law, it follows that each of us individually creates in our own minds by our thoughts the world in which we live. That is, we always surround ourselves by our thoughts. A doctor surrounds himself with medical books and lives in a medical atmosphere. A lawyer surrounds himself with books on law and lives in a legal atmosphere. In like manner, a true follower of Christ will surround himself with books about Christ and his divine mission. Following the law of the universe that like attracts like, he will necessarily associate with others of like ideas and ideals, and in time he with them will become more and more like Christ. According to their development in this direction will this life become more and more a foretaste of the glorious life to come. On the other hand, if we permit our thoughts to wander into channels leading away from the teachings of Christ, it is only a matter of a very short time until our feet will be walking in the avenues first travelled by our thoughts, according to the inevitable law "as a man soweth so shall he also reap," the further we go in this downward course the more will our unhappy existence here resemble the future state of Satan and his followers.

One great writer has said "If we do not like the world we live in, we can change it by changing our thoughts." There is more truth in this statement than one might think at first thought. Let us illustrate it.

In Chicago there is a small section of the city we call China-town. When we visit this odd street we see very little that resembles Chicago, except perhaps the buildings. Some of these may be so ornamented with banners, signs, dragonheads and lanterns that they look unlike the buildings of other streets. The people wear odd clothing and the windows are full of strange merchandise. Everything would remind you that you were in a foreign country. However, you are still in America, but you are surrounded by foreign thought. Chinese think Chinese thoughts and as a result build unprogressive Chinese towns. Americans think American thoughts and erect and maintain progressive American cities. In either case the cities are first built in their minds. They build according to their ideas.

In our church books we read of a city to be called Zion, where brotherly love shall rule, and all shall be peace, joy and happiness. Such a city must be built in order to welcome the King of kings when he shall come to the earth in all his power and glory to inaugurate his thousand years' reign. If we ever inhabit and enjoy the beautiful city of Zion, which shall be lighted by the glory of Christ's presence, it will be because we have carried that kind of a city in our minds and in our lives. Each one of us must think, read, study and live Zion thoughts. "As a man thinketh so is he," and by thinking and living Zion thoughts we shall become children of Zion.

The Chinese in Chicago are but few in number, but by thinking and living alike they have formed China-town. They are in fact in Chicago, but not of Chicago. Walls of thought separate them from the rest of the city in the same manner as the great stone wall of China separates that country from the people of the north.

In like manner, by thinking and living thoughts in harmony with the revealed laws of Zion, as found in the Bible, Book of Mormon and Doctrine and Covenants, why should we not also have a "Zion Town" in Chicago? The Lord desires us to be peculiar. A strict obedience to the revelations he has given us will indeed make us peculiar in the eyes of our fellow-men. We shall then be in the world, but not of the world. The honest and upright life resulting therefrom, full of brotherly love and kindness, will as surely and as distinctly separate us from the rest of the city as do the peculiarities of the Chinese distinguish China-town from our other streets. We shall then become as a city within a city. Our mission will be as that of light to all the region round about. We shall then have Zion in Chicago. In fact, wherever we may be, or whatever we may be doing, by thinking in harmony with the laws of Zion, we shall be living in Zion. Then when the call comes to flee to the land of Zion, which the Lord has geographically pointed out, we shall do so with all things prepared before us—the greatest preparation being a pure heart.

May each of us so live that others may see our good works and be led to glorify our Father who is heaven.

Chicago, Illinois, October 25.

TAHITI IS STIRRING IN ITS SLEEP.

It is a far cry to "Loch Awe," but a farther one to Tahiti, the Lord Byron's "gentle island and the genial soil." You sail down the South American Coast past Rio and B. A. (your traveler never says Buenos Ayres) and the sheltered harbor of Montevideo (the accent is on the e, remember) and when you come to the gateway of Magellan your journey has but begun. Far ahead lies Valpo—otherwise Valparaiso—yet Tahiti lies even beyond the baths of all the Western stars like the fabled Hy Brazil of the poets.

The days slip by and the sea runs on and suddenly a land breeze begins to smell strong of wild lime and vanilla, and if you are of the breed of "them that go down to the sea in ships" you feel how good it is to foot the green grass and look aloft to the emerald mountains and see the men with their green wreaths and the women in their red and blue smocks along the shore at Papeete, the port of Tahiti and the safest harbor in the South Sea Isles.

Away back in 1789 the British tars of the *Bounty* made a stay at the island collecting bread fruit trees. A sailor's life was a hard one in those days and it is small wonder that Tahiti with its wonders of green waving palm and still lagoon and coral shore, its days ever warm and its nights soft and starry, appeared to them a very heaven on earth. Commodore Bligh was hard put to to drag them away and the end was mutiny. The men returned to Tahiti to lead for a time a lotus eating life.

The island has known many vicissitudes of political fortune since then, and is now a French possession away from the beaten track of ocean traffic. The voices of its inhabitants are low and musical—voices of a people whose ancestors have never known hurry, a people dwelling in a land where it is always afternoon, and living lives as changeless as the sea that rings their island home.

But all is about to be changed. The economic march of the world's progress is not to be stayed by sentimental considerations, nor can fall the romance and poetry in the world save Tahiti from commercialism. The opening of the Panama Canal, diverting the traffic of the world to the Pacific, finds a new use for the deep, quiet waters of the harbor of Papeete.

Under the auspices of the department of public works of the French republic, Emery Johnson of the University of Pennsylvania has been investigating the probable effects of the opening of the Panama Canal on the trade of the Pacific, and his report shows the importance of Tahiti.

His researches included the probable movement of vessels from Panama to Oceania, the routes possible between Panama and the islands of the Southern seas, whether a coaling station at Papeete would be worth while and what it would cost the French republic to set its house in order for future custom. A glance at the map shows the mighty part that Panama must play in the future commerce of the world.

At the present time cargoes, from Europe to Australia go around the Cape or through the Suez. From New Zealand the journey through Magellan is 1,014 miles shorter than by Melbourne and the Suez, and the opening of the Panama will cut five hundred miles more from the total.

Mr. Johnson's investigations led him to conclude that in 1915 alone a fleet of 225 ships of a 4,000-ton register will pass through the waters around Tahiti, and that the number will increase as the years go by.

For the journey from Auckland, say, to Panama, such a vessel will consume 1,300 tons of coal. It requires no great mathematical calculation to show that a coaling station on Tahiti would cut the dead weight of coal carried and increase proportionately the freight paying capacity of the vessel. It is many a long year, maintains Emery Johnson, until oil as a fuel becomes an accomplished fact, and meanwhile he rightly argues ships must have coal.

Under the circumstances he strongly urges Tahiti as a coaling station, asks that the channel at Papeete be dredged to allow the entry for any vessel that can pass the Panama Canal, suggests the erection of wireless stations and estimates that the French government would be well advised in investing a sum of about 2 million dollars in the work.—*New York Evening Sun.*

FIENDISH DEVICES OF WHITE SLAVERS. WARNING TO ALL WOMEN.

That young girls and women need to be constantly on the alert as to the devices of agents of the white slave traffic has been brought to the attention in two marked instances recently.

A mother and a young lady daughter went from Jersey City to New York City on a shopping tour. To economize time they separated, each to do some errands down town, agreeing to meet in an hour and a half in Macy's parlor. The daughter finished her errands first, and having time to spare, was looking into the window of a store near by. As the crowd gathered around her, she felt a sharp pin prick in her arm, but paid no attention to it except to rub the spot. She then went to Macy's, as agreed, to wait for her mother, but as soon as she had taken her seat, fell to the floor in a swoon. The matron was called, and the doctor of the establishment summoned. After looking at the girl he said, "Oh, it's only a case of drunk. We will take her to a window, and the air will help to revive her."

At this juncture, a well dressed man came hurrying up as though looking for some one, and seeing the unconscious girl lying there, he said to the matron. "This is my wife; she has these drinking spells occasionally. I have a carriage at the door and will take her home."

Providentially, the mother, who had been searching for her daughter, pushed her way through the group, and, seeing the man about to take her away, she sprang forward, saying, "This is my daughter. What are you doing?" In the excitement the man fled, and could not be found.

The other instance is of a young woman living in Newark, New Jersey, who went to New York City recently, and after attending to her business, stepped into a moving picture place in the shopping center. After a few moments, the girl felt a sharp pin prick in the side of her neck. She looked around and saw a man and a woman of ordinary appearance sitting behind her, but they seemed indistinct upon the pictures being exhibited. She felt dizzy, so made her way out of the place and seeing a policeman near by, went to him and asked him to take care of her. She was taken to the station-house by the officer, and the sergeant in charge, as soon as she was brought before him, recognized the symptoms, saying, "It is another of those knock-out cases."

In both instances these girls had been punctured with a hypodermic needle containing some strong opiate, and had not Providence mercifully interposed, both, without doubt, would have been counted among the numerous cases of young women who mysteriously disappear, and are forced into slavery as inmates of houses of prostitution.—Sel.

A PLEASING REMINISCENCE.

Dear Ensign:—In your columns of Oct. 23, I found the notice of the death of an old friend, William Hawkins, of St. Joseph, Mo. which called to my mind pleasing memories, which I would like to relate if you should think them worthy of a place in your valuable paper.

In the year 1848, I was appointed a mission to the ancient town of Bridgnorth in England—this was my second mission—and I went in accord with the law as given by Christ to his disciples. On my way I preached the gospel to my mother, and afterwards baptized her into the church of Christ. I journeyed on believing that God would open my way, and sustain me, in that, to me, strange town. My mother, out of her penury had given me a silver sixpence, that constituted my wealth. My shoes were worn out and from unexpected quarters they were replaced by a new pair but unsought for, of man by me. I plodded on and upon reflecting as to how I should be sustained in that town, not knowing a soul there, I laid the matter before the Lord. In a short time a young gentleman found me trespassing on his land, for I had lost my way. He enquired what I was; I told him, and asked the privilege of preaching the gospel to him. He granted my request, and I preached to him the best I could. He declared the doctrine very reasonable and handed me a crown piece, five shillings in silver. I enquired his name. He told me his name was Lord Stamford. I thanked my Lord for sending Lord Stamford to me with five shillings in answer to my boyish prayer.

That night found me in Bridgnorth, I commenced my mission, preaching on the street and continued doing so to large crowds of all classes during the week, making friends to the cause and arousing foes. After a week's efforts a young man

near my own age, appeared at my meetings and made himself known to me as William Hawkins, an elder sent from another sect district on the same errand as myself. My heart was glad, I was no longer alone, I had found a brother, who proved to be a brother indeed. We labored there some time. Five were baptized as the result of our labors, and the praise belongs to God who stood by his young and inexperienced servants, and made them effectual workers in his cause. While he insisted on my doing the preaching, he was good in the song service.

When we left Bridgnorth together, the first night out, we came to a tavern by the way side. We sought the Lord's guidance and protection and that we might find favor with some for shelter for the night, as we had but four English pennies between us. He requested me to enquire of the proprietor of the tavern, if we could stay there. I rapped on the door, the landlady opened the door. I told her of our calling and mission, and described our situation, that we had but four pennies between us, and if we could both stay for the night, we would be thankful. If not we would both fare alike outside. She answered "come in, I heard you preach in Bridgnorth." She gave us a good supper, a good bed and the next morning a good breakfast, and insisted that we stay until lunch and explain further the gospel to her. We did so, and asked God to let his blessings rest with her.

Our journey lay through the village of "Cleobury Mortimer." We preached that night, there, on the second coming of Christ. A drunken woman assailed us with vile words, then a drunken man abused us. We stood our grounds, presently a constable of the village charged us with making a disturbance and ordered us to move on. We bowed to the majesty of the law, linked arms and walked through the village singing a hymn, and being impressed to do so we bore our testimony and passed on.

Nineteen miles lay between us and the only place where we could expect to rest. About one o'clock the next morning we found a welcome with a family poor in this world's goods, but rich in gospel truth. They received us into their humble cot, prepared us a frugal meal, but the best they had. It consisted of bread and a bowl of tea with some sugar. I have seldom enjoyed a meal more than I did that.

The next morning we went to Riderminster, the home of William Hawkins. I visited at his home a while, and visited other places, then bade him farewell, and the next time we met was in the Nodaway District in Missouri, U. S. A., and gladly renewed our old friendship which we have continued by correspondence and visiting at different times, and I have always found him a true believer in the gospel, an earnest worker in the cause, and a true friend, in poverty or in wealth. I have been blessed by his association here, and hope to enjoy it in the eternal hereafter. He was a little more than three months my senior, and his departure reminds me that my remaining days here are necessarily few, but I shall be satisfied if I can round out my life in an abiding faith in God and his Christ.

Charles Derry.

LAMANITE TRADITION.

Synopsis of a lecture by Patrick Miguel, lineal chief the Yuma, Cal. Tribe, given at the church at Los Angeles, Cal., Sept. 28, 1913.

MEDICINE MEN:—The Indian medicine men are most potent men in the tribe, they are the doctors, advisers and Indian preachers, they listen to everything but don't say much, contrary to general opinion; they advise hearing the white men; but the white missionaries don't understand this and fight them so the medicine men stay away and the Indians follow their example.

THE CROSS:—was first known to the North American Indians about the time Christ was crucified. They saw the cross in the heavens in the East and the medicine men said it represented God, the vertical piece represents the Spirit of God and the horizontal piece represented matter or earth, so God is the Spirit and also matter. A Chant was sung which was the wail of Christ over the iniquities of the people, the wierd tune is the lamentation of Christ and it was said the same Christ would visit them again afterward, which he did.

CLASSES OF INDIANS:—The Indians are divided into four classes. Interpreters, Chiefs, People and Medicine man, and his calling is higher even than that of the chief, he is supposed to have the gift to know the language, of enduring hardships, of patience, and benevolence. They are sometimes accused of mal-practice and bewitching, but they

must not show any resentment and are always ready to help the people. They preach, teach, heal the sick and cast out devils. He is the only man who stands out and favors the teaching of the white man and advises the Indians to accept any missionary because it may be the right religion and besides there must be a little good in it and they may discover a word that will lead to God, and sometimes faces a whole tribe of Indians to do so but such conditions are probably the fault of the interpreters who are not usually the best men hence the misunderstandings. Cannot tell the source of the Medicine man's power because it is in a language that is lost among the Indians so to put it into Indian and the English language is almost impossible.

CHRIST'S FIRST TEMPLES:—Were constructed of four poles, for corners, with rafters covered with brush on top, the Indians built first one and set poles and it began to wobble and was infirm, they conferred with a blind man supposed to be the wisest in the tribe, and he said "You have not made any offering, take down the house and fill the holes full of corn and reset the poles and the house will stand. They did so and the hurricanes, storms, and rain came and the people got under it and although the roof was thin the rain would not go through it.

After the house was built the Lord sent out spirits or angels, direct representatives of God the Creator and they sent out wild geese and they flew first and upwards and formed a heavenly snake lying in a circle above the earth, they flew round and found the serpent's head and invited it to the feast.

The Indians claim the Holy Ghost came down in the form of a serpent, it came down in the evening and found the temple too small and ordered it enlarged, this happened the first, second and third times and then the fourth and last time it was enlarged it was about dawn, the snake then set himself afire and burnt part of the temple down, parts of the snake then exploded and parts of it flew off among different tribes and they began to speak and prophecy and were given great power and began to speak language they now use and forgot their former languages except a few songs which they kept, they think this Holy Ghost was from Jerusalem. These controlling spirits had power to give their different powers to individuals and they all centered in this snake.

IN RECENT YEARS the Yumas made demand of the agent that when the Indian children in the schools were sick they should be allowed to take them to the Indian medicine men for help, this demand came about by an Indian boy who got shot in the thigh, the bullet passed clear through and lodged in the other thigh and under the white doctors care the boy died.

Before this a Cocobed Indian got jealous and killed his wife and shot another near the heart, the Indian doctor came to the wounded girl, sent the people away but let them remain near enough to see, he stood near and breathed on her and sung a peculiar song in dead language, and walked round her and breathed on her again and sung another song, if case was serious would have sung three or four songs, felt peculiar feeling while walking round her and said she would get well.

Many children die under white doctors care and Bro. Miguel himself took a sick Indian boy from the school to the medicine man, the boy was very sick with pneumonia, the medicine man felt all over the boy and at midnight the boy was up walking and in morning ate a hearty breakfast. Says he is skeptical of the Medicine men but is compelled to believe this case that he personally saw and thinks there is something in it.

The Indian asks the white man, not to make fun of his religion but to hear him patiently before condemning him and then condemn him if he must.

Says he personally has always been skeptical of religion and thought a long time about joining this church and has had many dreams that his own people thought meant that he would some day join a church. He read the Book of Mormon and made up his mind there was a real deal of truth in it. His second trouble was over the Inspired translation of the Bible, but he relied on the Spirit of God to show him if it was correct and asked God to show him and he did as he has already related.

Bro. Miguel was baptized by V. M. Goodrich about a week prior to giving this lecture.

The serpent with the eagle is the emblem on the Mexican coins today as well as on the national arms. If this tradition were substantiated might it not furnish a reason for a serpent on the coin found in "Atlantis" p. 345 and lent a religious motive for the serpentine mounds in Ohio, *Ibid.*, 205.

R. T. Cooper.

Los Angeles, Cal., Oct. 2.

TO HUSBAND AND WIFE.

Preserve sacredly the privacies of your own house, your married state and your heart. Let no father or mother or sister or brother ever presume to come between you or share the joys or sorrows that belong to you two alone.

With mutual help build your quiet world, not allowing your dearest earthly friends to be the confidant of aught that concerns your domestic peace. Let the moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess and all will come out right. Never let the morrow's sun find you at variance. Renew and renew your vow. It will do you good; and thereby your minds will grow together contented in that love which is stronger than death, and your wills be truly one.—National Magazine.

THE ROUND TABLE.

In Genesis 49:26 Joseph is given the greater blessing, and in Deuteronomy 33:13-17 it states of the two tribes of Ephraim and Manasseh: "They are the ten thousands of Ephraim, and they are the thousands of Manasseh." This is in harmony with Jacob's blessing that the younger [Ephraim] should be greater than Manasseh. But the Book of Mormon states that Lehi and his family who settled America, becoming a great nation, were of the tribe of Manasseh. Where is Ephraim's posterity?

It may be noted that Jacob's blessing in Genesis 48:15-20 says of Manasseh that "he also shall become a people, and he also shall be great," which seems to have its fulfillment in that part of his posterity which came to the Western Continent. As to Ephraim's posterity, their identity seems to have been lost to man though not to God. Moses' prophecy in Deuteronomy 28, shows that whoever of Israel should turn from the Lord to idolatry should be cast out, and "removed into all the kingdoms of the earth," (verse 25), and be smitten with blindness, (v. 28), and be scattered "among all people, from one end of the earth even unto the other," where they would serve other gods, (v. 64); and 29:26 says that "the Lord shall blot out his name from under heaven," showing that Israel's identity would be lost to men. Turning to Hosea 4:17 we learn that Ephraim was joined to idols, i. e. become idolatrous, and "the wind hath bound her up in her wings, (v. 17), indicating migration. 12:1 says Ephraim "followeth after the east wind," but 4:16 shows that notwithstanding her backsliding that the "Lord will feed them as a lamb in a large place." Again in 7:8 it is said that "Ephraim hath mixed himself among the people," and 9:17 "shall be wanderers among the nations." The prophecies seem to indicate that Ephraim's greatness will be shown in the return of Israel in the last days, for "Ephraim is my firstborn." Jer. 31:9. It is thought by many that the nation of western Europe are largely Ephraimitic.

Will the righteous enjoy Edenic conditions after the resurrection? Will they eat and drink as we do now?

That the earth will be changed at the time of Christ's coming is made clear in Isaiah 11:1-9 which shows that peace will prevail, wickedness destroyed and knowledge will fill the earth; and in 65:17-25, showing that the people will inhabit houses and eat the fruit of their own planting. The fact that Christ ate with his disciples after his resurrection justifies a belief that others will do likewise. See Luke 24:30, 41-43; John 21:4-13. Jesus after blessing the wine at the last supper 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. This seems to point to the resurrection when they will eat and drink.

Some time ago it was reported in the daily papers that some men by bribing the guards about the temple site at Jerusalem succeeded in gaining access to the subterranean passages beneath the Mosque of Omar, now occupying the site, and secured the ancient ark of the covenant and its contents, and other treasure, carrying them out of the land. Is it true?

We have heard nothing more of the reputed find of the ark since it was first announced about two years ago, and it seems certain that if the ark was discovered that it would have attracted world-wide attention and interest. We believe little credence can be placed in the story, the circumstances connected with its reputed find, and the lack of evidence of its subsequent existence, are against it. Historically the ark seems to have disappeared prior to the Babylonian captivity and nothing has been seen of it since. The apocryphal Book of Ezechus mentions that under the direction of Jeremiah the ark was taken from the temple and hid in a cave in the mountains and afterwards was not found. This is very probable as it is likely that God would preserve it for future purposes.

DEPARTMENT OF
Woman's Auxiliary for Social Service

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147 W. Walnut St., Independence, Mo.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave Independence, Mo.

OUR "SERVICE."

The Woman's Auxiliary for Social Service! In this name, we read a pledge, a purpose.

"As the sculptor needs the chisel, so God needs the mother in training the child." But we do not all realize this—splended thought, and true! Many who do realize this, allow the magic of their power over living souls to be dormant, through disinterest, selfishness, willful ignorance, or whatever cause.

We are a splendid growing organization, and the seal of the Lord is upon the work, our aims, our efforts.

We are organized because through unity, and system and methods, accomplish more for happy homes, and toward Zion's speedy redemption, than if each worked alone, courting a dwarfed and narrow purpose, and at least losing the strength that comes from union and the ideas and encouragement gained from exchange of experiences.

"The mother needs to compare her methods with others: she needs the social intercourse; the change of scene. She needs the inspiration that always comes with mingling with others who are doing the same work."

Through our organization we have one more of those opportunities enjoined upon us, to "meet often together."

All business or professions—(and is not motherhood of all, most important, most intricate in its demands upon ingenuity and successful use of time?)—recognize that to meet together kind with kind, often or not as their special work requires, is an urgent necessity.

We should not allow our zeal to be weakened by the prattle of those who are not mothers, or those who do not understand or those who do not care to understand, or of those who have attended a service at some time and received "personal (?) thrusts" as to their methods. Such do we often encounter.

There is no more important work than the setting up of proper ideals for a child.

As a rule we feel we know what we desire our children to be. Their lives are made up of habits; these habits are the results of their only source of knowledge at first, that of imitation or "contagion." And whom shall they imitate? Us. We must be what we desire them to be: and although our heart ache with grief because of our failures at times, we must press on.

Let us pledge ourselves daily in this service to pray for and with our babes. Pray again for the children of others, particularly mothers who actively desire and strive to better learn their duty.

Many mothers, loving but thoughtless, would be shocked and grieved to know what havoc their methods or their children, work for a method of moderate means, or a mother with a strong desire to be her girl's chum, and who wants her girl to think first of home and church and then of pleasure.

We cannot succeed if we do not make room in our hearts, hopes, and plans, for the children of others.

We need our teachers and Sunday school workers to meet with us, for we do not see the necessity for allowing others to help train and teach our little ones? Are we serious enough?

The harmony, sweet spirit of oneness of purpose, the mingling and touching of garments of luxury with those of toil and sacrifice (which same will some day be equalized through the further workings of the great Spirit which has occasioned their "mingling and touching in the degree of unity)

is surely a forstaste of the oneness of heart and mind that is to make us a unit in love and purpose in the celestial world.

(I had asked Sr. Smith to remember our column if she found time in her busy career—for church and for home. She responded with the following beautiful "reminder," a word of cheer for all of us struggling "daughters of Martha and Mary." (Ed.)

DAUGHTERS OF MARTHA AND MARY.

Yes, I am a daughter of Martha,
My hands may be roughened and brown,
But ready, like that loving woman
In the far away Bethany town.
My feet move to no stirring music;
But the beat of stern duty's sane notes,
Keeps time for my brewing and baking,
And making and mending of coats.

The beauty of glory gill sunsets;
The wonders of suns when they rise,
Are the calls to a change in my toiling;
For muscles and not for glad eyes.
Nay, not like the dumb beasts of burden,
I serve with my strength and my skill;
Nay, mine is a wonderful mission
Without it the world-heat stood still.

The home would be lightened no longer,
And the children would die in the street;
And the shame, born in Eden, lose virtue;
And love-bonds be no longer sweet.
Yes, I am a daughter of Martha;
I may toil in unvarying round;
Cleansing and clothing and feeding,
With much serving lovingly bound.

I am granddaughter too, of a Mary,
Who chose of the better part, So
I am heir to the thoughts of the wise men:
And lover of soft evening glow.

The heaven and loaf neath my fingers,
I may trace to the wheat fields of gold,
And the textiles, I fashion in garments,
Speak the artist in every soft fold.

Yes, I am granddaughter of Mary,
And daughter of Martha—Ah me!
My heritage grows in its wonder,
As unburdened, uplifted I see.

The work of a daughter of Martha,
Made richer, enlightened and blest;
When the "part" that was chosen by Mary,
'Bringeth knowledge and power and rest.

The hearts of our daughters, beat truly,
Both Martha's and Mary's red blood;
Let the serving be tempered and finished,
By the part that the Master called good.

—Vida E. Smith.

MISCELLANEOUS

CONFERENCE NOTICES.

IDAHO DISTRICT.—Conference will assemble with the Hagerman Branch at Hagerman, Idaho, Nov. 29 and 30. If those wishing to attend will write William Glauner, or J. E. Coudit, Bliss, Idaho, they will be met with teams at Bliss to take them to Hagerman. All branches should send their statistical and other reports to the clerk, that they may reach her not later than Nov. 27. Minister in charge, Peter Anderson, expects to be present and a good attendance from all over the district is hoped for.

Mrs. T. B. Jackson.

Box 412, Boise Idaho.

SPokane DISTRICT.—Annual conference will begin Saturday, December 13, at 10 a. m. in saints' chapel, corner 3rd Ave. and South St., Spokane, Wash. Branch secretaries will please send reports to the undersigned one week previous.

W. W. Fordham, Sec.

S. 238 Haven St., Spokane, Wash.

CONVENTION NOTICES.

IDAHO DISTRICT.—Sunday school association will convene at Hagerman, Idaho, Nov. 28. Send all reports to Miss Lot tie Condit, Bliss, Idaho.

Mrs. T. B. Jackson, Supt.

INDEPENDENCE STAKE.—Zion's Religio Literary Society will meet at Holden, Mo., November 29 and 30, instead of 15 and 16, as previously announced, the change being made because of local reasons. A splendid musical and literary program is being prepared, and with the election of delegates to the general convention, and other matters of importance to come before us, we expect to make this convention one of the best. We trust that each local will be well represented.

W. A. Bushnell, Pres.
Mrs. R. Brocaw, Sec.

MONTANA DISTRICT.—Sunday school convention will convene at Deer Lodge, December 5, at 10 a. m. We want every school in the district represented.

Wm. J. Murray, Sec.

NOTICE OF APPOINTMENT.

After due consultation by the First Presidency and Missionary in Charge notice is hereby given of the appointment of Elder Jay Hoffman to labor in Northwest Kansas District during the remainder of the conference year.

Frederick M. Smith,
Secretary Presidency.

Independence, Mo., Nov. 10, 1913.

TWO DAYS' MEETING.

The following two day meetings have been arranged for Far West District, at the places on the dates and in charge of the brethren indicated. Those who cannot attend the meetings assigned will furnish a substitute.

First St. Joseph Branch, Nov. 23, 24. In charge of N. V. Sheldon and T. H. Hinderks.

2nd St. Joseph Branch, Nov. 29, 30. B. J. Dice and Chas. Householder.

3rd St. Joseph Branch, Dec. 6, 7. I. N. Roberts and Paul Pugeley.

Wyatt Park mission, Dec. 13, 14. A. E. McCord, and George Mauze.

Edgerton Junction Branch, Dec. 13, 14. W. P. Pickering.

Alma Branch, Dec. 13, 14. M. F. Gowell, and J. T. Ford.

Kingston Branch, Dec. 20, 21. B. R. Constance, J. S. Andes.

Far West Branch, Dec. 13, 14. Colman Saider, Fred Ehlers.

Oak Dale Branch, Jan. 3, 4. D. E. Powell, A. W. Head.

Camaron Branch, Nov. 29, 30. B. J. Scott, Chas. Wood.

Delano Branch, Dec. 13, 14. T. T. Hinderks, C. P. Faul.

Trenton Branch, Nov. 29, 30. Bro. Eley.

Pleasant Grove Branch, Dec. 20, 21. Coventry Archibald, Roy Effer.

German Stewartville Branch, Jan. 10, 11. Sam Simmons, W. W. Scott.

DeKalb Branch, Dec. 13, 14. A. A. Richardson, S. J. Hines.

Stewartville Branch, Dec. 20, 21. J. L. Bear, John Piepergerles.

Boxford Mission, Jan. 3, 4. W. P. Pickering.

By order of committee, T. T. Hinderks, D. E. Powell, Ben Dice, C. P. Faul.

CONFERENCE MINUTES.

FLORIDA DISTRICT.—Conference met with the Alafaha Branch near Dixonville, Ala. Oct. 11th. C. J. Clark, W. M. Aylor and F. M. Stover, presiding, E. N. McCall secretary. Ministry reporting: Elders, A. G. Miller, preached 3; B. L. Jernigan preached 2; F. M. Stover preached 36, baptized 6; Sven Swenson preached 72 baptized 3; W. M. Hawkins preached 4; W. A. West preached 1; James Cooper preached 6; C. J. Clark preached 43 baptized 3; J. H. Johnson preached 5, baptized 1; A. E. Warr preached 10. Priests: J. S. McCall, C. Dixon, J. H. Barnes and E. N. McCall. Teachers: J. G. Dixon and Willoughby Dixon. Branches reporting: Alafaha 166, Fairview 24 Mt. Olivet 61, Santa Rosa 83, Cold Water 102. Bishop's agent's report was read: On hand last report, \$108.03, received since \$67.25. Total \$175.28. Paid out, \$180.00. Balance due agent \$4.72. This report was audited by B. L. Jernigan, W. A. West and A. G. Miller and found correct.

Treasurer reported on hand at last report \$3.00, received since \$7.47. Total \$10.47. Paid out \$315, balance on hand \$7.32. It was ordered that the treasurer pay an expense bill of \$10.71, incurred by the district president. The appointment of Bro. W. A. West as district historian was by motion ratified. A report of the blank committee was accepted. A motion prevailed that Bro. J. L. Mize, of Flomation, Ala., be ordained to the office of priest. The next conference will be held with the Cold Water Branch near Botts, Fla. early in Jan. 1914. Preaching by Bro. I. M. Smith and W. M. Aylor. E. N. McCall, Sec.

CLINTON MISSOURI DISTRICT.—Met in conference at Veve chapel October 11, 12, 1913. W. S. Macrae and W. H. Loido presided, with Roy S. Budd as Secretary and Amos T. Higdon, assistant. Branches reporting were: Veve, Nevada, Ft. Scott, Butler, Walker, Taberville, Coal Hill, Lowery City, Mapleton, Wheatland, Rich Hill and Eldorado Springs. Priesthood reporting: Seventy, W. S. Macrae. Elders, W. E. Reynolds, W. H. Loido, C. H. Athey, S. C. Williams, T. R. White, C. M. Schroeder, O. D. Shirk, and Amos T. Higdon. Priests: J. Harry Paxton, Geo. Wells, John Sallee, and Roy S. Budd. Teachers: T. L. McCormick.

Speakers of the conference were: O. D. Shirk, W. S. Macrae, and Amos T. Higdon. Conference adjourned to meet at Nevada, Missouri, the first Saturday and Sunday in March 1914.

CONVENTION MINUTES.

SOUTHERN NEBRASKA DISTRICT.—Sunday school association convened at Lincoln, Neb., Supt. Jessie Wyckoff presiding. Besides the transaction of the regular routine business of the convention, Sr. Blanche I. Andrews of Lincoln was chosen district chorister. The afternoon session was profitably spent in discussing round table topics, reading of papers, solos, etc. In the evening a picnic was given at Capital Beach, under the auspices of the Lincoln Sunday school. This was done because the hall where the services were held could not be had for that evening. The conference authorities very kindly allowed the Z. R. L. S. to hold their institute session on Saturday evening. There was a large attendance at both the conventions and conference which were greatly enjoyed by all. The Sunday school work seems to be alive in our district. Adjourned to meet at the call of the executive officers at same place as next district conference.

Blanche I. Andrews, Sec.

EASTERN IOWA.—Sunday school convention convened at Fulton Iowa, October 3, with Superintendent Elder C. G. Dykes in charge. Eight schools reported, namely: Musca-

tine, Davenport, Clinton, Fulton, Baldwin, Olweiss, Anamosa and Central Junction. The new district officers are: Supt. Elder C. G. Dykes, Muscatine, Iowa; Assistant Supt. Wm. Stoll, Fulton Iowa; Sec. Anna Lowe, Baldwin, Ia.; Home Department Supt. John F. Weir, Center Junction, Iowa; Treasurer, John Helde, Fulton, Iowa. Librarian, Clarence Bell, Clinton, Iowa. The next convention will be held at Davenport, Iowa.

Mrs. Cora E. Weir.

PASTORAL.

To the saints of Winnipeg District:—

Another year has rolled around and is fast drawing to a close which reminds us forcibly of the fact that our probation for usefulness is one year less. Can we look backwards upon it with pleasure from the fact that we have heeded the admonition to "seek first to build up the kingdom of God and to establish his righteousness and all these other things will be added unto you," or have we sought to reverse this admonition and sought to acquire the other things to the exclusion of the building up of the kingdom of God.

In the building up of the kingdom of God it requires all the elements to build with that are required to build the kingdoms of the world, but distributed in such a manner as to be conducive to the most, and best good to all concerned, hence the financial law given of God, was designed of God to be a blessings to all who observed it, and to all that come under its influence or the influence of that law. Jesus said "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Get that thought? We cannot enter into the kingdom of heaven unless we comply with the will of God, or the law governing this condition. God did not say, invest your money in stocks or bonds, houses or lands, life insurance or fraternal societies and I will open the windows of heaven and pour you out a blessing, but "Bring all your tithes unto the storehouse that there may be meat in mine house and prove me herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it." D. C. 64:5 says, "Behold now it is called today, until the coming of the Son of man and verily [or truly] it is a day of sacrifice and a day of testimony of my people." Also read D. and C. 72:3; 75:4. Also Sections 101 and 102.

In the Book of Mormon Alma 2:19, 20, gives us to understand that by observing this law and thus providing for those whom God sends forth to bear the message of peace and aid salvation to a sin cursed world, as also providing for the poor and the needy that we retain a remission of our sins. So it is only by obedience and a continuing in his word that we are made free and when the Master comes to hear that plaudit "Well done." The church needs your assistance not only in that which is honestly due in tithes and offerings but requires a little sacrifice on our part.

The Bishop has called for a special effort on our part to help liquidate the church debt; will we arise to the occasion and free the church from this burden? A church with a membership of nearly 70,000 with a debt of \$75,000 is only a trifle over one dollar each, but suppose we take less than one fourth of that number say 15,000 and make it \$5.00, each payable in one month. About 16 two-third cents per day would wipe out this debt, and surely there is enough to immediately arise and relegate this debt to the memories of the past.

God does not judge us by our ability to pay but by our willingness. Now let us all arise to the needs of the work of the Lord, and free the church from this burden, and unite the hands of the ministry, so they will be free to go out with the message of peace and salvation; that Zion may flourish and blossom as the rose, for we are all workers (or should be) with God for the upbuilding of this (the greatest work on earth and when we get to the other side we shall find our inheritance built up with the material we send. Let us hasten the work by a prompt response to the Lord's call to this very essential part of the Lord's work entrusted to all.

W. I. Arnold, Bishop's Agent.

535 Richmond St. Winnipeg, Oct. 26.

BAPTISMS AT GRACELAND.

From time to time young people, not members of the church, living in parts of the country remote from Lamoni are brought under the influences of the gospel in a much more direct way than in their home locality. Some of these young people have parents, one or both, or some relatives, who are interested in having them become interested in the gospel. The more favorable environment of college life at Graceland often arouses in them an interest in the church resulting in their baptism. The writer has had the privilege of administering the rite to quite a number of students, and others of the ministry have officiated in like manner at times.

Since the opening of the present school year in September two such baptisms have occurred. The first was a young man whose home is in the far western state of Washington, coming to Graceland as a result of the persuasion of his grandmother, an estimable lady and a faithful saint. This young man was a member of one of the popular churches of the world, and when he came felt quite secure in the faith he had espoused. But occasional arguments with the young saints, with attendance at Sunday services, Sunday school, Religion, and the young people's prayer meetings at the college, all contributed to opening the eyes of his spiritual understanding. He accepted the gospel, and the Spirit has borne witness to the fact that the Master has an important work for him to do in his kingdom, and we shall expect to hear the name of James A. Wadsworth mentioned as one of the faithful soldiers in the army of the Lord.

The other is a young lady from far off Saskatchewan, Sr. Emma Irene Dow, baptized by the writer on Sunday, the 26th of October. This young lady was baptized into the Lutheran Church when an infant, but upon arriving at years of discretion she failed to see the consistency between the claims of Protestantism and the teachings of the Bible. Her step-father is a Catholic, and she entered a Catholic school, but in a very short time severed her connections therewith and concluded that the truth did not lie with either Protes-

tantism nor Catholicism. By a peculiar circumstance she became acquainted with a sister in the church—a real live one—who told her of the gospel and gave her literature upon the subject. Her investigation was rewarded by spiritual evidence which convinced her of the truthfulness of the position of the saints, so that soon after her arrival at Graceland, she was ready for baptism.

This sister had a peculiar experience concerning coming to Graceland which she regards as divine direction. Upon leaving the Catholic school she heard of Graceland through the sister mentioned, and at once had a desire to attend, but it being so far from her home thought it best to investigate other schools with a view of entering some institution nearer home. She wrote to a number of colleges and universities, but felt a little while she would and should come to Graceland. Her mother consented, and she came, and is now happy, not only in the association of the saints, but happier in the thought of being one of them in deed and in truth.

J. A. Gunsolley.

TO THE EVANGELICAL ORDER.

I would like to have the address of each of the members of the Order, with items of birth, baptism, confirmation, and so forth of the new members, so that I may be able to complete my list, and forward to each the blank for reporting, and would like to have report as soon after the first of March as is possible.

Hyrum O. Smith,
Secretary of the Order.

Box 701, Fall River, Mass.

ADDRESSES WANTED.

Having been chosen superintendent of the home class department of the Religio of the Eastern Michigan District I would like the addresses of all the scattered members of this department, also of the isolated saints who wish to take up the home class work. The records were lost and we have no other way of getting in touch with the scattered members. This does not include the branch home class members.

Fernley E. McNamara,
District Home Class Supt.

763 Baker St., Flint, Mich.

ADDRESSES.

J. C. Christensen, Lock Box 12, Malad City, Idaho,

J. E. Vanderwood, 336 S. Fourth East Street, Salt Lake City, Utah.

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RESOLUTION OF CONDOLENCE.

Whereas, the hand of death has removed from our midst our beloved brother and co-laborer, Walter S. Taylor, and he being a member of the First Quorum of Elders of Spring River District, was held in high esteem by all who knew him. Therefore, we extend our deepest sympathy to the bereaved ones, and present a copy of this letter to the *Saints' Herald* and *Zion's Ensign* for publication, and also a copy be spread upon the records of our quorum.

Yours Respectfully, W. H. Smart, Pres. Quorum, S. G. Carrow, J. A. Graves.

MARRIED.

CHRISTENSEN-DIAMOND.—At the home of the bride's parents, Mr. A. L. and Sr. Diamond of Eagle City, Okla., on Sunday, Nov. 2, at 2:30 p. m., Elder Alva H. Christensen of Independence, Mo., and Sr. Emma May Diamond Elder Hubert Case officiating.

CLOSSON-MAYHAN.—At Independence, Mo., Nov. 2, 1913, by Elder W. H. Garrett, Bro. Glenn B. Closson and Miss Lenore E. Mayhan, both of Independence. Bro. Closson was employed in the ENSIGN Office a number of years. Himself and bride departed for Tulsa, Oklahoma, Tuesday evening.

DIED.

ROWAN.—Harriet Tyson was born July 10, 1825, in Ontario, died September 1, near Cook, Nebr. She married James Rowen near Nauvoo, Ill., in November, 1845; baptized by C. H. Porter in 1890 at Elmwood, Nebr. Of nine children, three daughters and one son survive her. Burial at Elmwood, Nebr.; sermon by James Huff.

DAVIS.—William Denver Davis, eldest son of Bro. Wm. and Sr. Elizabeth Davis, of Wabash, Indiana, was born in Bates County, Missouri, October 30, 1892, but came with his parents to Wabash, Ind., when four years old. He died Sept. 12, 1913, after a short illness with peritonitis. He was an exemplary young man, beloved by all his associates. Elder Chas. H. Fish, of Indianapolis, preaching the funeral sermon, assisted by Rev. Penny, pastor of the Second U. B. Church.

Home life is often very trying. But cross words are sent to make us gentle, and delay bath patience, and care teaches faith, and press of business makes us look out for minutes to give to God, and disappointment is a special messenger to summon our thoughts to heaven. Seek not to run away from these things. Learn God's lesson in them, and you will cease to call them trying.

FOR SALE

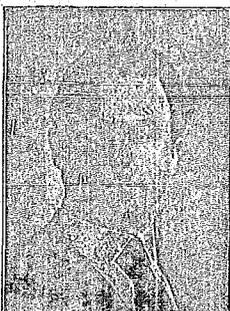
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23 Kansas City & St. Louis Local (all stops)	2 28 a m
24 Kansas City & Joplin Local Mail	9 01 a m
6 St. Louis Special (stops for St. Louis passengers only)	9 35 a m
1 St. Louis Mail & Express	12 40 p m
3 Sedalia and Nevada Local	5 32 p m
4 St. Louis Express & Mail	9 48 p m

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201 Joplin to Kansas City	6 02 a m
1 St. Louis to California Special	6 19 a m
11 St. L., and Kans Express (no stop)	7 12 a m
27 Sedalia and Nevada Local	9 10 a m
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207 Joplin to Kansas City Express	2 07 p m
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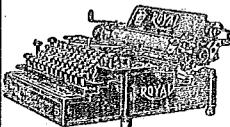
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ZION'S ENSIGN

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1913

OUR CREED: "ALL TRUTH."

VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 20, 1913

NO. 47

ZION'S ENSIGN

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CHARLES FRV, EDITOR

W. H. DEAM, BUS. MANAGER

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EDITORIAL

THE CAUSE OF SECTARIANISM.

An editorial in the *Christian Union Quarterly* on the subject "Is not baptism the greatest barrier to Christian Union?" answers the question negatively. It says that baptism "has never been much of a factor in causing divisions, and points out that "Baptists and Disciples, who practice a common baptism, are no closer together than Baptists and Congregationalists, or Disciples and Presbyterians."

The real causes of sectarianism, according to this article, are stated in the following striking paragraph:

"It must be acknowledged that manifold baptisms contribute in some instances to sectarianism, but union on a common baptism does not touch the root of the matter. The greatest hindrance to union today is ungodliness in the church in the form of bigotry, sectarianism, pride, meanness, history and self-righteousness. Upon these issues divisions have come and until these are scourged out of the portals of the church, union is impossible. There is not a communion in Christendom that is not infected with this disease, some in one form and some in another, and in all there is an element of ungodliness that will poison the whole church if it is not cured. The hope of victory is that in all communions there are some that are uncompromisingly fighting this evil and they are fighting it with a heroism of soldiers on the field of battle. Scriptural texts are frequently used to hide the hypocrisy of sectarianism, but its ungodliness has beneath it deception and deadly germs that spread discontent and bigotry wherever they go."

This arraignment of sectarianism corroborates the Lord's statement given by revelation to the church soon after its re-establishment in 1830. He said: "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 image 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.

THE "OPEN LETTER TO THE CERGY."

In another part of this issue will be found an excellent article entitled "An Open Letter to the Clergy," by Pres. Elbert A. Smith. This letter is out in very neat and attractive pamphlet form and is designed for distribution among the clergy of all denominations, and other persons of prominence. It answers well as a tract for all classes. The Bureau of Publicity desires your co-operation in distributing it. See the Bureau's announcement in the Miscellaneous Department.

MARS INHABITED.

Prof. Percival Lowell, astronomical expert on Mars said recently:

No startling new discoveries have lately been made." I have been asked many times whether I have discovered people on Mars; in other words, whether I have actually seen them through my telescope. Of course not, but the many changes that are taking place on that planet not due to natural conditions prove sufficiently that Mars is inhabited.

HISTORICAL SKETCHES.

No. 21.

PROPHETIC FEATURES OF THE WORK.

Our series of historical sketches would not be complete without some mention of the prophetic part of the latter day work. Prophecy in the sense of portraying the future has always been a part of God's work, and this dispensation has been no exception to the rule. The purpose of prophecy is not to answer the demands of the curious and unbelieving, but to assist those engaged in the work of God to do that work aright, and to add confirmatory evidences of its divinity from time to time, in harmony with the statement of Jesus to his disciples: "And now I have told you before it come to pass, that when it is come to pass ye might believe."—John 14:29.

Prophecy which came with the restored gospel, outlined the work to be done, as well as pointed out the pitfalls and dangers attending it. The angel who first visited Joseph Smith quoted from Malachi 3 relative to the messenger whom God would send to prepare for the coming of Christ; also from chapter four regarding the coming of Elijah the prophet before the coming of the great and dreadful day of the Lord; also Isaiah 11 which speaks of the changed earth, and the setting up of an ensign which will be for the gathering of Israel, with Acts 3:22,23, and Joel 2:28-32, and said that they would soon be fulfilled. When it is remembered that at that time, (1823) the Christian world did not believe in revelation, or prophets, in the establishment of a literal kingdom of God, or in the literal gathering of Israel, and but few in the literal return of Christ, the prophetic force of the above claims appear striking.

An incidental statement made to this young man was, in his own words, "That God had a work for me to do, and that my name should be had for good and evil among all nations." It is generally known that while the name of Joseph Smith is held in esteem by hundreds of thousands throughout the world, millions of others hold it in abhorrence, innocently perhaps, because of the false reports and charges made against him by both enemies and many who have professed to be his friends and followers.

Portions of the prophetic quotations have had their fulfillment and events are pointing more clearly each day to the literal fulfillment of them all.

The first written revelation (July, 1828) said: "The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught. . . . Nevertheless my work shall go forth," and a little later the statement was made, "Now behold, a marvelous work is about to come forth among the children of men." Whether springing from the divine mind as purported, or from the mind of Joseph Smith, these statements are prophetic, and the magnitude of the proposed work, with the positiveness of utterance, constituted dangerous ground for a poor, unlearned boy of twenty-three to step upon were he depending upon his own resources with which to carry them out.

The bringing forth of the Book of Mormon, and the organization of the church with its subsequent growth, marked a partial fulfillment of these prophetic utterances. Some perhaps have wearied of the delay in seeing the complete fulfillment of all the promises made, but such have overlooked some of the prophecies which indicate that time would be essential in the accomplishment of God's purposes. It was said to Joseph Smith and his associates that they were honored in "laying the foundation" of the work, and a prophetic parable in Doctrine and Covenants 98 says that it would not be until "after many days," that all things would be fulfilled.

The events of history as they transpire in accordance with God's designs may not always meet man's expectations. They did not do so in ancient times, nor have they in this age, but the march of events both within the church and in the world have been in perfect agreement with the divine utterances as given through the latter day prophet, especially contained in the Book of Mormon, and the Book of Doctrine and Covenants.

Under divine direction the saints began to gather in 1831 to Western Missouri, but in about two years they were driven from the region by lawless mobs and were not permitted to return, and some looked upon the event as indicating a failure of the supposedly divine purposes. But they overlook the instruction given in D. C. 38:7,

"And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless; wherefore for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law," etc.

This law was given as found in D. C. 42, setting forth a standard of life and conduct vastly superior to anything had in the world. The permanency of the gathering, and their escaping the power of the enemy were made dependent upon their keeping this superior law, but this was the supreme test of their faith and here they failed, falling under the power of the enemy as had been previously indicated.

This disastrous result was foreseen by the Lord and it was made known to his servant. Nine months before it came Joseph Smith wrote from Ohio to the saints in "Zion" which was Jackson County, Mo.:

"If Zion will not purify herself so as to be approved of in all things in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, Seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent is the voice of God to Zion. . . . I say unto you, (and what I say to you, I say to all), hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath, 'The inhabitants of Zion shall not enter into my rest.'"

The literal fulfillment of this prophetic utterance strengthens the claims to divinity. "Zion" failed to come up to the higher law of the gospel, and they suffered judgment until they were removed from the land and eventually driven to the west, rejected of God, while God has sought another people who would build more strictly upon the true foundation—the divine law. The Reorganized Church is doing its part in fulfillment of this prophecy, being the "other people," whom God would choose in the event of failure upon the part of his original children.

In 1832 a revelation was given portraying the civil war, stating that it would begin by the rebellion of South Carolina. South Carolina's nullification act being settled about the time this prophecy was given, caused some to think the prophecy was a failure, but its fulfillment came nearly thirty years later.

Among the many things pointed out by prophecy in the work of God in the last days, are the gathering of the Jews to Jerusalem which has already begun, there being eighty-five thousand Jews in that region at the present time; the gathering of the saints to America, especially to Missouri where is said to be the "center place;" and that the leadership of the work would be in the posterity of Joseph Smith, which is having its fulfillment in the Reorganization which is presided over by Joseph Smith the son of Joseph Smith, Jr., (Not one of the posterity of Joseph Smith is connected with the church in Utah).

The prophetic features of the gospel work are so closely interwoven with history and doctrine that an extensive research is necessary to give one a proper appreciation of it. Like the Bible, the Book of Mormon and the Book of Doctrine and Covenants contain numerous references to future events, events extending beyond the coming of Christ to reign on the earth, all showing forth the wisdom and knowledge of God, and manifesting his goodness and mercy to the children of men. Thus far latter day prophecy has stood the test of time.

CONCLUDED.

Great men are they who see that spiritual is stronger than any material force.—Emerson.

INDEPENDENCE ITEMS.

The Independence Choir under the direction of Sr. Augusta Anderson has had under preparation for some time a number of excellent musical selections for use at the annual Thanksgiving concert to be given at the church on Thanksgiving evening. The thoroughness of the practice work and the cheerful co-operation of all the members of the choir give assurance of a most successful high-grade concert.

Patriarch F. A. Smith has been a welcome visitor here recently while he is holding special services in connection with Bro. J. W. Rushton at Central Church, Kansas City.

Reports indicate that the meetings at Central are drawing good attendances of both members and non-members, and a most excellent feeling prevails, and the prospects are bright.

Elder Joseph Luft preached an inspiring sermon at the morning service Sunday which urged many to a greater effort to live a higher life. He warned the saints against judging others by a single act of error, but the general tenor of one's life should be considered in passing judgment, and even then the motives and desires should be regarded rather than external appearances only.

The prayermeeting in the afternoon was somewhat different from the average in that many of the testimonies borne were by those whose voices are not frequently heard in the prayermeetings. The testimonies as a whole were filled with thoughts and experiences that appealed to the mind as well as the heart, and were attended with a peaceful spirit bringing comfort and strength to all. The Woman's Auxiliary held its regular session at 4:30 p. m.

The pulpit was occupied in the evening by Bro. M. H. Siegfried of the stake bishopric who in his earnest manner presented some striking truths of the gospel. In speaking of the Apostle Paul bearing in his body "the marks of the Lord Jesus," he spoke of the many who today bear in their bodies the marks of sin through the various forms of dissipation, and showing that sin always leaves its marks upon the human form, and how much better it is to bear the marks of the righteousness of God as taught by Jesus Christ.

The stake Religio officers have prepared an excellent program for rendition at the coming convention at Holden, November 29, 30th. The sessions will begin at ten o'clock. Educational and entertaining features are so closely interwoven with the business that it will hardly seem like a business convention. The Independence orchestra under the direction of Prof. Chas. B. Eaton will be in attendance to participate in the music. The stake officers are W. A. Bushnell president, F. A. McWethy vice president, and Sr. R. Brock secretary.

INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 220, and collections, \$5.99.

Bro. Marcus Shaw was the morning speaker, using Hebrews 4:9 and Eph. 1:10. His effort was a treat to all present. He held that it was the city of Enoch which had been translated which would return to the earth, and that Enoch foretold the 1000 years reign.

At the 7:30 p. m. service, Bro. George Jenkins was the speaker, the central thought being "Works."

The usual prayer service was held at 2:30 p. m.

CENTRAL CHURCH, KANSAS CITY, MO.

We are just in the midst of a special series of meetings which began Sunday the 9th inst. Evangelist F. A. Smith and Apostle John W. Rushton are the speakers, alternating each evening. It is hardly necessary to say anything about the character of the sermons, the interest and attendance are evidences of this. The attendance seems to be steadily increasing, until last evening, (Sunday) there was the largest attendance had at any preaching service for a number of years. Other drawing cards are the music furnished by the choir and others, in charge of Bro. Orville James; and also the illustrated Bible talks given by our pastor from 7:30 to 8 o'clock, which have a tendency to call the people to gather early.

The interest and general conditions are much better than for some time as evidenced by the marked increased attendance at the prayer service, and other meetings. Since the first of September the attendance at sacrament meetings has increased nearly double what it formerly was, and the outlook appears brighter all along the line.

At the last election of officers, the following were selected for the ensuing six months; J. A. Tauner, president; F. P. Hitchcock, priest; W. C. Rambo, teacher; G. W. Salander, deacon. The financial board was authorized to take steps to raise our proportion of the general church debt, \$392. While our expenses have been quite heavy during the past year owing to numerous repairs on the building, believe the church debt should have our first consideration, and we will doubtless be forthcoming with our part before the next General Conference. Bro. Orville James and family were received on letters of removal from Independence, also Sr. Nellie Scott from St. Joseph. We feel very fortunate to have these additions, as they are all willing workers.

And while we have so many encouraging things to report, there are some sad features also. Some who in the past seemed to be capable and willing workers have seemingly departed from the path, while others who might render effective service are engrossed in the affairs of the world so that they have not the time to devote to the work of the Lord. All such should have our prayers, sympathy, and whatever other assistance we are able to offer them.

One other favorable sign of the onward progress of the work here is the organization of a Woman's Auxiliary local some few weeks ago. Also the Junior League, which is composed of the younger members of the Sunday school. All of these organizations have the tendency to put more people to work, and if properly guided can only result in much good being accomplished.

The Ladies Aid is also taking steps to make its influence felt for good. This organization contemplates giving a turkey dinner Thanksgiving Day. The pastor announces a Thanksgiving sermon at 11 o'clock a. m.

Interest and attendance at both Sunday school and Religio mark the progress these societies are making.

Nov. 17, 1913.

H. S.

BENNINGTON HEIGHTS BRANCH.

For some time our branch has been making good spiritual progress. Elder D. F. Winn acted as branch president. Most of the preaching has been by Pres. D. F. Winn, F. C. Warnky, D. E. Hough, W. S. Brown, C. A. Selbe and J. W. Nanny.

In October Pres. Winn invited Elder John Zahnd and Geo. Jenkins to hold a protracted meeting. They continued fifteen evenings including three Sundays. The attendance of the saints was good but of the outsiders it was not so good as it was desired, but all who came were instructed, edified and built up and much good was accomplished. On the closing Sunday at prayermeeting we had a grand outpouring of God's Holy Spirit, it was a real little pentecost. God manifested to us through the gift of tongues and interpretation, saying "that if we would apply the instructions which we had received, then Zion would soon be redeemed; and that Bro. Zahnd and Jenkins should receive as a reward, sheaves of glory for their faithful labors.

On the first Monday evening in this month we held our regular business meeting, and the following names were elected as officers of the branch for the next six months. C. A. Selbe for presiding elder; J. Cleveland, priest; B. F. Wright, teacher; R. H. DeTray, deacon; L. H. Ashbaugh, chorist; Sr. Kate Hastings, pianist, and F. C. Warnky, reporter and historian. Bro. F. Phillips was granted a letter of removal to Walnut Park Branch, Independence. Sisters Edith M. Rees and Elsie Arnold were granted letters to Grandview Branch, Kansas City Kas. A very quiet peaceful spirit prevailed.

Sr. H. Winn has been very sick for some time and we are all glad to see her well and at meetings again. Sr. O. L. Barker from Chicago is here visiting her brother Wm. Crum, and attending our meetings.

The sister's aid society with the help of Bro. Driese are making some needed improvements on the church building.

F. C. Warnky.

6223 E. 15th St. K. C. Mo.

ST. JOSEPH, MO., FIRST BRANCH.

On Sunday morning the ninth the Sunday school service was enlivened by beautiful spirited singing. Our music committees are live active workers in both Sunday school and Religio and as a consequence we have music of quality above the average, and not stinted in measure, in both these auxiliaries. Bro. Harry Tilden our superintendent gave us a touching little sermonee on "Love," reminding us that as "God so loved us that He gave His only begotten Son, etc." it should be our duty as well as pleasure to love and labor for one another.

The eleven o'clock service in charge of Wm. Burlington as had been previously indicated was a sermon by our pastor on the "Temporal Law." The speaker clearly expounded the written scripture on this subject, and impressively admonished us that "Zion can never be redeemed until the temporal law is observed." The evening discourse was a continuation of the same subject by the same speaker. Those who heard these sermons can have no excuse of ignorance as to their duty in the observance of this law. In the afternoon the Woman's Auxiliary held an interesting and enjoyable program. At three o'clock, three children from 3rd. branch were baptized in the font. A fine social service followed and our day was well spent, in "doing good."

On Tuesday evening the eleventh, the young people of the Religio enjoyed a nice little outing, which they styled a "weenie roast." The young folks repaired in a body to an ideal spot in the suburbs of the city, where they proceeded to build a huge fire over which they toasted "weenies" which by the aid of buns they converted into sandwiches which were devoured with a relish and washed down with cider. The weather was ideal and the "children" surely had a fine time. Our dear Bro. B. J. who is deeply interested in the young people, and who is as young as any of them that promoted and arranged this nice little social outing, and like a good shepherd went and watched over the flock.

On Friday evening as announced the Religio was privileged to have as its guest of honor Sr. M. A. Etzenhouser of Independence. She was greeted by a large attendance of interested workers and at the close of lesson period gave a splendid talk which was both instructive and entertaining. A nice little program was rendered a feature of which was musical selections given by the Bear Brothers, Geoffrey, Paul, and Clarence, sons of Bro. John Bear. Their instruments were the mandolin and guitar, and as a Religio greatly enjoyed and appreciated their work.

Sunday the sixteenth was a day of enjoyment to us, and was so filled with good things that we will have food for thought for some time to come. We had a good attendance at Sunday school, a busy lesson period, at the close of it a vocal selection by Gladys Christensen, and of course "our own Ida" to talk to us. You see we feel that she belongs to us, as it was here she took up the work she has so ably and faithfully continued. She is endeared to the saints in St. Joseph by many a loving tie and we rejoice to have her with us. She occupied in auxiliary work both the morning and afternoon sessions, and we know that both the Religio and Sunday school workers understand their purpose and duties better and are in all ways better equipped for service, because of her work among us. The word "Welcome" in big letters stands always ready to greet you in St. Joseph. Sr. Etzenhouser.

The final treat of the day was the evening service in charge of our young brother and teacher of the branch, J. O. Wordeu. He introduced as the first speaker Bro. H. W. Tilden our Sunday school superintendent who talked for twenty minutes on Sunday school work. He was followed by Roy Fifer with twenty-five minutes discussion of Religio work, and to say that we were truly entertained is saying but little. Those three young men acting jointly in service to God, made a pleasing picture that will long be a treasured memory at least to some. We were impressed by the earnestness and zeal, and realization of responsibility, and its sacredness that these young brothers manifested. Perhaps we may be over proud, but we do rejoice to see the young men of our number coming boldly to the front and fearlessly standing in defense of our precious cause.

A large audience gave close attention to the speakers the choir rendered some beautiful selections and we believe everybody went away feeling well repaid for attending. Bro. B. J. Scott was compelled to be out of the city, on church work, and we missed him.

Bro. J. S. Lawton has taken unto himself a helpmeet, whom we cordially welcome among us.

Word comes to us from Jacksonville Tex. of the approaching marriage of two of our young sisters, members of this branch, the Misses Violet and Margaret Wilke, who will have a double wedding on Thanksgiving day.

Last Saturday Bro. and Sr. Wm. Hill became the proud parents of a dear little baby girl.

Bro. N. Nesser has returned from a visit to California. A number of our people are going to attend the state Sunday school convention which meets here the 18th and continues three days.

Reporter.

ST. JOSEPH, MO., SECOND BRANCH.

The work in this point of the city is still rolling onward, slow perhaps, but never the less sure. The saints are today feeling more than ever before, the great individual responsibility which rests with us as a people, that we may show by our daily walk and conversation, a people appointed of God; whose desire is to work righteousness unto all men. Our cottage meetings still continue with all apparent success.

Beginning Monday evening Nov. 3rd and continuing throughout the week, Bro. Gowell of Independence conducted a series of meetings at the church. Bro. Gowell is a logical talker of considerable force and his discourses to the saints were quite interesting.

Sunday evening Nov. 16th we rejoiced at being able to witness another soul born into the kingdom through the watery grave. Bro. J. L. Bear Jr. officiating.

The baptism was followed by an interesting prayermeeting wherein the Spirit of God spoke peace unto his people.

May the little stone, cut out of the mountain without hand, roll on; unto the consumption of the nations, is our prayer.

Nov. 16th.

Correspondant.

SAINT LOUIS, MO.

Our sacramental service was strengthening and uplifting. Encouragement was received to enable us to bear the things that so often tempt us, and by faith and patience we will come out conqueror.

Thoughts derived from Bro. Gall's sermon the evening of Nov. 2nd were "Be attentive to duty, not seek after pleasures of the world, and obey all of God's commandments." The morning of Nov. 9th Bro. A. W. Smith spoke to the Sunday school, his subject being, Character," and Bro. Frank Smith spoke to the school Nov. 16th. Both talks were edifying. The early morning young people's prayer service is still found beneficial.

Bro. Archibald was the speaker the morning of Nov. 9th, his subject being directed to the young. His reading was taken from Ecclesiastes 12, and the 85th section of D. and C. Bro. John Davis was the evening speaker, his reading was from the 10th chapter of Romans and 1 Cor. 1:21, his subject was, "Preaching and its meaning."

The morning of Nov. 16th a very instructive sermon was delivered by our young brother H. C. Burgess on the relation of Science and Religion. Thoughts gleaned were: Lose self in God's service. God a personality. How mysterious are his creations and how wonderful and powerful he is.

The priesthood meeting was held at 5:30 p. m. Nov. 16th. Bro. Archibald delivered a good reviving sermon the evening of Nov. 16th on the restored gospel, authority of the ministry and power attending them.

Two have been called to homes beyond since last report. Sr. Ross passed away Nov. 9th. We did not learn particulars of her funeral arrangements other than it took place in St. Charles Mo. Bro. Oris Crowley the seventeen year old son of Mr. E. and Sr. Crowley (nee Banks) passed away Nov. 15th. The bereaved ones have our sympathy in their hour of trial.

The choir will render the cantata "Daniel" the evening of Nov. 30th.

We were pleased to meet Sr. Bina Nesbitt of Independence at our Sunday school service Nov. 16th.

We correct the place of Bro. Betts' death as appeared in our last items. It should have been Milwaukee Wis. Elizabeth Patterson.

CHICAGO, CENTRAL BRANCH.

No doubt it does everybody good to see or hear of a growing interest in the church circles. The interest and enthusiasm manifested here, in our prayermeetings especially, in the past seven or eight months, has been wonderful and also a source of comfort and cheer and inspiration to all who attended, and to many who did not attend. Of course we know that a large majority of the saints should be present at all services and that they should come in the right spirit, and always show an interest in order to keep up the good spirit and to keep in harmony and in touch with the good thoughts which are given us through the Lord's servants.

For some reason or other there was a falling away and lack of interest in the prayer services for some months, until it dwindled down to six or seven. But thanks to the Almighty who has been instilling into the hearts of his people the necessity of meeting often to pray and testify of his goodness to them. For some time past there has been a gradual upbuilding until at the time our average attendance has increased to about thirty-two.

Our last meeting was the largest to date, the attendance being thirty-seven, but with the united efforts of the saints, we hope to continue on the increase until we are compelled to seek larger quarters.

The writer was ordained to the office of deacon on Wed. Nov. 5th.

Bro. H. Passman was the speaker in the morning, and at 3 p. m. preached at 3401 Cottage Grove Ave. Bro. D. E. Dowler addressed us in the evening.

C. L. Wainwright.

SAN FRANCISCO AND OAKLAND.

Bro. J. A. Saxe held very pleasant meetings at Irvington on Sunday last, where he visits once each month. Bro. Kenneth Richmond, a young priest assisted him in the services. Kenneth's visits are more frequent than Bro. Saxe's. There are some splendid cooks there.

The city pulpit was filled Sunday last by Bishop C. A. Parkin in the morning and Elder J. A. Anthony at night. The sweet babe of Sr. Edna Johnson was blessed at the morning service by Bro. C. A. Parkin and J. A. Anthony. A spirit of peace prevailed through all the services.

Bro. J. D. Stead is at East Auburn holding services in two places with some encouraging features. Some are interested in the angel message. Bro. C. W. Deuel and C. J. Cady are still at Dinuba doing what they can for the Master. Bro Reiste is still at Sacramento having a good hearing and interest.

The Oakland pulpit was ably filled Sunday by Elder G. S. Lincoln in the morning and E. Ingham at night. The auxiliaries were good and interesting but there were vacant seats anxious for occupants. Are you going to attend next Sunday.

February 28 and March 1, 1914 has been set as time of our district conference at San Jose. A splendid time is expected.

We spent Sunday morning with the Santa Rosa saints. At 3 and 7:30 p. m. We spoke at Windsor nine miles north of Santa Rosa, where our little meeting room was filled. There is a splendid interest at Windsor which we hope may develop into the ingathering of precious souls. The outpouring of the Spirit was in double measure and all rejoiced in the preached word both members and non members. We found a welcome home with Sr. Minnie Misner and husband, a generous hearted man, and at Santa Rosa with genial Bro. and Sr. W. E. Case. At Windsor we were assisted by Rev. Handy a Free Methodist, minister, who is looking into our work, also his sister.

Bro. Geo. Taylor our newly ordained and elected deacon is taking hold of his work in splendid shape. He has been confirmed in his call by the testimony of the Spirit. Yes, the Lord is with us.

J. M. Terry.

1202 14th St. Oakland, Calif. Nov. 13.

CORRESPONDENCE

CENTER, Ark., Oct. 13.

Dear Ensign:—I feel it my duty to write to the many good saints. Although I am not a member of the church, yet I enjoy reading the good sermons and letters. There are not any saints around here since father and mother are gone. I ask the prayers of all the saints for myself and husband that we too may some day be Latter Day Saints. Although my husband is opposed to the true church. I hope we can have some preaching here before long; there hasn't been a sermon preached here for about eight years. I remain your true friend.

Stella Thomas.

SPRINGFIELD, S. Dak., Oct. 10.

Editor Ensign:—I feel it my duty to add a few words to your columns as we very seldom see anything from here. We are still trying to press onward and upward. I can see the necessity of living a better life every day. We have a great responsibility (especially where we have children) to always try to set a good example before them, if we do not, how can we expect them to be what we would have them to be. I know that God will be with us and help us through the dark places if we will let him, or that has been my experience. In the last two years he has helped me in more ways than one. When things looked so dark two years ago he showed light and when I thought I had lost about all I had to live for, he showed me there was still a work for me. He has helped me in many ways.

We have no branch here. Bro. J. W. Smith and Bro. Levi Gamet are here quite often but the people don't seem to want to hear. My earnest prayer is that we may some day have a branch here. I ask an interest in your prayers that I may ever be faithful.

Yours in bonds,
Mrs. Jennie M. Allen.

SHOALS, Ind., Sept. 2.

Dear Ensign:—You come to us weekly and you are all the preacher we have as we are isolated saints and very seldom hear any preaching. We enjoy reading the many letters and feel like a few lines from this part of the Lord's vineyard might help some. My wife became a member of this church in August, 1912, and I obeyed the gospel last July—was baptized by Elder Jacob G. Halb. He held several meetings at our home and we feel like the good seed has been sown and trust it may some day bring forth much fruit.

Bro. Halb is an able defender of the truth and a willing worker. May the Lord greatly bless him in his efforts. We are the only saints in this place and of course meet with much opposition, but the Lord will not forsake his people, and may we so live that the people may see that this gospel is the power of God unto salvation to every one that believeth. Some seem to be interested as they are reading our books. We have sent in our little mite to help pay off the church debt and trust the Lord will bless us in so doing. Will close asking to ever be remembered in the prayers of the saints.

Yours in the gospel,
Solomou Shoaf.

ESCALE CITY, Oklahoma, Nov. 4.

Editor Ensign:—I wish to call attention to the fact that the work among the Indians is spreading as fast as I can see how we are to take care of it. They wish me to conduct the work among them for another big meeting on Christmas, and for a week following. The meeting of a year ago caused

much comment and interest, and we may hold the one this year near the same place. The leading ones among them have decided that it would be better to have the Christmas tree and give presents to each other, than to spend as they have in the past, and put in a week dancing. Last year the saints responded to the call I made for a few small presents to put on the tree, and the saints of Independence sent us some second hand clothing, and we have some of them yet. Now for this year I wish to tell the saints who wish to help in the matter that you send small presents such as pin cushions or any small presents such as you would give to children. An Indian woman would appreciate a calico dress more than all the second hand goods we could give them. The other churches have been giving second hand goods and the Indians simply make fun of them.

I have the Indians now to agree to buy the presents for each other, and I want to give them a treat and put on some nice presents, not expensive ones, but such as we gave them last year which delighted them so much.

I am very glad to see the item of the work among them in New York, California, Nebraska, Dakota, and other places. I was also delighted to get the letter from Bro. Mills of Denver about the great Indian convention there, and to learn that the leading Indians of the nation know of our church, and the work we are doing among them in Oklahoma. There is so much to do preaching to the white people that we have not been able to do much for them during the year. Phillip Cook and Reuben Taylor have both done some missionary work among them, Reuben has lately been among the Poncas, Otoes, Kaws, and the Osages. We feel the time has come for sowing the seed and we hope to reap before very long.

We baptized our first convert here in this place last June, and now we have a nice little Sunday school of sixty, and have decided to build a new church costing about \$300. We have the building about half finished, and hope to preach our first sermon in it next Sunday. We were surprised last Sunday at our young missionary Bro. A. H. Christensen taking unto himself a wife, Sr. Emma Diamond, the ceremony was very impressive. It occurred at the home of the bride's parents, in Eagle City, where they had assembled about fifty people to witness it.

We shall visit as many of the saints as we can the remainder of the conference year.

Sincerely your brother,
Hubert Case.

PENSACOLA, Fla., Oct. 24.

Dear Ensign:—I have not contributed to your pages for a long time, but am always interested in the message you have for us every week, sometimes we get to a place where the saints don't take the church papers and we feel lost without them.

Bro. F. M. Slover and I are now traveling together over this part of my field, this is near the coast in south west Florida. I was never in this part before. I am favorably impressed with the conditions of our work in most places. I can see that some one has done a good work here in the past. It is nice to follow men who have left a good record, and hear the saints speak so well of them. I like that kind of a report. I consider myself fortunate to have such a good man as Bro. Slover to pilot me over the field, he has been in this part for several years knows the field and is well liked. We just closed a reunion at Dixonville, Ala. We have a good church building there, well finished, and will seat about 500. The branch is presided over by Bro. B. L. Jernigan a good safe man.

We all decided the reunion was a success, eight were baptized. The missionary force in attendance were I. M. Smith, F. M. Slover, Sven Swenson, Hale W. Smith, Albert Miller, Albert Warr, and the writer. Bro. C. J. Clark, the district president, and his wife were among the helpers also as well as the local men. The singing was good, Sr. Clark and Hale W. Smith had this in charge. Bro. Hale rendered some solos that made quite a bit.

I have visited the following places since coming to this part. Theodore, Ala., Bayminette, Ala., and Pensacola, Fla. We have good churches at these places and a fine lot of saints. I ate my first oranges off the trees at Theodore.

I spent from the middle of May to Oct. 1st in Oklahoma, and Texas, attended one reunion in Oklahoma, and one in northeast Texas, assisted in a two weeks meeting in San Antonio, and about the same amount of time in Houston. At the latter place I organized a branch with thirty members. I believe they will do a good work they have the opportunity any way, and have good officers.

We just got the last Herald with the Bishop's annual report of the finance of the church. It is interesting to look over the gifts from different ones, but some that we would expect to see on the titling list are not there. I wonder where they will be when the judgment sits. If all would do their part there would be no debt to bother or hinder the progress of the gospel. Most of the saints now believe in the law of tithing and are willing to do their part of the work, I am glad to say, and only once in a while we find one that it against it. I hope the time will soon come when all will fall into the line of our duty and we will be co-workers together with God in carrying on his work on earth.

My field and work has been very interesting to me this year. I have tried to do my duty, and think most of the men I have are doing their part, and I am glad to be associated with such a noble lot of men.

Sincerely yours,
W. M. Aylor.

AVA, Mo., Oct. 21.

Dear Ensign:—I obeyed the gospel three years ago when Bro. J. T. Davis baptized me, I can say of a truth I believe it to be the true church of Christ and I have been made to rejoice many times in the gifts and blessings my heavenly Father gives me. Still the Spirit says there are many gifts and blessings withheld from the church and people for not living up to the law and paying their tithing. I know there are many of us yet in this world's goods, of which I am one, but I am determined by the grace of God burning in my heart to pay all my tithing.

There may be some one who would like to hear from Bro. J. W. Dubose and what he has been doing. He left the conference at the Ava Branch and went to Rome and held two weeks meeting and baptized five. He came to Ava with the tent ten days, baptized one, had good crowds in spite of the picture show which showed every night for a week. Sometimes the tent would not hold the people if they had all come in but some would crowd around the door and stand and listen in the rain. It seemed as if the Spirit of God would rest on the people so they would not leave until preaching was over. Some said Dubose was the finest speaker they had ever heard, while others would say it was more like going to school to go and listen to him preach. He went from Ava to the Ava Branch and held a few days meeting and baptized four more and went from there to Tigris, Mo. to baptize some more. So the good work goes on and I think Bro. Dubose is a man worthy of his call.

Your sister in the one faith,
Sarah A. Fletcher.

MILL SPRING, Mo., Oct. 10.

Dear Ensign:—Will you give space for a few "dots and dashes" from the grand old hills of the Ozarks? It has been a long time since I have written for your readers.

This has been a great year for this field. New openings and baptisms have surpassed any year in the history of this district. All the missionaries are on the jump, and some of the local men are doing a good work this year. Already for this conference year I have preached 130 sermons, baptized 41 dear precious souls into the kingdom of God, and organized one branch by the help of the district president; organized one Sunday school, and am here to assist our district president to organize another branch at this place, making two new branches for our district this year.

Quite a few of the saints are sending in their "mite" to apply on the church debt, and we hope to see the good work continue until the welcome news is heard, "The church is out of debt."

We have all kinds of claims to religion down in this part of the world. But the latter day gospel sounds so strange to us and you might like a whale, over "the doctrine of the Mormons." Well, we just inform them that their best muzzle shot gun has gone wide of the mark; that we are not the fellows that they are hunting if they are after the "Mormons."

One Baptist divine got up in my meeting a few days ago and said that "the Baptists did practice the calling of the elders, the laying on of hands and praying for the sick." Say, isn't that news for you?—from a Missionary Baptist too. But when I told him that he had the chance of his life to prove that to the people, for I disputed it, and that he also had the chance of his life to show "the rot" of the Reorganized Church, before that people, that I was ready to tie the rot" belonged; right there he quit. I suppose his reason for taking a shot at me was due to the fact that I had baptized 26 of the finest people in that community, and had just organized a fine branch there that day—while he sat and looked on. He killed his own influence for good.

We are still having calls to "come and preach." We preached on the streets of Carutherville, Mo., the other day to a large crowd of fine listeners. A "Holy Roller" preacher had just closed his sermon when we mounted the same "dray wagon," and opened fire. There had gathered from 40 to 50 negroes to hear this "Holy Roller," and had said "Amen, dot's de va my Bible reads." But when I quoted Mark the first chapter where John said, I indeed have baptized you with water, but he, Christ, will baptize everybody else with the Holy Ghost; they all shouted aloud "Amen! dot's jes de way my Bi be reads, and dot's de way I believes it too. Dot's it boss." "No that isn't the way it reads either," said I. "You are mistaken this time." Well, after quite an uproar of laughter the "color'd folks" got quiet and were good listeners. Many of the people gave me money and said that they wanted to hear me again, as I had told them that we were not Utah's Mormons but true Latter Day Saints. God speed the right.
Elder J. T. Davis.

Papeete, Tahiti, Society Islands, Oct. 16, 1913.

Dear Ensign:—Bro. Griffiths, Bro. Charles May and myself left Papeete Sept. 7th, on the steamer St. Michel, a French vessel, bound for the diving island of Takume, 500 miles from here. I don't believe that boat would have been permitted to leave an American port, as she is top heavy and lists fearfully. The crew are afraid of her and say they don't know what would happen in a heavy sea. Fortunately we didn't have to make the experiment as we had fairly good weather. It is reported they are going to take her away again, she has only been in service a month or so. You can imagine how unpleasant it would be to try to walk up or down a roof, well that is what the deck of the St. Michel was. On Sept. 8, we arrived at the island of Kaukura, only Bro. May, after a vigorous plea, was permitted to land, with some of the boat officials. The natives had gathered in the church, which is a new one, and were very much disappointed when they learned we could not land. Offered the officials in charge of the crew, \$10 if they would permit us to land but he refused, then they said if we couldn't come to them they could come to us, and a number came to Papeete to see the Apostle, or as they say, the Apostolo, but they sent gifts and money out to us. Three of the native Elders, Farara, Turatahi, and Taia came out in a sailing canoe or vaa, which is built like the Malay canoes, having a runner at one side about six feet from the boat, to keep it from capsizing. When the crew took town the scow to go ashore, the weight changed the list from one side to the other of our vessel, it is impossible to keep it on an even keel unless heavily loaded.

On Sept. 9th we landed at the island of Pa-ka-ra-va. Stayed here for three days while they repaired the engine. An old woman was wading along the beach, pulling a raft of coconuts after her. Saw how they made "copra." This island is only about 5 feet above the sea, as are the majority of the other islands. Are generally about half a

(Continued on Page 6 Column 2)

SERMONS AND ARTICLES

AN OPEN LETTER TO THE CLERGY.
Office of
FIRST PRESIDENCY.

LAMONI, IOWA.

Dear sir:—Understanding that you are interested in the nation-wide campaign against "Mormonism," I desire to approach you with a request that I believe you will concede to be only fair and just.

The request is this: that in your lectures, and articles written for publication, you will make a clear distinction between the Reorganized Church of Jesus Christ of Latter Day Saints, and the Latter Day Saint Church of Utah, commonly called the Mormon Church. We have suffered much from misunderstanding and misrepresentation, owing to the popular tendency to confuse us with the dominant church in Utah, and we ask your help to clear up this misunderstanding, to the extent demanded by common justice.

As a representative of the Reorganized Church of Jesus Christ of Latter Day Saints, and as a member of the highest presiding council of that body, I crave your indulgence for a moment while I set forth some facts that you should clearly understand before you reach a conclusion or express yourself upon "Mormonism." For no study of "Mormonism" is complete that ignores that body of believers in the Book of Mormon and the prophetic mission of Joseph Smith that is sometimes called "The nonpolygamous branch of the Mormon Church," a title that is not wholly correct, but is perfectly true so far as the nonpolygamous clause is concerned.

First of all let me state that we do not teach, practice, or believe the doctrine of polygamy, nor have we ever done so. We regard it as unscriptural, unscientific, and contrary to the nobler sentiments of manhood. We look upon it with unmixed abhorrence, as a menace to that great corner stone of civilization, the home. We believe that a man should have but *one wife*, and her he should love and cherish with all his heart, keeping himself sexually for her and from all others.

We reject the doctrine advanced by Brigham Young, that "Adam is our God, and the only God with whom we have to do." We believe in God the Father, Jesus Christ the Son, and in the brotherhood of man, just as those great facts are set forth in the Bible.

We reject the idea of "blood atonement" taught by Brigham Young, and recognize excommunication from the church as the extreme penalty within the power of the church to inflict here on earth. The State alone may deprive a man of life, liberty, or property.

We do not believe in political interference. Our members are free to support any political party, without dictation or interference from the priesthood.

We do not believe in commercialism within the church as exhibited in Utah. While we hold to the law of tithing as a scriptural doctrine, the paying of tithes is optional with the membership, and the spiritual authorities are not permitted to enrich themselves from the tithes gathered. A strict account of all money received and expended is published annually, and the account is audited by a committee elected by the membership of the church.

We are democratic in principle, to this extent—that in the annual conference, legislation may originate with any delegate, whether of the priesthood or the laity, male or female; and that all proposed legislation is freely debated on the floor of the assembly, and is decided by majority vote.

We believe that the laws of the land should be strictly obeyed, and hold to the principles laid down by Joseph Smith during his life: "He that keepeth the laws of God hath no need to break the laws of the land."

Here permit me to state briefly a few items of history: Joseph Smith organized the Church of Jesus Christ of Latter Day Saints April 6, 1830. He was assassinated in June, 1844. During the period of his life and presidency both he and the church taught strict monogamy and denounced polygamy and similar evils, as evidence abundantly shows; though it is true that he did hold to the doctrines of continued revelation, divine healing and kindred ideas that were not considered orthodox by his religious contemporaries. But these other things of evil import were no part of his religious propaganda, despite the statements of certain encyclopedias and sensational exposes of "Mormonism"

After the death of Joseph Smith, Brigham Young led a part of the membership of the church to Utah, where he later introduced the doctrines that we have mentioned; and these doctrines have become so notorious that many now suppose that they were a part of so-called "Mormonism" from the first.

Those who could not conscientiously follow Brigham Young and could not accept his doctrines, came together and reorganized under the leadership of Joseph Smith, the oldest son of Joseph Smith, the founder of the church. The Reorganized Church has its headquarters at Lamoni, Iowa, with a large following at Independence, Missouri.

To avoid confusion, I will here state that Joseph F. Smith, president of the Utah Mormon Church, notorious for his polygamous views and practices, is a son of Hyrum Smith; while the president of the Reorganized Church, Joseph Smith, is the son of Joseph Smith, the founder of the church. The descendants of Joseph Smith who founded the church have a regularly-organized association, with constitution and by-laws, and a membership of over one hundred, including direct descendants and those who have married into the family. Not one of these descendants ever at any time held membership in the Utah Mormon Church or gave allegiance in any way to the erroneous doctrines of that body of people.

You will discover by this that we regard the Utah Mormons as apostates from the original faith. It is equally true that they regard us as apostates. But in this we have the advantage of the argument, because the civil courts have twice sustained our contention that we are the true successors—and that after long and exhaustive investigation. You will see the deep significance of that fact at a glance. It means that all that we stand for now in the way of morality and religion, the church stood for under the administration of Joseph Smith, prior to 1844; and the conditions in Utah to-day are not a true criterion by which to judge the church in its beginning. Behind the evil mask of Utah Mormonism is seen the face of Brigham Young, not that of Joseph Smith. The so-called revelation sanctioning polygamy—found in Utah editions of the Book of Doctrine and Covenants—while it bears the name of Joseph Smith, was never published until eight years after his death, and was then produced by Brigham Young. *It is a fraudulent document.*

At this juncture you may well ask for some proofs to support my statements. Space will not permit me to produce one tenth of all that might be furnished; yet I will cite you to a few evidences.

The following is an extract from a decision rendered by Judge L. S. Sherman, in the Court of Common Pleas, Lake County, Ohio. (See Journal entry, February term, 1880):

That the said Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a Religious Society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original Church, and has branches located in Illinois, Ohio and other States.

That the church in Utah, the Defendant of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original Church.

And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints is the True and Lawful continuation of and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

March 16, 1894, Judge John F. Philips, in the Circuit Court of the United States, for the Western District of Missouri, Western Division, rendered a decision in the famous "Temple Lot Case," from which I quote:

The Book of Mormon itself inveighed against the sin of polygamy. . . . Conformably to the Book of Mormon, the Book of Doctrine and Covenants expressly declared "that we believe that one man should have but one wife, and one woman but one husband." And this declaration of the church on this subject reappeared in the Book of Doctrine and Covenants, editions of 1846 and 1856. Its first appearance as a dogma of the church [the dogma of polygamy] was in the Utah Church in 1852.

Claim is made by the Utah Church that this doctrine is predicated on a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. This was never done. . . .

The Utah Church further departed from the principles and doctrines of the Original Church by changing in their

teaching the first statement in the Article of Faith which was, "We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost," and in lieu thereof taught the doctrine of "Adam-god worship." . . .

In 1852 the scattered fragments of the church, the remnants of those who hold to the fortunes of the present Joseph Smith, son of the so-called "Martyr," gathered together sufficiently for a nucleus of organization. They took the name of "The Reorganized Church of Jesus Christ of Latter Day Saints," and avowed their allegiance to the teachings of the ancient church; and their epitome of faith adopted, while containing differences in phraseology, in its essentials is but a reproduction of that of the church as it existed from 1830 to 1844.—Abstract of Evidence.

These court decisions must stand until reversed by some higher tribunal, and they should outweigh sensational statements of careless and uninformed writers.

United States Senator Julius C. Burrows was chairman of the Committee on Privileges and Elections during the long drawn out Reed Smoot Case. Great masses of evidence were examined, and scores of witnesses summoned. No man ever had a better opportunity to study the subject of Mormonism from the standpoint of an unprejudiced student. And at the close of this well-remembered case, Mr. Burrows made a speech in the United States Senate, from which I present two extracts for your consideration:

In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the Martyr, whom many sincerely believe to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the Saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. . . . Such mythical story palmed off on a deluded people.—Congressional Record, December 13, 1906.

The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon Church, scattering its adherents in divers directions and for the time being seemed to preface the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the Prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon Church, and its adherents—numbering some 50,000 peaceable, patriotic, and law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be, and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment house, or secret order—worship in the open like other church organizations, unquestioned and unmolested.—Congressional Record, December 13, 1906.

At the same time, Senator Fred T. Dubois another member of the committee, made the following statement:

It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan (Mr. Burrows) treated upon it the other day—that there is a branch of the Mormons, called the "Josephites," who ought to be separated clearly in the minds of all Senators from the Brighamite Mormons. The Josephites claim that they are custodians of the church as it was founded. They claim that Brigham Young has introduced doctrines into the church which the Mormons did not accept in the beginning. At any rate, however that may be, the Josephite Mormons, with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects.—Congressional Record, December 17, 1906.

So, in conclusion, I will repeat the statement that no investigation of "Mormonism," as it is termed, is complete that ignores the Reorganized Church. Here is a great body of people who command respect because of their morality; and yet they believe in the Book of Mormon and in the prophetic calling of Joseph Smith. You must approach them from a different angle than that from which you approach the Mormons of Utah. You can not wear them from their faith by attacking polygamy, for it has never been part of their creed. You can not convert them by relating the old stories that prejudiced people told about Joseph Smith,—to the effect that he was ignorant, dishonest, drunken, etc. They know that these stories are not true; and that just as evil stories were told about Wesley and Luther in their time, and about the prophets of old, not even excepting the pure and holy man* of Galilee, Jesus, the Son of God. You can only reach them by showing them something fundamentally wrong in their church structure or belief, or in the standard books of the church—such as the Book of Mormon, or Doctrine and Covenants—published during the lifetime of Joseph Smith.

Of course I do not expect you to accede to all of our views without further investigation. Yet, I believe that you will concede the justice of the plea

presented in the opening paragraphs of this letter. And as a man of honor and fairness—as I assume you are—and as one who holds to the old idea of the "square deal," I trust that in your public and private utterances on the question of "Mormonism" you will make a clear distinction between our people and the dominant church of Utah, on those fundamental questions of religion and morality outlined in the opening paragraphs of this communication.

If you desire further information in regard to our position on any question, it may be obtained from the *Bureau of Publicity, Lamoni, Iowa*. Church publications may be obtained from the Herald Publishing House, Lamoni, Iowa.

Sincerely yours,
 Elbert A. Smith.

For the First Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints.

THE PRESENT ORGANIZATION OF THE CHURCH: IS IT SCRIPTURAL?

ELDER E. E. LONG.

The present organization of the church had its beginning April 6, 1830. To be scriptural it must correspond organically with the Church of the Holy Scriptures, because God is unchangeable and his law immutable, as the following Scriptures plainly indicate:

"For I am the Lord, I change not."—Mal. 3:6.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."—James, 1:17.

"Jesus Christ the same yesterday, today, and forever."—Heb. 13:8.

"The law of the Lord is perfect converting the soul; the testimony of the Lord is sure making wise the simple."—Ps. 19:7.

"But though we, or an angel from heaven, preach any other gospel unto you, let him be accursed."—Gal. 1:8.

"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.

Assuming that the reader will coincide with the thought that there was an apostasy—departure—from the ancient gospel simplicity, resulting in the rejection of the church by the Lord, making a restoration necessary, we will at once consider the proposition. Is the present organization of the church which had its beginning, April 6, 1830 organically correct?

As rapidly as available material was at hand the church was "set in order" by the ordination of the following officers and their respective duties defined: apostles, seventies, high priests, bishops, evangelists, elders, priests, or pastors, teachers and deacons, including subsidiary organizations—helps, governments, etc., as expediency made necessary; because it is evident there were assistant organizations in the New Testament Church coming under the head of "helps and governments," (1 Cor. 12:28) as Acts 6:1-6 seems to indicate, where seven men were appointed to "serve tables" that the apostles might give their attention more particularly to "spiritual matters. Here, in a minor way, is designated two lines of authority in the church, general and local, the general authorities having the direct oversight of the entire body, (2 Cor. 11:28) the lesser officers having the oversight of local organizations (Acts 20:28; 1 Pet. 5:2) so that there was no "schism" in the body being "fitly framed together," (Eph. 2:21) every man working in his place as the Holy Ghost directed.

There is a very close analogy between the church of the New Testament and the church in the "wilderness" under Moses, so much so that we cannot escape the conclusions that there was some relation between them, type and antitype. In the church in the wilderness there was a body of twelve men (Joshua 3:12; 4:4) chosen for a special purpose. In Numbers 11:16-24 we read of the choosing of seventy men from among the "elders of Israel" who had specific duties to perform. Then there were high priests (Lev. 21:10); elders (Num. 11:16); priests (Lev. 6:7); and the Levites were set apart for tabernacle service who acted as pastors and deacons. (See 2 Chro. 13:5-14, 15.

When Jesus began to build his church he chose twelve men.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples. And of them he chose twelve, whom also he named apostles."—Luke 6:21, 13.

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."—Mark 3:14.

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, the harvest truly is great but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."—Luke 10:1, 2.

The foregoing officers were general whose calling was unto all the world, whose primary duty was to preach the gospel and "set in order" the house of God. Matt. 28:19; Mark 16:15; 1 Cor. 11:34.)

"And when they had ordained the elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."—Acts 14:23.

"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."—Titus 1:5.

There may have been elders ordained prior to the calling of the twelve and seven y but we have no record of such event. However, circumstantial evidence seems to indicate that there were. Moses chose his seventy from among the elders, and Peter declares he also was an elder (1 Pet. 5:1) though we have no record of his ordination to such office. He certainly would not be ordained to the lesser office after being called to the highest. The seventy, too, were no doubt ordained elders before their appointment as seventies.

The office of high priest is the most difficult to maintain from a New Testament view point of any, and yet a little sober thought, it would seem, should convince the most skeptical. Jesus was a high priest beyond all cant (Heb. 5:5-10) after the order of Melchisedec, having an "unchangeable priesthood." (Heb. 6:24.) Could it be truly said there was such a thing as an "order" with only one member? A priesthood with only one priest, or a "brotherhood" with only one brother? In the sense in which they are here used the terms "order," "priesthood," are in the plural. Now notice: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."—Heb. 5:1.

There was a priesthood in the church in the wilderness whose duty it was to offer sacrifices, but under the christian economy the "priesthood" was "changed" (Heb. 7:12) the bloody sacrifices ceasing with the offering of the "Lamb of God" on Calvary, of which they were a type. The sacrifice now being spiritual they offer "spiritual sacrifices" for sins (Heb. 5:1.) Their calling being of a higher order than formerly.

This is a true saying, "If a man desireth the office of a bishop, he desireth a good work."—1 Tim. 3:1.

No further evidence is necessary here to prove the office of bishop in the New Testament church. It is universally recognized.

Along with other "gifts" of the Lord to his church was that of evangelist, the first mention of such an office being found in Acts 21:8 where Paul's company entered Caesarea and were entertained by Philip the evangelist, one of the seven referred to in Acts 6:1-6.

"And he gave some, apostles, and some prophets, and some evangelists, and some pastors and teachers."—Eph. 4:11.

The above Scripture makes it quite certain that an evangelist was as much an officer in the church as an apostle or deacon. From 2 Timothy 4:5 we might infer that Timothy held such office. He is there admonished to "do the work of an evangelist," though that of itself does not prove that he occupied that position. Holding another higher office would entitle him to "do the work of an evangelist" in the commonly accepted sense of the term, which is simply an itinerant preacher, a revivalist. In Titus 1:5 we learn that Paul had "appointed" Timothy to "set in order the things that are wanting, and ordain elders in every city." We have no record of Philip "setting in order" but we do read that when he had preached in Samaria and baptized a number of people he waited the arrival of the apostles, Peter and John, from Jerusalem to confirm them. (Acts 8:12-17.) The responsibility of setting in order devolved upon the twelve, and seventy when "appointed by the twelve.

In the restoration as portrayed by Isaiah it is written; "But ye shall be named the priests of the Lord; men shall call you the ministers of our Lord."—Isa. 61:6.

From the above we gather the idea that the office of priest, or pastor, in the latter day restoration has been provided for, prophetically. While the term priest is not referred to in the New Testament as directly as elder, bishop, or deacon, Peter wrote, "Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2:5. Moreover, we find the term "pastor" in Eph. 4:11, "and he gave some pastors," etc., and since the priest's duties are pastoral it is easy to infer that they may be one and the same. The New Testament writers have furnished us with a very meager account of many things aside from the organization of the church which has caused considerable speculation and difference of opinion, and if men differ on some of the plain teachings of the book, we should not be surprised at their disagreement over things which, to a large extent, are clothed in obscurity.

"Now there were in the church that was at Antioch certain prophets and teachers." Acts 13:1. "And God hath set some in the church, . . . thirty teachers."—1 Cor. 12:28.

From the foregoing the office of teacher seems to have been a fixture because God "set" it there along with other offices in the church.

"For they that have used the office of deacon will purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."—1 Tim. 3:13.

There is no controversy concerning the office of "deacon" so we pass it by without further comment. Like the office of bishop, it is a recognized fixture with nearly all the protestant bodies of whatever name.

Aside from the foregoing offices and "gifts" mentioned in the New Testament, we also read that "God set in the church, . . . helps, governments," 1 Cor. 12:28. The record is not clear as to just what is comprehended in these helps and governments, but considerable latitude is given for the "setting in order" of such subsidiary organizations as may be found expedient, under the direction of the Spirit of wisdom in those having the authority to "set in order" whatever may be wanting. Organization of any kind implies official capacity. There could be no organization without officers to direct the affairs of the same. The latter day restoration was to be a "restoration of all things," (Acts 3:21) the grand climax of organic perfection in all that pertained to the kingdom of God on earth, in preparation for the coming of the Lord in glory.

The local congregation, or branch, is the primary organization of the church, presided over by an elder, or high priest if a large branch, assisted by priest or pastor, teacher and deacon. A district being the confederation of a number of branches with a president, secretary, and treasurer. Jesus said, "Whosoever the body is, there will the eagles be gathered together." Luke 17:34. Stakes are gathering places organically larger than districts affording greater facilities for the maintenance of order discipline that greater unanimity might obtain among the membership, and, per consequence, greater spiritual benefits be enjoyed. Officially they consist of a president and two counselors, or assistants, a counsel of twelve high priests a bishop with two counselors, a secretary, treasurer, and recorder.

The various grades of officers in the church are formed into quorums and officers chosen to preside and maintain order in their deliberative assemblies. While the entire body is presided over by three high priests chosen by the body. To be more precise we quote: "Of necessity, there are presidents or presiding officers, growing out of, or appointed of, or from among those who are ordained to the several officers in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayers of the church, form a quorum of the presidency of the church."—Doctrine and Covenants 104:11.

These three presidents, in conjunction with the twelve, direct the affairs of the entire body. This order of arrangement is reflected as far back as the church in the wilderness with Moses, Aaron, and Hur, and in the New Testament, Peter, James and John, so we believe the present organization of the church is Scriptural and "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are built together for a habitation of God through the Spirit."—Eph. 2:20-22.

"From whom the whole body fitly framed together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—4:16.

We believe, that we have sustained the proposition that the present organization of the church is correct. Being "fitly framed together" in the "measure of every part," it corresponds to the Scriptural idea of a "restitution of all things" that pertains to the glory of God and the salvation of man.

THE ROUND TABLE.

In Acts 8:12-18 we read that when the apostles at Jerusalem heard that Philip had baptized some at Samaria they sent Peter and John to them that they might receive the Holy Ghost by the laying on of hands. If Philip had authority to baptize why did he not lay on hands? Did he not have the authority?

In the sending of Peter and John many of the elders see a reason for holding that Philip though holding the lesser priesthood as held by John the Baptist which gave him authority to baptize, did not have the authority of the high priesthood by which he could officiate in the laying on of hands. This position may be correct but the evidence is not conclusive. Other reasons might appear for the sending of the two apostles, one of which is based upon the order of the priesthood as outlined in latter day revelation where it provides that the apostles are to hold the keys of opening the door of the gospel to the world. The gospel had been preached up to that time only to the Jews, but by the scattering through persecution Philip had to the Gentiles of Samaria, gone converted and baptized some, and though he may have held the authority to lay on hands, it is not impossible that he observed the order of the church, and waited for the apostles to come that they might "open the door," in accordance with their prerogatives. The extent of Philip's authority at that time is uncertain. It may be observed that the lesser priesthood which was held by John the Baptist gave authority to baptize but not to lay on hands for the giving of the Holy Ghost.

By Matthew 27:50-52 it seems that the saints arose at the time of the earthquake accompanying the death of Jesus on the cross, while verse 53 seems to indicate that the saints did not come out of their graves until after Christ's resurrection. How are we to understand this? What became of the saints after they appeared to many while in the city?

There seems to be a contradiction here, but the Inspired Translation reads that at the time of the earthquake following the death of Jesus "the graves were opened; and the bodies of the saints which slept, arose, who were many, and came out of their graves. And after his resurrection, went into the holy city and appeared unto many." This rendition makes the whole passage harmonious, showing that the saints arose at the time of Christ's death. The holy city could hardly refer to Jerusalem as many suppose, but probably refers to the assemblage of translated beings in heaven, or perhaps to the "Holy City" which is to come down from God out of heaven. In that heavenly city they would find an abiding place until they return to the earth.

In Mosiah 2:1-20 of the Book of Mormon we read that through faith in Jesus Christ people received a remission of their sins, and received the Holy Spirit, but there is nothing said about baptism. Please explain.

That baptism was known to and taught among the Nephites may be seen from 2 Nephi 6:48, 49; 13:6-13, though there is no direct historical statement of its observance until the time of Alma. It is not improbable that it was observed in the early years of the colony in America though when it ceased is not shown. Whether the people referred to in the question had been baptized or not is not clear, but if they had not been and baptism was not available to them at the time, their observance of the law of Moses still entitled them to many of the blessings of God. Nephil says: "And notwithstanding we believe in Christ we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments. See 2 Nephi 11:45-47; Jacob 3:5-7; Jarom 1:6-13, and Mosiah 1:30. The last reference shows they were still observing the law of Moses in the time of King Benjamin the time referred to in the question. Obedience to this law brought forgiveness and many blessings of the Holy Spirit, as many instances related in the Bible show.

Have thy tools ready, God will find thee work.

(Continued from Page 5)

mile wide and around 30 miles long, strung around in a circle. Very often there is a pass where the ships can enter into the lagoon. There were no birds or any form of life here, except domestic animals and the inhabitants of the islands. There are no springs on these islands, on some of them they get water by digging down six or seven feet, where they get rain water which has seeped through the soil, mixed with some salt water. The coconut furnishes both food and drink for the natives. It is God's gift to them. The tree furnishes them with leaves for their huts, hats, mats, baskets, fans, and they even weave a little square box from them, which makes a "jack" for the children, they can juggle these with great skill.

On the 13th we stopped at Anaa for a couple of hours, did not land: The tidal wave of 1906 swept away 500 natives from this place. There are many bare places here, showing where the sea had uprooted the coconut trees, and these places are pathetic evidence of the struggle which here took place between man and the mighty deep. I took a degree of pride in seeing them unload from our boat American Soap and good old Slandered Oil. A moving picture operator got on board here, bound for our destination. Have moving pictures on all these islands. Charge 60 cents admission, prize fight from \$1.00 up. So while the movies are decidedly educational, the evil is mixed up with the good. The natives know what a river, or train or flying machine looks like, although never having seen them, but the movies makes it all plain. On the 14th stopped at Hikuru. Here is where Elder Gilbert saved the population during the period right after the storm from perishing from lack of water by improvising a still and converting sea water for drinking purposes. The island bears evidence of the tidal wave. We have a church there the name lettered on it is "Bethel" which means Bethel.

On Sunday, Sept. 15, we arrived at Takume. There is no pass into the lagoon here, so we had to land in boats, on the rocky reef, where natives were waiting to carry us ashore. They had a joke on one of the brethren. They think it quite an honor to carry the missionaries ashore, or in fact to be of any service to them, so they were waiting to let us get on their backs. They had a description of us, and soon picked out Bro. Griffiths and of course knew Bro. May, and I was soon on the back of a big fellow. There was a millionaire Jew in the boat, and one of the natives thought he was the high priest, and carried him ashore; so the others joked him about it quite a bit. Well, I felt thankful that if I wasn't a millionaire, I at least looked like one! Here is a specimen of native reasoning. In talking over the incident, one of the natives said, "well, the Book of Mormon said we shall be rewarded if we only have a desire for doing good, and our brother not only had the desire, but he did more than that, he did good to a Jew, who was an enemy to Christ." One of the Native Elders argued that he would not be rewarded for carrying the Jew ashore as he didn't do it intentionally, but mistakenly, and anyway his motive in the first place was to get a little honor, therefore the promise in the Book of Mormon did not apply to him," then they all laughed, including the victim.

The report had spread over the island that an Apostle had arrived, so about everybody was on hand, and as we marched up the "street" to the meeting house, we were followed by saints and sinners. We were given a hearty welcome at the Church, where a number of the saints had arrived before us, and others did not go down to the boat. As we entered, the congregation all arose as a mark of respect.

Big men in every land and among all people naturally take their place as leaders. The Elder in charge of the meeting was a giant in stature and is considered the most able man in the islands, and other denominations have tried to get him, but he seems grounded in the faith and is quite an orator, his name is "William."

Dysentery had carried away about 16 of the natives up to the time we arrived, and they were panic stricken. We were kept busy administering, day and night, and during all this sickness we didn't lose one person, but they seemed to recover rapidly, while the Catholics, Protestants, and Mormons had a death or two every day during the two weeks we were there. Protestants even sent for us to administer, and they apparently received a blessing.

The brethren hired a gasoline tug and took us out to see the diving for shells, three miles out in the lagoon. We returned on the boat which pulled in the canoes. The company which buys the shell, furnishes the tug to take the divers out in the morning and return them in the evening. As they are scattered out in the lagoon, the tug circles around gathering up the canoes, which operation requires over an hour, as there are 70 or more boats hitched on to the tug, forming a line a third of a mile long, and it presented a picturesque sight, twisting and turning with the movements of the tug.

Our best diver can go down 150 feet, and many of the natives stay under three minutes. The pearl shell are about six inches in diameter on an average, almost flat. When the diver is ready to descend he has a lead weight, weighing about 25 pounds, between his feet, and he lets go of his hand hold on the canoe, descending rapidly. Having a pair of glasses which fit closely around his eyes, keeping out the salt water, he is enabled to see the shell, which are always attached to the rock, the shell standing on edge. A basket holding about a bushel, is near at hand, so the diver places the shell in it, and pulls himself up with the rope attached to the canoe, which holds the lead weight. The shell average about 25 cents a pair. A diver can make from \$6.00 to \$35.00 a day. When the canoes are attached to the tug, the divers begin removing barnacles from the shell, open and remove the oyster, throwing the bivalve back into the sea, in compliance with law, as the seed for reproduction is in the oyster. We were puzzled to know how they found the pearls, some of which are no larger than a pin head, when apparently

they just dug out the oyster and threw it overboard. One of the brethren said the Lord had made it easy for them to find the pearls; after it had formed on the shell, it always dropped in a little sack in the oyster, to receive it, and when it is not there, they know there are no pearls in that shell.

A session of the Religo is interesting to a foreigner. The classes are not conducted as in America, but in turn recite in review. The whole lesson having been committed to memory. One sister had the Religo Quarterly committed to memory! They all seem to have splendid memories. There is very little inflection in their reading or reciting, but sounds like a lot of professional proof readers, using a monotone.

In their singing, I recognized such tunes as "Lead Me Gently On," "Bringing In the Sheaves," "Jesus Lover of My Soul," "We're Marching to Zion." As the Tahitian is a vowel language, many of the words sound soft and pleasant. For instance, in the latter hymn, Zion is translated "Teona," so the words "Zion, Zion, beautiful beautiful Zion," are sung, "Teona, Teona, nehenehe nehenehe Teona." The sisters who have been to this mission have taught them these tunes and translated the words. Sr. Lake especially has done a good work along this line.

The high cost of living wall is heard here also, and no wonder. With the exception of fresh fish, nearly all food comes to the island in cans. There are very few coconuts there. A can of pears costs 60 cents. Everything else in proportion. Even a 5 cent bottle of ink costs 20 cents. Bro. May had a couple of boxes of canned goods sent with us, as it was so much cheaper purchasing in Pa-pete, but everything is high enough there, too. A native, with a pariu wrapped around his loins, came in with an up-to-date nail puller, and opened our boxes. The assistant secretary of the Mission was walking around with a fountain pen back of his ear. Another brother came in our "house" bringing a pair of hair clippers needing a little repair. A moving picture concern runs a dynamo, and generates its own electric light. So the modern, in juxtaposition with the primitive, is an ever interesting sight.

The native dress is the ever indispensable and handy "pariu." It is a piece of cloth 40 inches wide by 5 feet long, with a leaf or geometrical design in flaming red and white or blue and white, but the red is generally worn. It is the dress of both men and women. Is wrapped around the waist, and falls to the knees, skirt form. There are no pins or fastenings of any kind used, but is given a little twist which binds it around the waist securely. Over this the men often wear a shirt. The women generally have on a mother Hubbard. I have seen the pariu used for a portier, a coat, a blind, shawl, table cloth, a doll baby, bed spread, couch cover, turban, torn into quarters and used for infants' underwear, basket, towel, rug, and finally, hoisted on a canoe as a sail, speeds the boat to its destination, and with a grand final, of being placed on a pole, at the bow, triumphantly waves over the lagoon on the flying canoe as the proud flag of the Tuamotu Islands! Is there such another such useful flag in the whole world? Hurray for the red and white, (and blue.)

I never before realized how little human beings could get along with and be fat, healthy and happy. Seeing their homes, without a chair, table, bed, or anything thought almost indispensable at home, reminds me of an incident that happened in the wilds of West Virginia. A city chap was camping out for a couple of weeks, on a trout stream. A native had arrived opposite the tent, early one morning, prepared for fishing, just as the city man finished his bath. After dressing, he shaved, combed his hair, cleaned his teeth, polished his shoes, and manicured his nails. This last operation was too much for the native lad, so he shouted across the stream, "say mister, ain't you awful nuisance to yourself?" How about it, you folks in the lands of graft, adulterated foods, and appendicitis?

At our conferences, on the big days the natives put on shoes, and the men try and dress as the foreigners. In one branch, which attended the conference, the sisters all had on white satin dresses, costing \$10.00 a piece. When they appeared in all their glory, the Bishop promptly rebuked them, so the next day they demurely appeared in calico! As at home in civilized lands we have not been able to agree on just what our women should wear, and what is respectable and what is not, don't know if the Bishop did right or not. One thing is sure, the \$40.00 satin dress idea was imported from a civilized land!

Some of the men insisted on having a board platform, one of the white missionaries said he thought it was a useless expense, but the natives persisted, and it finally developed they wanted the platform so their shoes would make a noise as they walked on the boards! A squeaky pair of shoes is worth more in the eyes of a native than the anti-squeak kind. So alas, this child of nature is not without vanity.

We were teaching the natives to say "good morning," they wanted to know what that meant, Bro. May told them, William said our language was no good, we wanted to know why, he said because it is so twisted, we should say "morning good." We had quite an argument with him, Bro. May interpreting. Finally Charley thought of a clincher, he said, "would the Lord have selected a language that was no good to restore the gospel in? That settled "Big William."

Babies are afraid of white people. Even the dogs are prejudiced against our color, or the lack of it. An old native sea captain was in a few days ago, the government has him estimated as being 90 years old, but he thinks he is 80. He has a perfect set of teeth. These people nearly all are so blessed. There are no mosquitoes at Takume, I think the reason is that the wind there seems to be in an awful hurry all the time. Moving pictures, showing wild west scenes, are in great demand. A steamer landed a calf the other day, and the children climbed Texas and ran in all directions, thinking it was a wild Texas steer, as shown in the movies!

(Continued next week)

**DEPARTMENT OF
Woman's Auxiliary for Social Service**

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pendence, Mo.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave. Independence, Mo.

THE NATIONAL CHILD CONSERVATION LEAGUE.

On Thursday November 13th, Mrs. Eleanor Wetz representing this organization, lectured for an hour in our church at Independence, to an interested audience of ladies, mostly. She with her assistants are visiting personally, the mothers' in town, trying to interest them in organizing locals in their various churches. The work of this league is planned along the same lines that our Auxiliary has laid for its aims and labors. We can merely present a brief outline of the lecture; but desire others to share the good thoughts presented.

Mrs. Wetz divided the first fourteen years of human life into periods as follows; That of innocence, that of out-door pursuits; the barbaric, and the chivalric. She strongly condemned the thoughtless answers mothers often give children in reply to their questions as to their origin: the inevitable, "where did I come from, mama?" "Not from the stork on the Doctor's grip—but—the truth!" She told us of a little acquaintance, who when his mother answered him truly, and he realized that she had risked death for him, threw his arms about her neck; kissed her and exclaimed; "Oh, mama; now I know why I love you better than I do papa!" And he loved his papa too!

Concerning the moving pictures, she conceded the fact that they are a most wonderful means of education,—but—until they can be properly weeded out, they are something to beware of. Likewise the dance, which has become such a perversion of the pure and beautiful.

"The home problem has become a community problem." There are no more the garden, the horse, the cow, the chickens, pets; an acre or more of ground, no more wood to chop and saw and split, etc., there is only the street and the neighboring barns and sheds and alleys left the town child. But children will do something. Therefore it behooves parents to keep them busy! The girl still has her house duties left her, if the mother sees to it. But keep the boy busy too, if you have to train him to do in door work. Keep them busy, is her remedy against childhood's social evils.

Dayton and Cincinnati, Ohio, and Saginaw, Michigan, and most other large cities of the day now provide play yards for children, properly supervised by clean, interested persons.

She herself meets with mother's clubs teaching, and with their children, teaching them the uses and care of vegetables and how to can them so as to have them in their cellars, fresh from their own gardens.

She urged upon mothers not to become discouraged when their children enter into the various periods of listlessness, rudeness, and cruelty, or tomboyishness, the display of a vivid imagination, and the inevitable "hair dressing" age, etc. Some parents give up hope during these trying years, and impatience, and other evils follow. These characteristics in children are normal, and under careful, prayerful training and supervision, will be outgrown.

So be frank and truthful with children. This has so much to do with their after lives. So many marry in such utter ignorance, of sex matters and self control. A prominent Kansas City lawyer, who has long been on the bench confided this in his opinion, the chief cause of divorce: saying that seventy-five per cent of divorces had their foundation laid in the first twenty-four hours of married life. [But, the population of today is more scientifically educated along lines of sex than it was fifty years ago; and still divorce statistics show a large percentage of increase over that time!]

Mrs. Wetz says that the Department of the Interior, has given two and one half million dollars for the improvement of animal and vegetable life, and has granted but thirty thousand dollars for the benefit of human beings, but consoles us with the fact that it is a beginning, and a means to an end. That money is used to carry on the National League.

ATTENTION! GIRLS!

We were called upon, recently, to introduce the work of the Young Woman's Department in a near-by town. With our assistant Della Braidwood, we presented what we have outlined as the mission of this department. Meeting, in the social way, the young women and girls, and the opportunity to tell them of this work were enjoyable, of course and gratifying, as well, but what we appreciated most of all, I think, was the response we received when the following letter came.

"Dear Sr. Gardner:—I believe I have 'caught the spirit' of the work, and shall quite early begin operations. 'Deeds, not words' shall be my motto, and by degrees I shall instill this same thought into the hearts and minds of those with whom I shall be associated in this work. Well do I know the source of all our strength. There is wonderful power in prayer.

I have been slow to take up this work, as I told you, but, having once realized its worth I shall do my utmost to promote its cause. I shall begin myself this evening, (for this work, I see, like charity begins at home) by writing a good long letter of cheery news and encouragement to a friend whom I know is bodily in need of such a missive but whom I have neglected for more pleasing correspondence.

We are such selfish creatures! Really when one stops to consider for a moment, the magnitude of our selfish desires and interests it is almost appalling.

Very sincerely,

Mrs. J. A. Gardner.

Another place we visited and introduced the work, the question was asked a young girl. "What do you think of it?" She arose and answered, "It is somewhat different than I had expected, but it is even better and it is surely a beautiful work. It would make us all happy to do it."

Watch the *Autumn Leaves* for further explanations of the work of our department.

NOTICE TO LOCALS

The funds we have now on hand are insufficient for expenses we must meet very soon. As next month is the time for reporting the year's work and also when the assessments fall due, we kindly urge the presidents of all locals to see to it that their assessments are promptly sent.

If this is done it will enable us to meet these expenses, and we trust all will co-operate to this end. Also will the local secretaries please take notice that the new report blanks being prepared will call for financial items as follows: "Money raised for Children's Home;" "Money raised for local purposes;" "Money raised for other purposes." If you have not kept a record of these, please gather the items now so that you will be prepared to make out a complete report when required.

Mrs. D. J. Krahl, Gen. Sec.

CORRECTION.

In the editorial for last week, we wish to correct the following "typo" errors. One paragraph should read, "We should not allow our zeal to be weakened by the prattle of some of those who are not mothers," etc. The words "some of" were omitted; and we hope the consequences will not prove serious in any way, for we all realize that some of our best encouragement and suggestions and untiring efforts are from the childless among us. They remember the days of their youth, and all that that embodies; and some have loved and studied children and ferreted out truths to which many a mother may well give heed.

Also the phrase "work for a method of moderate means" should read "for a mother of moderate means."

MISCELLANEOUS

CONFERENCE NOTICES

MONTANA DISTRICT—Conference will be held at Deer Lodge Saturday and Sunday, December 6 and 7.

Maggie J. Reese.

St. Louis District—Conference will convene at St. Louis Mo. in the Rock Church, Glasgow Ave. and Dickson Street, on Saturday and Sunday December 13th and 14th. Auxiliary meeting of the Sunday school and Religio at 2 p. m. Saturday, and business meeting of the district at 6 p. m. We desire a full representation as the election of officers for the ensuing year will take place, also other business of importance in the district, and the quorum meetings.

Do not forget your basket lunch as heretofore, and come prepared to have an enjoyable time.

R. Archibald, Pres.

Chas. J. Remington, Sec.

NOTICES.

The Presidency, Bishopric and missionaries in charge concurring, Elder W. A. McDowell has been transferred to Southern California for the balance of the conference year. Those concerned will please take notice.

Frederick M. Smith, Sec. Presidency.
Independence, Mo., Nov. 15, 1913.

ALBERTA DISTRICT—Religio convention will convene Dec. 25, 1913, at Edmonton Alta.

Mrs. Ruth Walrath, Sec.

Edgerton, Alta.

FIRST SEVENTY—The group picture of the First Quorum of Seventy is now ready. This is a splendid picture of all the members (70) of the Quorum, 8x10 nicely mounted. Send 60 cents to Chas. Braceknbury & Son Lamoni, Iowa, and they will mail you the picture.

Arthur Allen.

NOTICE FROM THE BUREAU OF PUBLICITY.

AN OPEN LETTER TO THE CLERGY.

An Open Letter to the Clergy, a copy of which appears in another part of this issue, has been printed and gotten out in splendid form on India tint paper with buff cover, convenient size for mailing in an ordinary envelope. Copies may be secured for personal distribution for thirty cents a dozen. Orders should be addressed to Bureau of Publicity, Herald Publishing House, Lamoni, Iowa.

Bureau of Publicity.

PASTORAL.

To all:
The Lord said—"Pay that great debt." He had reference to the college debt. The college board feel that we should wait no longer but that this God-given duty should be done. Some of the members of the board are willing to subscribe \$25.00 each, though financially they can ill afford to do so.

The board has authorized me to travel in behalf of the college in our effort to keep God's command to entirely liquidate this debt, which we hope to do by next annual conference, so that we can present a clean balance sheet at that time.

I hope to visit you personally so far as possible, but do not wait for my presence. On reading this write me immediately even though you have nothing as yet to subscribe and it will be seen to that you get your name on the list if you wish it there, and you certainly do.

The Lord said in Malachi's time—"Try me and see." He has commanded us to pay the debt. *Let us do as we are commanded!* The presiding Bishop concurs with the board in our effort to cancel the debt and in thus putting a man in the field.

Ask the president of your branch if he has heard anything from my yet. If not you write to me no difference what part of the world you are in. We are in need of present help!

Yours for liquidation of debt,

J. W. Wight.

Lamoni, Iowa, November 11, 1913.

WE HAVE OXFORD BIBLES, TOO.

Yes, we have the celebrated Oxford Bibles, none better in the world. That is saying a good deal, but it can be backed up. These Bibles are published by the American branch of the Oxford University Press.

We have lately put in the Oxford in addition to our line of Bagster and Cambridge Bibles, which are also of the highest class of Bibles. Send for list. These make nice Christmas presents.

Ensign Publishing House, Independence, Mo.

**THE TWO BARGAIN MONTHS
HAVE COME.**

Please understand that the ENSIGN is to be given to non members only during the months of November and December at half price, one whole year for fifty cents. Please do not understand that this means new members or new subscribers. It simply means non members, whether they be old or new subscribers. We have tried to make this plain heretofore, just as plain as this, but some are determined to interpret it differently.

Please understand that this is not good outside the United States possessions, and that the object of this offer is for missionary purposes, and not for the purpose of a member getting the paper at half price by transferring it to one of the family who does not happen to belong to the church. We do not consider such a transfer strictly honest in the light of the object of this offer.

Those who wish to take advantage of this offer and send to some who do not belong to the church should write to the parties they are to send the paper to and I tell them they have paid for it, so they will not think it is a scheme to get them into debt, and that they may know why they are getting it. Request them to read it.

When these subscriptions are sent at half price, please explain to us that they are for non members, because if we do not know we will credit them for but six months for the fifty cents.

These subscriptions will be discontinued as soon as the time runs out. A non member can subscribe for himself or another may subscribe for him, but in either case we should be advised that it is for a non member, so that proper credit may be given.

This offer is not good after December 31.

W. H. Deam, Manager.

Ensign Publishing House, Independence, Mo.

DIED.

CRUSE—At Conifer, Col., Lucy Pearl, daughter of Mr. J. R. and Sr. Lucy Cruse, and granddaughter of Bro. James and Sr. F. M. Kemp, passed away August 23, 1913, after an illness of two weeks. She was born September 4, 1911, was permitted to stay with us only two short years and was then called home to mingle with the pure and blessed to dwell with the angel children among the flowers, which was her greatest delight. She leaves to mourn, father, mother, and three brothers, two brothers having preceded her. Sermon by T. B. Neron.

The men who move the world are the ones who do not let the world move them.

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Independence, Mo.

RAILROAD TIME TABLES.

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102 K C & Joplin Mail	12 17 a m
202 Kansas City & St. Louis Local (all stops)	2 20 a m
208 Kansas City & Joplin Local Mail	10 43 a m
4 St. Louis Special (Stops for St. Louis passengers only)	9 55 a m
7 St. Louis Mail & Express	12 40 p m
14 Sedalia and Nevada Local	5 32 p m
4 St. Louis Express & Mail	9 48 p m

WEST BOUND.

201 Joplin to Kansas City	6 02 a m
3 St. Louis to California Special	6 19 a m
11 St. L. and Kans Express (no stop)	7 12 a m
17 Sedalia, and Nevada Local	9 30 a m
7 Fast Mail (no stop)	9 41 a m
207 Joplin to Kansas City Express	2 05 p m
1 Colorado and St. Joe Express	4 36 p m
21 St. Louis Local (all stops)	7 00 p m

LEXINGTON BRANCH—EAST BOUND.

602 K C. to Sedalia	7 23 a m
624 K C. to Sedalia	4 17 p m

WEST BOUND.

601 Sedalia to Kansas City	5 50 a m
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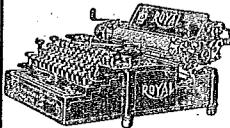
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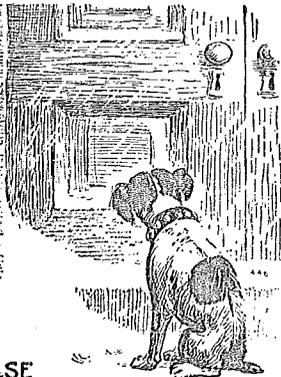
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CHARLES FRY, EDITOR

W. H. DEAM, BUS. MANAGER

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EDITORIAL

THANKSGIVING.

Once again that period of the year has come around when it seems especially appropriate to show in some general way above the ordinary our thankfulness to God for the bounties of his hand. The appointment of a special day of thanksgiving by the chief executive of the nation is in keeping with the spirit of Christianity, and tends to remind the careless and indifferent that it is from the God of heaven that all blessing comes.

Men do not always take time to consider that the privileges which they enjoy in life, and the innumerable blessings which meet the needs of both mind and body, come from the hand of the one loving God, but a thanksgiving day should be one upon which the mind should recall the source of all blessings, and render the acknowledgment and praise that are due.

What are the things that have been and are blessings to us which have come as the result of the providences of God and the interposition of his hand? Are we to suppose that the blessings of civilization, of liberty, of peace and prosperity, are the products of human wisdom and human might only, as many do? Are the harvests of grain and fruit but the products of self-existent laws co-operating with man's labors? Did the precious metals and other minerals deposit themselves in the earth in such position and form as to be freely accessible to men? Did the wonderful organization of man's body with its inherent intelligence result from spontaneous generation and evolution?

To answer these questions in the affirmative would be as inconsistent as to hold that a great factory with all of its intricate and smooth running machinery, its electric power and light, its raw materials, and its stores of manufactured products, came into being of their own accord. But we know there is an intelligence back of the factory and its working, and seeing the marvelous intelligence displayed in the admirable arrangement and movements of the heavens, in the structure of the earth, in the wonderful organization of the various forms of life both vegetable and animal and the processes operating under harmonious laws by which the life of these forms is developed, maintained and perpetuated, we must conclude that the source of that intelligence is in none other than the Creator of all things.

The wonderful developments of the world cannot be attributed altogether to man. It is not difficult for the student of history to see the evidences of an intelligent power superior to man shaping the destinies of men and nations. Since the beginning of the Christian era civilization has followed the spread of Christianity in accordance with the teaching of the Son of God—"I am the light of the world." The spread of divine truth has brought light to the nations, and under that light they have become great. Other nations have not overcome the restraints of tyranny and bondage, but in proportion as so-called Christian nations have applied the principles of Christ's teaching light and liberty have come to them, and the evidence of the divine interposition on the side of liberty and freedom are not lacking.

The rights of civil and religious liberty enjoyed today are thus the result of God's blessing. The harvests are the products of His hand, for "the

maketh His sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust." The wonderful advancement in science and invention has come through the light shed upon the world from heaven, for John the Revelator records that prior to Babylon's fall an angel shall come down from heaven whose power is to lighten the earth. Trace if we may every material blessing, whether its existence began during this present year or countless ages before, whether it grew into being under the operation of nature's laws without man's interposition, or through the labors of man, and it will be found that the Creator of the universe participated in, and made possible its production. Trace to their source intelligence, truth, liberty, and life itself, and we come to God.

Words cannot express to God more than the heart feels, so that where thankfulness does not exist words are valueless. Thankfulness for manifold blessings is best manifested in extending blessings to others who have greater need than we, rather than in celebrating the occasion of Thanksgiving with feasting upon the bounties of God's providence while our hearts are closed to the needs of others. A proper recognition of God's hand in all things, and a liberal distribution of blessing to others according to one's ability will cause the heart to overflow with thankfulness and joy.

THE PLACE OF BAPTISM IN THE CHURCH.

That baptism as an ordinance had a place in the early Christian Church is conceded by all, but that there is a great difference of opinion regarding its mode and purpose is apparent. Since John the Baptist who was sent of God to prepare the way for the Messiah and make straight the way of the Lord both taught and practiced baptism, and since Jesus Christ acknowledged it by offering obedience to it and commanding his apostles to teach it to all nations, its permanency in the church of Jesus Christ is established.

The repeated changing of its form, and the conflicting opinions as to its purpose, in the various Catholic and Protestant churches since the days of the New Testament, have tended to minimize the importance of baptism generally, until many have concluded that its observance is optional rather than a necessity. The eternal character of God's word, including that of baptism, leaves no latitude for change in any degree, much less a complete abandonment of the ordinance, and no substitution can be made by man that will answer the divine purpose.

After the first change in this ordinance had been made by the authority of Rome during the "dark ages," it seemed an easy matter for other changes to be made, and each class of reformers which arose looked upon it as though it were a piece of plastic clay to be modeled and used in such a way as would best suit the fancy of the worker. That God designed that the principles of his doctrine, and the ordinances of his church, should be subjected to the manipulations of men we cannot believe, but the principles and ordinances of the church established by Christ are unchangeable, not only as to the individual parts but as to the relative importance of these parts which made the harmonious whole.

Baptism, as one of the principles of the doctrine of Christ, should not be considered, as an abstract principle separate from the great plan of salvation, but as one of the essential integral parts of the whole. Any change or disarrangement of one part will disarrange the whole making it of no effect as certainly as the breaking or disarranging of some part of an intricate machine will stop its working.

John the Baptist taught baptism as one of the preparatory steps to a higher life, and Jesus refers to it as the door into the sheepfold, and Paul speaks of it as the means of entrance into Christ and the separation from sin and the world. Jesus also speaks of it as the ordinance constituting the birth of water, which with the birth of the Spirit to follow constitutes the new birth into the kingdom of God. While it is the door which separates between the world and the church, the ordinance carries with it a remission of sins when the prerequisites of faith and repentance have been met, and it justifies

a continuance of forgiveness so long as loyalty to the principles of truth is maintained.

Upon this beginning culminating in the new birth rests the hope of eternal life, and no deviation from the divine pattern can bring such a hope which can be secure. But the processes of change have been applied by man so long that the masses believe it makes little difference what one believes or conforms to relative to this doctrine if it be so that he is sincere, but such must eventually learn that the Lord is also sincere holding to his word which he said would not change, for "the word that I have spoken, the same shall judge him in the last day." (John 12:48.)

"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." Jer. 6:16.

A SUGGESTION.

We fully appreciate the frequent word of cheer received from our readers who write of the good that is being accomplished by the ENSIGN, but the following which we take from a letter of a brother at Belvidere, Illinois, expresses more that a word of cheer, in that it contains suggestion which will help many another one to do good and help in the great work of gathering souls for the kingdom of God. We quote:

"I wish to tell you how much I appreciate the ENSIGN. I look forward to its coming each week and have often remarked that one paper is worth what we pay for a year's subscription.

Realizing the bargain months have arrived again, and being desirous of taking advantage of same, I would say the writer sent a fifty-cent piece for a non-member's subscription about a year ago, and now there are five saints in that family, and they are trying to pay their tithing and also helping with the church debt. I do not say this boastingly, but I do say we can all help a little if we give time, talent, and a little means to help the work along.

There are some who would like to help but do not know where to send the paper, so I am going to ask you, dear editor, to give us a little corner in your precious paper to be known as "The Free Ensign Corner," where each can send a contribution of from twenty five cents to one dollar or more to constitute a fund from which the ENSIGN can be sent to such non-members as would not otherwise receive it. I herewith send the first dollar to start the fund."

We frequently have opportunity of sending the ENSIGN free to worthy non-members, and occasionally receive from others donations for such purposes. The opportunity is always open to our readers who wish to help in this way, and any offering received will be applied on such subscriptions, so that the ENSIGN can go to homes which would not otherwise receive it. We have now the name of a non-member with a large family to whom a subscription would be acceptable. It is not necessary for a "corner" to be set apart for this purpose, but any subscription money received will be credited to the "Free ENSIGN" account.

A leaflet issued by Bro. R. W. Farrell, pastor at Somerville, Mass., announcing a series of meeting by Bro. P. M. Hanson contains the following paragraph:

We are very happy to inform you that our church work in Somerville is being a success in every way. The attendance on our preaching services is increasing, and men are beginning to understand that the Reorganized Church stands for clean hands, honest hearts and Christian doctrines. In the past few months there have been several lectures delivered in the different churches on the subject of Mormonism, but this has been of advantage to the Reorganized Church, for the distinction between the two churches has been made plain in many cases. The Rev. Mr. Paden of Salt Lake City, in his lecture in Park Street Church, April 7, 1913, stated emphatically that he had nothing whatever to say against the "Josephites" or Reorganized Church, its members not being connected with the Utah Mormon Church. The large number present heard him make the statement. We are very enthusiastic and optimistic concerning this matter, for we know that time will relieve the Reorganized Church from the cruel burden of misrepresentation, placed upon it by the thoughtless and unkind. The Reorganized Church offers a full gospel message, as it is contained in the Word of God.

INDEPENDENCE ITEMS.

On Thursday afternoon, the 20th, about fifty of the ladies of the branch met at the church, and with Bishop Bullard in the chair were organized into a society to be known as "The Society of Patronesses of the Independence Sanitarium," electing the following officers: Mrs. E. L. Kelley president, Mrs. W. J. Mather vice president, Miss Della Criley secretary, Mrs. M. T. Short corresponding secretary, and Mrs. E. E. Ranne treasurer. The object of the society is to provide for the current needs of the sanitarium in furnishing the rooms and wards. This society will no doubt find many ways in which to help the sanitarium in the grand work of caring for the sick and afflicted, and its present efforts will not hinder the friends in other places from rendering the service which may be in their power along these same lines.

Thanksgiving services have been announced for Thursday morning. The evening will be taken up by the annual concert given by the choir. A varied program has been prepared and the frequent rehearsals give promise of its being well rendered. A collection will be taken for the purpose of providing music for choir use.

Bishop R. Bullard dispensed the word of life Sunday morning, and in the evening the pulpit was occupied by Rev. Albert N. Bushnell, representing the Anti-Saloon League. He spoke encouragingly of the growth of public sentiment against the liquor traffic, and declared that the warfare would not stop until under a national constitutional amendment the liquor business was driven from the land. The afternoon prayer service in charge of Bro. Wm. Aylor, A. H. Parsons and W. H. Garrett, was full of interest and encouragement.

Bro. J. W. Rushton went to Nevada, Mo., on Saturday to begin a series of meetings there, leaving Bro. F. A. Smith to preach the closing sermon at the Central Church.

Bro. Wm. Aylor returns from his mission field in the South recently and reports excellent conditions prevailing, there having been over 140 baptisms. In Alabama and Florida there is a noble band of saints, some of the branches numbering over three hundred, and the prospects for future growth good.

The monthly priesthood meeting was held on Monday evening when the various quorums met in separate capacity to consider subjects of interest to each. The priesthood meetings may be made effectual for much good among the officers of the branches, but a good attendance is essential in all cases to make the gatherings what they should be.

Sr. J. E. Winnegar of this city requests the prayers of the saints for the daughter of Bro. H. Newberry, her brother, at Tryon, Neb. She was recently thrown from a horse with such serious results that it is necessary to bring her to the sanitarium for treatment.

Bro. Joseph Arber and Hale W. Smith have both been called home recently on account of sickness in their families. Bro. Arber returns to his mission at Blue Rapids, Kansas, the latter part of this week.

INDEPENDENCE, SECOND BRANCH.

The second branch of Independence, had a good attendance on Sunday, 23rd inst, it was 256, and a collection of \$5.16, not so bad.

At the 11 o'clock hour, Bro. William Aylor gave a very interesting talk on the subject, Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. 2 John 9. To abide in the doctrine of Christ was to live in obedience to all the commandments at all times. The afternoon prayer service was excellent.

Bro. W. K. Odell was the evening speaker, and his remarks were concerning the restoration of the temple of these latter days, while sacred and profane history was resorted to in order to establish the different dispensations. Many new thoughts were presented.

Let all those who are not able to have a good Thanksgiving dinner be sure to come to the Second Branch of Independence, fasting and prayer in the morning 9 a. m. preaching at 11 a. m. dinner in Curtis' hall, to which all are welcome, those that are able, bring enough for themselves, and to spare. No charges everything free, W. S. L.

SAN FRANCISCO AND OAKLAND.

The question of uniformity of texts in the Sunday school quarters is being agitated in this district and will be made a question at the coming convention at San Jose in February. The various schools should discuss the matter and instruct their delegates.

Any wishing to suggest changes in the blank form for reporting of the priesthood of this district, please report to the writer at once according to resolution of last conference.

The Oakland Religo was well attended and very interesting last Sunday—Dr. Busu with his cello, Bro. Claud with his flute, accompanied by Sr. Ethel Crocker at the piano and Sr. Addie Taylor's solo made an interesting program. The services were all well attended, with good interest. The pastor spoke morning and evening.

The young people's prayermeeting in the city Sunday morning was well attended and spiritual. The morning sermon was by Bro. G. S. Lincoln followed in the evening by Bro. E. Ingham. Bro. C. W. Duell and C. J. Cady are continuing the tent work at Diuaba—having a stove in the tent and carpeted with saw-dust. Some are bearing the glad message of life.

The San Jose saints are preparing to entertain the religious conference and conventions to be held there from Feb. 27 to March 1, 1914. Six have been added to their number since occupying their new church. A program for the conference is in process of preparation. We wish to make this the best conference and conventions yet held—Why not, as we are a growing people.

Bro. H. J. Davison is working away at Stockton and vicinity in the good cause. Bro. J. D. Stead was there recently enroute south to continue his labors in the San Joaquin Valley, having concluded his services at Auburn.

We just had a pleasant call from Bro. J. R. Wedlock a former St. Joseph, Mo., acquaintance. He will probably locate here. J. M. Terry, 1202 14th St., Oakland, Calif., Nov. 20.

NEBRASKA CITY, NEB.

Sunday the 16th was especially fine for this time of year and the Sunday school was well attended. The preaching was by W. M. Self and in the evening by our beloved brother, H. A. Briggs.

Bro. and Sr. R. O. Self of Holden, Mo., have been with us visiting old-time friends; we was very glad to be associated with them once more; they left here for Omaha on the 15th.

We are looking for a visit from Bro. Gilen who has promised to stop at this place on his way home.

Our Sunday school has begun preparations for a Christmas entertainment. The Religio is fairly well attended and we think growing in interest.

Mrs. E. D. Briggs.

HOUSTON, TEX., Nov. 17.
HOUSTON, TEX. BRANCH.

Just a little news from this part of the vineyard.

There is a vast difference now and seven years ago, there were no saints in Houston at that time to the writer's knowledge, but one was investigating and Bro. Manuering came and held a two week's meeting the result of which four were baptized. Then different elders came and preached as they were passing through here, now and then one or two more were added to the fold.

A little over a year ago we organized a Sunday school, then a Religio. Last August Bro. Aylor came and held a two weeks' meeting and organized us into a branch with a full set of officers and about thirty members. We have good attendance, every one seems to take an interest. We will not soon forget the prayermeeting of two weeks ago when the Spirit was present with much power. One Sr. spoke in prophecy.

We had the pleasure of having Bro. Maloney with us last Sunday when he preached such a splendid sermon, and then again we greatly enjoyed the Spirit. Bro. N. L. Starks is our presiding elder, T. J. Jett, priest; George Leigh, teacher; S. Armstrong, deacon and clerk.

There is plenty of work to do here but the question arises will we do it? It needs a great deal of courage and faith on our part, but let us ever be mindful of the duty that is before us and thus help along the Master's cause. We hold regular services Sundays, and prayermeeting Wednesday evenings at 110 East 9th St. Houston Heights.

W. H. Smith, Mrs. N. L. Starks, Mrs. Catherine Duffy, Pres Committee.

CORRESPONDENCE

TIGRIS, Mo. Oct. 26.

Editor Ensign:—Having read so many interesting letters in your paper we decided to write a few lines from the saints at Tigris Mo.

Sun-Jay Oct. 19, Bro. J. W. Dubose closed a very interesting series of ten meetings, baptizing five on Sunday afternoon, confirmed before the evening services by Elder Benj. Pearson.

Attendance was small for here, as in many places. The true gospel is not very popular, however the good Master abundantly blessed our worthy brother with the Spirit of his calling. And he aided the saints by labors, also financially in preparing our chapel for services during the winter, it having previously been unloved. The saints greatly appreciated his deeds of loving kindness to all. May our heavenly Father bless him and reward him accordingly, and also our very worthy officer in charge, Bro. Benj. Pearson and family who by long years of patient toil and self denial have tried to let their light shine according to divine command.

We as a people think we have much to be thankful for, in the past year for, having tasted the bitterness of the spirit of darkness, we rejoice that the darkness has fled before the light of God's Holy Spirit. And we feel to say "all is well." May God help each one to watch and pray that we enter not into temptation for although the enemy of souls may roar without he can not harm or destroy unless we will it so.

May God bless you in spreading your glad tidings of peace and good will to all the nations of the earth.

A subscriber.

HAMILTON, Ill., Oct. 5.

Dear Ensign:—I feel a desire to write a few lines to your dear pages. It gives me great comfort to read the letters and testimonies of the good saints as I am now all alone in a place where there are none of my faith, and I feel lonely and long to be with the people of the church. Today, the first Sunday in the month, is sacrament day and I feel sad that I can not be with you, dear saints, to partake of the emblems, for I love the dear work of God but feel my weakness to do anything.

I went to Independence to live but it seems as though I wasn't destined to enjoy such a great blessing long; but I will try to live faithful and try to do God's holy will as near as I can. I am thankful that I am numbered with the saints for I know this church is His, and I repose in the truth of it. I am 74 years old, have been a member of the church since in the sixties, but have had but little chance or privilege that many of the saints have, to know about the dear blessings of going to the church and mingle with the people of God. I enjoyed the privilege while I was there and feel the loss deeply now.

I rejoice in reading the good letters that so many write. I cannot make known my great desire to be among the good people of the faith who are so interested in the faith and work of our dear Savior. I desire to live right and I ask the prayers of all that I may so live and let my light shine that others may know I tried to live, according to his will, and oh may I be saved with the blessed is the greatest wish of my soul.

Your sister in the one faith,
Isabella Arnold.

Kindness has converted more sinners than either zeal, eloquence, or learning.—Faber.

CLAYBURN, B. C., Oct. 10.

Editor Ensign:—At this writing I am domiciled with the congenial Bro. Hartnells, John and Richard, located in the woods at Clayburn, where the latch string is always on the outside, and a warm welcome on the inside. I am making a visit to the various branches of the district with the view of imparting whatever encouragement may be in our power.

I left home on the 24th of September all went well until we reached the Canadian boundary where we were called upon to answer such questions as were necessary to satisfy the demands of "international" law. When asked what church we represented, and answering properly, we were informed that Mormons were not desirable citizens, consequently not wanted in Canada, and we were ordered to get our baggage ready for deportation. He passed on, but returned with one who seemed to be a superior officer. My credentials were examined, and passed as O. K. Sitting directly behind me were three ministers who were enjoying the scene. On being O. K'd I demanded an apology for being called a Mormon, which was reluctantly complied with. There is too much at stake for the elders to travel even under the suspicion of being Mormons, that is a stigma that we ought to rid ourselves of at every opportunity.

I have not completed my round of calls as yet. I have some three branches to visit and several isolated points, thus far we are struck with astonishment at the attitude of some saints to the interest of the work and the marked indifference that is seen in their lives. On the other hand our hearts were made to rejoice at the faithfulness of others, under somewhat difficult conditions. They were making a good stand for truth in the cities of the Pagan Saviour. We suffer for the lack of city workers, (street preachers, and distributors of tracts) preaching in private houses is not the most satisfactory, it is alright in some cases, but to reach the discouraged and disappointed, benighted masses we must go into the "highways and byways," not occasionally but persistently.

Oct. 28. I am now writing from the hospitable home of Sr. Dancer at Bellingham, Wash., having visited the Chillicothe Branch for several years. Bro. H. Stade has stood unflinchingly at the "helm." This branch is made up of dairy farmers exclusively, who are scattered over a considerable territory that makes it difficult to meet together. We found them cheerfully pressing onward with a persistence that will eventually win. At Rosedale we were comfortably provided for at the home of Bro. and Sr. J. Muirhead, and sumptuously fed at the homes of the several saints, and also provided with the means of transportation. In all we were encouraged.

We called next at Sumas, Wash., where we met with the few isolated saints, held three meetings, (one the Sacrament) with them enjoying a degree of the Spirit, and leaving them with the appeal "come again." Tonight we began cottage meetings at the home of Sr. Hager. Not only at Rosedale were we joyfully entertained, but at Vancouver and Westminster, B. C., where there are noble saints, but space will not permit me to name them. I have never gone hungry, nor have I had to walk for lack of means to ride. I see though that this is not the good fortune of all my brethren.

In a recent issue in the ENSIGN we saw a letter that bespoke an experience of hardship, brought about through lack of funds in the bishop's hand to furnish the elder's family with the one thing needful. A glaring contrast was illustrated prior to it in the ENSIGN also, by the donation of an automobile to one of his brethren in (equality?) the ministry. This was brought to my attention by several of the saints where I have visited. We admit that all have a right to do what they please with their substance, but will it be justifiable?

Saints, let us place our offerings in the hands of the bishop, who is in a position to know where it will do the most good and meet the demands of the law of God. Pure and undefiled religion is to meet out to the needy of our goods, without respect of persons. May God help us to magnify his name, and win his approval.

Your brother in Christ,
Wm. Jonsson.

3618 Evanston Ave., Seattle.

NEBO, Ill., Oct. 22.

Dear Ensign:—For the first time this year I wish to drop a few lines to let your readers know that I am still in the fight. In the latter part of May I left loved ones and arrived in my field all O. K. and began to arrange for tent work which materialized at our June conference, after which I went to Brentwood, Mo., a suburb of St. Louis, and occupied four weeks. From there I moved to Maryland Heights, another suburb, where I continued five weeks, baptizing six at each place, and at the latter place I baptized four men, three of whom have been ordained since and become the officers of a newly organized branch, also a branch was organized at the former place.

From there as per previous arrangement I came north one hundred miles to this place where I have been holding forth for seven weeks, four weeks at Pleasant Hill, Ill., and three weeks four miles from Nebo, Ill., where we have had excellent crowds and good interest. I have been ably assisted by our local brother here, Bro. W. A. Guthrie, who has given excellent help in the preaching as well as assisting, also the excellent assistance in preaching given me by Bro. R. Archibald at Brentwood and Maryland Heights deserves favorable mention.

Sunday night we closed the tent services for this year as we were compelled to abandon the effort on account of the inclemency of the weather. However, we closed with a full tent and we felt we had accomplished much good. While at Pleasant Hill, which was a new opening, we felt we had sowed some seed that will in due time ripen into a golden harvest as there were several of the finest business men of the town who scarcely missed a sermon in the entire four weeks, also the professor of high school who took our books and read them gladly. So we hope for results.

My work this year has been enjoyable as I have seen some of the most wonderful conversions from the depths of sin to the light of the gospel truths, several of which I could mention who have frankly come forward and said, "I will lay down my tobacco and my liquor and profanity and show you I want to do right, and they have done so for some time

before I baptized them. At this place the success we have had has antagonized the opposing forces so we are told by the Non-Progressives (rightly named) that we will have to fight or run, so I guess we will have to try and hold the fort and at present are arranging for the conflict, hoping and praying that the truth may be victorious. I desire to still remain in the conflict.

Your brother,
J. A. Dowker.

TOPEKA, Kas.

Dear Ensign:—It has been a long time since I have written to you, but thought the saints would like to hear from the Topeka Branch again.

We are glad to make a very encouraging report of conditions in general in our branch at the present time. Since we wrote to you last April the writer has baptized five precious souls into the kingdom, and we have had several families of saints move here from different parts, swelling our number about twenty more, including children.

Our worthy Sunday school superintendent, Bro. M. D. Robison, is hauling the work in that line in fine shape, and has increased its membership about double since he took charge of the school; we are very thankful for this good showing.

Our Religion is progressing nicely with good interest manifested in both old and young.

Elder J. W. Metcalf of Independence, Mo., came over October 11th and 12th and gave us a nice visit which we very much appreciated. He preached at both Sunday services in his very interesting manner. Bro. Metcalf has made many warm friends during his visits with us.

The 19th of October Elder Joseph Arber of Independence, Mo., stopped off for a week with us on his way to Blue Rapids, Kas., and preached several fine sermons for us, and Sunday, October 26th, he baptized two children, and in the evening at 5 p. m. the saints met in prayer and testimony meeting in which the spirit of prophecy was manifested through Bro. Arber, calling one young faithful brother to the priesthood and giving admonition and encouragement to all present. We all felt the presence of God's Spirit to a remarkable degree. Such blessings as these are such a great source of strength.

We have another special thing to mention this time. We have been trying for a long time to get out of debt on our little church building. We have paid the last payment and are clear from debt, and have a clear deed to the property, which we expect to dedicate and turn over to the bishop. Bro. E. L. Kelley has promised to be with us on that occasion if possible. We have not decided the date yet.

Our Ladies Aid Society assisted by our Sunday school and Relief Society have purchased a new piano for the church. We have painted donated to paint the building, and an orchestra is in course of training also to assist the choir in our services.

Any saints contemplating making a change in location will do well to look up Topeka. There is plenty of employment for good mechanics in most any line of work. Plenty of good schools and every convenience anyone might want. We have two elders, two priests, two teachers and one deacon.

We have regular priesthood meeting every two weeks and every officer is working in fine shape, no jealousy or strife or malice amongst us. Every member is visited regularly by the visiting officers.

Your brother in gospel bonds,
Elder E. T. Lucas.

143 Norton St.

CEDAR RAPIDS, IOWA, Nov. 4.

Dear Ensign:—I feel there are quite a number of saints who would like to hear from this part of the vineyard. My home is really in Kansas City, Kas., but owing to a matter of business I have been detained in Cedar Rapids since July 17th, but have been enjoying my sojourn here immensely. Most all of my nearest relatives live here. I have been enjoying the companionship of my three sisters who I am happy to state are members of the Reorganized Church.

We have but very few Latter Day Saints here and no church or hall to hold meetings in. We seldom have an elder to preach here, so a few are weak for the want of spiritual food and a word of encouragement, but their wants have been well provided for here of late. We had with us for awhile Elder S. J. Fields, who preached at the home of Sr. Motelj. While the meetings were very interesting, the bad weather at that time kept many away. Next we had with us Bro. I. M. Chamberlain of Eldridge, Iowa. He entered into the work with much vim and earnestness and has aroused the interest of many, and has almost awakened the drowsy ones. His geniality has won for him the admiration of many outsiders and they find themselves drawn within the sound of his voice where they can catch the precious truths as they fall from his lips. Both he and Bro. Fields are able defenders of the gospel.

Last Sunday evening, November 2nd, we had the pleasure of hearing Bro. Ralph Motelj preach his first sermon in our midst. We had our service at the home of Sr. Alexander of this city. There were twenty-one present and six were outsiders. We had a short song service and Sr. Motelj presided at the piano. Bro. Motelj took for the basis of his remarks Amos 8:11,12,13, and had good liberty.

Bro. Motelj is called to the office of priest and we hope through his efforts and ours to reach the people in this locality. I feel that much has been accomplished in the last few weeks. We desire the prayers of the saints to help us in our efforts. I remain strong in the faith.

Della Booth.

SPIEGARD, MO., Nov. 6.

Dear Ensign:—The branch up is broken up, no meetings of any kind out, as some of the elders come and hold meetings three or four nights, possibly twice a year. Once we numbered fifty-three members; at present fifteen.

I have noticed in quite a few letters in the ENSIGN of different ones sending money for church debt, some of them quite old. It made me ashamed to think I had done so little

for this cause and the church so I told my father that I was going to send \$5.00 and he said that he would too. I have sent it to Bishop E. L. Kelley.

The Ensign is a paper I prize above all others, after reading them I distribute them among our neighbors so they have a chance to hear the true story and the gospel of Christ. We have taken the ENSIGN over twenty-one years, and would be loathsome without it in our home. Bro. B. Dice and Bro. Eley are holding meetings at the Little Mt. Hope Church. The attendance is so poor that it seems to hardly pay for good preachers to use their time that way. There are some few faithful saints here, trying to let their light shine. Perhaps there is someone that would like to hear from this part of God's vineyard, among those who have labored here years ago, and to know that their work was not all in vain. It seems that we are waiting for an opportunity to do something. I know that when I live the nearest to God and try the hardest to live right, I am the happiest.

I write this letter to tell that we were going to help on the church debt. Maybe someone else will see this and say, "Well, I guess I will help too." The different letters in the ENSIGN telling what others had given, were what made me move to give, and I thought if all helped it would be worth while.

My desires are to live faithful and do right, yet I fail in many ways to do the commandments of God. I hope many will be gathered into the fold of Christ.

Your sister,
Kate Elvert.

CHICAGO, Ill., Nov. 11.

Dear Ensign:—As one of your most devoted admirers I feel greatly indebted to you for the comforting influence which invariably comes to my heart each week as I read the contents of your dear pages, and the inspiration which is generated within by that influence creates a strong desire for a closer walk with God, a strong incentive to be up and doing those things that make life worth while. I believe your mission to be the noblest and grandest calling that pen or press could possibly be applied to. And although situated as I am, with all church privileges and very busily engaged therein, yet I feel and sense as great satisfaction and joy in perusing your pages. And why not? Is not the same spirit engendered by each? Although many times I have been unable to have you as a constant companion yet the sense of a spiritual loss comes to me and I feel that I can ill afford to do without you. Not wishing to be selfish I try to love or give you to others hoping thereby to arouse the divine spark in their hearts to a living flame.

I desire to correspond with some one of our faith who is interested in art, who loves pictures and who would like to become established in an art store. Have an excellent location, here in Chicago for one, or would go anywhere. Have just lost many hard earned dollars by trusting the financial end of the business to a get rich quick schemer not of the faith. This is an awfully hard blow to me. Am in a position that needs quick action. Have some things to start with and know the business from A to Z. Thanking all the dear saints and the editor for their united efforts to make the way more pleasant and profitable, I am

Your brother in gospel bonds,
O son Randall.

416 So. 41st. Ave.

LETTER FROM PAPEETE

(Continued from last week)

On Sunday morning, Sept. 28, we had to leave Takume in a hurry, we were expecting our beloved St. Michael. She was to stay for a day or two, but when some of the officers landed, from her, informed us she was going to leave in two hours, so we hurriedly packed up, while Bro. May engaged passage for us. They refused to let us go at first, as the boat was crowded and there were no rooms. Bro. May told them the officials here said we could return and we had to get back to Papeete to prepare for going to Australia. Finally they consented so we bid good bye to as kind hearted a lot of people as has ever been my lot to mingle with.

We should not judge a nation by a few of its representatives, but if the French officials, officers of the boat, and the women passengers are a fair sample of the French people, I hope it may never be my lot to have to travel on another French vessel with French passengers. I think each of them drank three quarts of wine every day. We had to eat at the second table. The proverbial French politeness was entirely absent among them. They would sit around and smoke and drink, and often we had to wait nearly two hours after they had eaten before we had our meals. Yet we paid first class. We had to eat food that was cooked in the dirtiest kitchen, served by the most untidy waiter I have ever seen. There was certainly a wonderful difference between the English ship and crew we left America with, and this French vessel. As there were no rooms, we had to sleep on the hatch. This is the place where they put the freight down in the hold. Is about 20 or 30 feet long, and 15 feet wide. Is covered with heavy plank, and is built like a roof but not as much pitch. Over the planks is placed a canvas cover to keep out the sea when it breaks over the vessel, and likewise the rain, but it got in on us as I shall explain later.

Our shabby treatment didn't seem to make us very happy somehow. Bro. Griffiths' talent is to rise to an emergency. As we were lying there, with the stars reminding us that they were the "forget me nots of the angels," Bro. G. started "Lead Kindly Light" "I am far from home, lead thou me on," in his deep base; Bro. May fell in with his tenor, and the writer followed with his!!! ?? The chief engineer came running up to us, thinking some of his crew had developed marvelous musical talent (?), and not seeing distinctly, turned on the electric light. Then he saw his mistake. We asked him if we were disturbing the sick captain, he said no, to go ahead. The native crew gathered around us saying "mita, mita" which means, "good, good," so we had an appreciative audience while singing the sweet songs of Zion, and our spirits

were cheered, and then we tried to recall some of the scenes the early missionaries had to go through on some of the small sailing vessels, and how much better we fared than they did, as we only had to be on the boat three days as they were not stopping at any of the islands, were hurrying the sick captain to Papeete.

The following night it rained so we had to go down in the hull with the sailors who were lying around in every conceivable position, on the freight. There was hardly a place under the hatch which was not wet, as the canvas didn't keep out the rain, and the other parts of the vessel was taken up with freight. Finally we found a little dry place, also a set of springs, going as freight, we appropriated them unto ourselves and were fairly uncomfortable in that bake oven. Finally we arrived at Papeete about seven o'clock in the evening. We were congratulating ourselves that now our sisters would have a nice clean, clean! supper ready for us, and a good bed. We saw them standing on the pier. But the doctor coming on board, forbid us to land, on account of the captain being sick. Said he would call the Board of Health to determine if we would be quarantined out on a little island in the harbor for fifteen days! You can imagine our feelings and disappointment. That night we again slept on the hatch, with a cow, pigs, sheep, and goats as near neighbors.

It is not the climate which kills the missionaries to the islands, but such experiences as these, and "the half has not been told." Finally we were permitted to land next morning, but had to go to the hospital every other day for ten days. There was some satisfaction in seeing those haughty, upstart, petty officials of the boat and the government brought down to authority superior to their own. There was one of the boat officials who treated us with contempt. When we landed we reported him to the manager, he said he would not go on the boat again, and he didn't when it left, so we had the glorious privilege of getting in a good old fashioned American "kick." We thought it might make it easier for some future missionaries. The manager also refunded some of our fare.

Here are good news to those who are acquainted with conditions here. Bro. Griffiths, under inspiration, has succeeded in getting the leaders of the "Poopo Society" to be rebaptized. This organization has been the means of splitting up this mission, and now with the leaders coming back, the others will follow. Some of the best people in this mission were in it, and the Elders who are the leaders, are among the most able we had. So there is great rejoicing among the saints. Bro. Griffiths told me about a dream he had as we were on the Tahiti, the steamer from America; we didn't know who it referred to, but when negotiations were opened with these people we saw the dream gradually work out as Bro. G. saw it. Sunday is set apart for the baptisms. There are about 100 affected through the mission. Possibly 20 or 30 will be baptized before we go. It would have justified the church in sending Bro. Griffiths here especially to get these people back, as he is the only one who was able to cope with the situation effectually. It should be a great comfort to his family to think that at least 100 precious souls have been won back to the gospel plan, through his efforts, assisted by the Lord.

The other evening, Bro. Griffiths, Bro. and Sr. May, Sr. Lake, and myself were in the living room of the mission house. Charley got down the guitar, and remembering we were far from home, on an isolated island in the Pacific Ocean, he sat on the corner of the library table and played "Old Black Joe." We all soon fell in with song, and then other American pieces followed until time for prayer meeting.

On the 27th we sail for Australia, going farther and farther away from home, sweet home, for the sake of the gospel. Christ had to leave his home, as did Abraham, Moses, and the ministers of all time, to preach this same gospel. May we be effectual instruments in God's hand of forwarding His work, that our sacrifices may not be in vain.

The experiences here have been interesting and educational. Sometimes new scenes engender new thoughts. A few days ago, Bro. May and myself climbed one of the mountain peaks. The mighty Pacific was before us. Ten miles away the mountains of the island of Morea pushed their peaks into the clouds; at our feet lay the city of Papeete, and its harbor. Amid a perfect silence, as apparently there was not a living thing except ourselves on the mountain, we looked down into great valleys. With this ensemble of a mighty environment, the smallest soul could not help thinking big thoughts, so we saw God moving in His majesty and power. May that force direct our life work, and when we are in the dark and dismal valleys, lead us out and help us climb to the mountain tops, where we can see, so our faith will be renewed.

We shall soon bid goodbye to Tahiti and its inhabitants. Bro. and Sr. May and Sr. Lake did all they could to make us comfortable. We shall say a reluctant farewell.

MY ISLANDS.

"On the edge of the world my islands lie,
Under the sun-steeped sky,
And their waving palms
Are bounteous alms
To the soul-spent passer-by.
On the edge of the world, dear islands, stay,
Far from clamorous day,
Content with calm,
Hold peace and blast for aye."
Re Isles of the Blest for aye?"

—C. Edward Miller.

Hypocrites do the devil's drudgery in Christ's livery,—Henry.

Every sinful act is another cord woven into that mighty cable of habit, which binds the spirit to the throne of darkness.

SERMONS AND ARTICLES

SERMON DELIVERED AT CENTRAL CHURCH
KANSAS CITY, MO., SUNDAY NOV. 2, 1913.

BY ELDER J. A. TANNER.

REPORTED BY BELLE ROBINSON JAMES.

The text that I have selected tonight is in the 14th chapter of the Book of Job, 14th verse; "If a man die, shall he live again?" I will connect with this the statement of the Apostle Paul found in the 15th chapter of the 1st Corinthian letter and the 25th and 26th verses; "For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

In these two texts we have practically a question asked and an answer given, which might be satisfactory in and of itself, to a great many people, but to a number of others it would not be satisfactory. The studious and the thinking person would like to have more light upon the question than just simply this answer, and it is between these two points, the question and the answer, that I wish to speak for a little while this evening, trusting that we shall be able to present something that will be helpful to us and that will be stimulating and educational.

I presume we will all agree that death is an enemy to the human family—that it is the great enemy that all mankind—speaking of them upon general principles—fear. It is true that Christian people and those who claim that they are in a saved condition, state that they have no fear of death—that they are ready to be taken over to the other shore any time the Master may call for them; that if the Lord speaks the word they are ready to receive their passport and go into that condition that is in the future. There are other people who are not so free to confess this, and they freely state that if there is any one thing in life that is a terror to them, it is this question of dying—of passing out of this life and its mortal state, going into a state of decomposition and decay—that they would rather meet any other thing, seemingly, in life than this—and this class of people, and others who are skeptical, very frequently state that they do not think that even the Christian workers mean all that they say when they claim that they are ready to die whenever the Lord calls upon them. Because, as they look at it, they think that Christian workers employ every means that is known to the skill of man, just as well as nonchristians, in trying to preserve life, and remain here upon this mundane sphere just as long as they possibly can; no matter what disease or affliction rests upon them, nor how much they become aged and infirm and decrepid and helpless, yet there is a longing desire to still live and live.

One time when discoursing upon this question of the hereafter, a very notable judge who was attending the services came to me at the conclusion of the evening meeting and said that he appreciated and enjoyed the remarks that had been made but that he could not agree with my position in regard to the hereafter and he said that he had come to the conclusion after some years of study and meditation upon the matter, that the reason the human family, at large, feared death, was because of the uncertainty of the future—that death was entering into a condition unknown and a step into the dark. He said he had not found anything in all of his human experience to convert him differently.

It has been frequently said that there is no hereafter and because of this condition that people are afraid to die, because they feel that that is the end of them, that when they are put in the grave that life is ended for them, and that it is out of the question to think that they would ever come from that grave again.

There are practically two schools in the world, one of them holding that there is a Creator and that he has brought into existence all that we witness in our human experience. He created all of the planets—this planet upon which we dwell—everything that is inhabiting this planet, and that by reason of this creative act, he had the right to say whether death should be placed upon the work of his creation, and if he had the right to say this and could pronounce death and cause it to prevail, that of a necessity there must be a restoration back to life again, to a condition in the hereafter, and a place different from this where people are to occupy and inhabit.

The other school presents just the opposite of this. They call our attention to what they present as a fact, that there was no creative act, that it is

out of the question to talk about a God or a Supreme Being; that there is not anything within the bounds of our human experience that will warrant us in believing in a creative act or that we shall live after we come to the grave. This school presents this thought, that what we see today as life is but an act of spontaneous generation, that at some time in the past, millions of years ago, that some power similar to electricity or something of that kind, moved upon a little piece of dead inert matter, and life was started in a very small degree and that from that small degree of life, there has come by the process of evolution all the varying forms of life until we reach the high type of life we see in the world today, and that because of this spontaneous generation, there being no creative act, and this process of evolution from that dead inert matter, to the condition that we are in now, that when we pass from this condition by dissolution, or breaking up of this highly developed organism that we have, that it goes back to the dust of the earth and becomes inert matter again and that life will not exist any longer.

With these two thoughts, these ideas as expressed by the two leading schools of the world today, incorporating all the various systems of religion as well as the various systems of evolution, skepticism and atheism, the question propounded here and used as a text tonight comes to us with more force than ever: "If a man die, shall he live again?" It is a question, no doubt, that you have thought over very seriously—that you have tried to solve the problem in your mind, that no matter what the mystery is that has surrounded it you have tried to get a ray of light coming through the mists and the clouds that would stimulate the hope within you that death does not end all, but that there is a continuation of life and that there is a hereafter.

Men in all the ages of the past, no doubt, have given this matter just as much consideration as they give it today; they have been as much concerned about it, and men have studied it until they have lost their minds. Others have studied it from various angles and viewpoints until they have concluded that they are ready to doubt everything even doubting their own existence as well, and you sometimes see that thought creeping out in some of the systems of religion that are presented to us, and it does not always come from the skeptical school that is in the world.

Is it true as it is contended, that life started through spontaneous generation, millions of years ago, and sprang from a small piece of dead, inert matter? Is it true, as we are confronted with the statement of the world today—and has been a statement in the world for hundreds of years—that it is the evidence of a weakened and diseased brain to believe in the resurrection of the dead, or a restoration to life after death? and of a miracle that would be so stupendous in its character as to bring back the elements of this body and reorganize them and implant into them life again, and that these bodies would continue to live?

If this be true, then we have some very serious problems confronting us from the other side of the question. For instance, I ask the atheist, or the skeptic, or the person who believes in spontaneous generation to take me with him in his travels in the past and point to me where life first had its start; and as we go back through the dizzy heights and travel for centuries and centuries and we come to a point, he says here we have located life for the first time, I propound the question and ask, "Is the starting point of life there?" "Oh, No," he says. "Well, where did it start?" He says, "That is something that we cannot tell; it may have started even millions of years prior to this time." I ask him the question: "How do you cross the gulf here where you first locate life and go away back there a million of years further and say it may have started there?" "Why," he says, "We must do this by conjecture." He wouldn't say by faith, of course—it would be out of the question to say that. We must do this by conjecture. We must believe that life started somewhere back there. Here is the point: if it is the evidence of a diseased mind, that it is only those who are weakened in brain power and are incapable of grappling with the serious problems that confront us in life because they believe in a miracle or because they exercise a faith. Does not the logic of the situation force us to the conclusion that it is an evidence just as much on the other side of the question, of a diseased and afflicted mind and weak brain, to exercise faith and belief that must extend to millions of years to some point where life started?

But we reason further: suppose that for a moment or two, that we accept this idea that we

sprang from inert matter, and that this piece of matter finally starts in its processes of evolution until we have evolved to this condition that we find ourselves in tonight! I look out upon the expanse of broad eternity; I view this world with its teeming millions of people the best I can, and I look upon their inventive genius, the productions of their minds that which they have brought into existence and the benefits received through the work that they have done. We see here tonight that we have light; this light is given to us because of the intelligence of someone or more who has wrought until they have discovered a principle, which, when put into operation through appropriate material elements, produces the electric light which is so convenient to us here tonight.

I stop sometimes to think, as the mail carrier passes my door or drops off a piece of mail, of the wonderful postal system that we have. I think about the thousands and thousands of pieces of mail that are handled in the post office down here, the thousands of pieces that go out with trusty carriers to the homes of Kansas City. I think of all the other large cities in the world and of the many millions of pieces of mail that are distributed here and there and everywhere, and, comparatively speaking, but very few pieces are lost because of a system being perfected so well—at least, that they can do the work with apparent ease. These things are the results of intelligence, which some hold has come from dead inert matter.

I take the telegraph system, and it has been thought a wonderful thing in the past half century, and we know how remarkable it was when it was first announced, to know that they could send communications almost instantaneously from one point to another over the wires; but notice the development since that time; even the wires are not necessary now, and thought can be transmitted over land and seas for thousands of miles, connecting with vessels in all parts of the ocean, so that their movements can be directed by those on land. This manifests a wonderful degree of intelligence, yet that intelligence has come from lifeless matter through spontaneous generation if the theory of evolution is correct.

I take the telephone system as we have it today, and see the wonderful convenience it is in a city like this. What a remarkable convenience for the whole of this broad land; and there are so many things about it that we admire; there may be a great deal of mystery concerning it, yet its convenience is so adapted to our wants and necessities that we would think it was terrible if we were deprived of its benefits. That wonderful system with all of the inventive genius that has been displayed in giving it to us has come from that little piece of dead, inert matter!

I take your gigantic railroad system today, with all of the brains that has been displayed there. I find the same result. I go into larger cities than Kansas City, into the busy marts and various railroad centers with their shipping departments, etc. and I see that it is just one continuous network, like the bees in the hive, completing and working out the processes of a system that indicate the wonderful intelligence of man. And so tonight, I might for some time stand here, calling your attention to the various departments of life, revealing to you the intelligence that has been displayed, and admitting, for the argument's sake, for a moment or two, that it has all come from this little piece of dead, inert matter, and without going farther,—I will conclude like this, that if it is the evidence of a diseased mind or weakened brain to believe in such a stupendous miracle as the resurrection of the dead, bringing back to life again, then I must confess that the evolutionist, the atheist, the skeptic asks me and you, when they present their philosophy to us, to believe in a miracle when they say that all of this intelligence that you see in the world today has sprung from this little piece of dead, inert matter. This miracle is more marvellous, and stupendous, and eclipses any miracle of the resurrection of the dead; but are we ready to accept that philosophy? Are we agreed that the position is correct when the arguments that they present to us seem to be so illogical? Are we ready to accept them without consideration on our part, without investigation and without the cold facts being presented in the case—and I beg pardon for referring to facts.

It is again argued that the resurrection of the dead is an impossibility from the fact that they say there is no power that can bring us back to life again, or at least for a people to live after the various stages of dissolution that they pass through. For instance; they say, we have a man that has been born in Asia, reared up there, he loses

one of his limbs and it is buried in that country. Later along in life he travels down into Africa, he loses another limb there and it is buried in that territory. After a while he comes up into Europe and he loses another member of the body there and it is buried. Finally he gets over to Australia and from Australia to some of the Islands of the Sea and from there to America and he keeps losing different parts of his body in these different countries until finally there is very little of the man left, having met with accidents, losing the various limbs and members of his body. These have been buried in all these countries hundreds and thousands of miles apart, and they ask: do you mean to tell us that that person can be resurrected and restored to life after such a scattering condition as that? They say it is impossible. It is surrounded with too much mystery for them to understand and with so much that they cannot conceive, or that which surpasses their knowledge, and they state that because of these mysteries we cannot fathom the resurrection, consequently it is unworthy of our credence and belief. And they state further: why we take people, and they have been dying for a period at least of six thousand years according to your Bible chronology; they are put in the earth and they pass through this state of decay. They go into dust: this dust becomes assimilated with the earth; after awhile, the strength of the gases etc., that is springing from the decayed matter springs up from the earth into grass and the cattle come along and eat the grass, the cattle are killed and the people eat the cattle and other cattle are raised again and this process is gone over and over for hundreds of years and will continue to do so. How in the face of all this mystery can we believe in the resurrection of the dead?

As this is a proposition that confronts us, of course there is a task for us to solve it, and the first argumentative question that I wish to propound is this: must we refrain from believing or having faith in God, or anything that may be shrouded in mystery, or that we cannot understand? If so, where are we to be relegated to? Where will we go? As far as I am personally concerned, there is not a thing that I meet with in life but what is clouded with mystery to me, at least I cannot understand even this organism right here. I cannot understand digestion or assimilation, etc. It is beyond my comprehension. There may be some people who have worked upon this and developed a learning, to some extent with reference to it, that may have a broad conception, but as far as I am personally concerned, it is a mystery to me. Must I therefore, say it is untrue and unworthy of belief of honest men and unintelligent men and women because of its mystery? I would hardly think so. Must I object to the telephone I referred to a short time ago because I do not understand or comprehend the principles involved in that work? If so, I would have to do away with that convenience I do not understand, and as far as I am personally concerned, those that I have asked about the matter who have been electricians, have not satisfied my mind, and one of the questions is, how it is when I take down the receiver and attempt to converse with some one a hundred or five hundred miles distant that by reason of my former acquaintance with the party, I instantly recognize his voice—the articulation has been preserved, and the sound is there just as naturally as when I have heard his voice in my presence. Must I say it is false and untrue and unbelievable because I cannot understand how it is done? I don't know where we would end, if such was the case.

Take the process of life as we have it today. Who can understand it? Who of all the philosophers and wise men of this world can explain it satisfactorily to you? I am glad to know that in the twentieth century we have some brilliant, thinking men even upon the agnostic side of the question who concede that as far as life is concerned, it is beyond the ken of human investigation and understanding to know where it has its starting point or even to define it satisfactorily to all minds. So we have the great mystery of life as well as of death and the mystery of the resurrection of the dead.

I wish to present a few thoughts now, without dwelling too long upon some of these statements, and make partial answers to them, with reference to our condition at the present time. I find that as far as this physical body is concerned, drawing my conclusions from anatomy, that it is not impossible for the resurrection of the dead, that the very processes that perpetuate life here in this physical environment are the evidences in favor of a revival to life again. One would think sometimes in the illustration about being buried in Africa, and in Asia and Europe and Australia and America and

those different points that the mind was confined just simply to the localized condition and it seems as though that was true when it comes to the question of perpetuating life and the continual growth and development of our body. Does all the food that you eat come from the State of Missouri where you are residing? Does it all come from the states of Kansas, Iowa, Nebraska, Oklahoma? You know that through our transportation facilities there come the grain and the fruits and the cereals from all parts of America, the islands of the sea, Europe and Asia. They pour into our department and grocery stores, so that you and I are nourished and our bodies perpetuated by the products gathered from all parts of the earth. And you ask, what is the point? Simply this: I clip my finger nails and they grow again. I go to the barber and he cuts my hair. The hair grows again. What causes this? The things which come from the various lands of the eastern continent and from this continent and the islands of the sea. They all help form the physical body, so that my body comes from the various lands where the man buried his limbs. Do you mean to say in the face of this miracle, the resurrection of the dead is impossible?

I stop sometimes to think of a principle that is presented to us from the scientific side of life. It is said that wherever we find the law of demand, that logically there must be the law of supply to meet that demand, and they reason from cause to effect. They call your attention to the vegetable kingdom and point it out to you. They will even go up to the starry realm and make their deductions there. They will delve down into the earth from the geological point, giving their deductions trying to show you that this law of universal demand is met by the law of universal supply everywhere.

I take up the proposition and go anywhere in America and I see many families who lose their loved ones. There is a great deal of sadness and sorrow left behind. Loved ones follow them in sorrow to their last resting place irrespective of what their belief is with reference to the future and with a fallen countenance and broken heart, and pained and distressed mind, they look longingly into that grave where they are placed, and I ask you the question, why do they do it? The answer comes, because they long for that loved one to come back to them again. Ah, but says someone that is only true of a Christian country like America or parts of Europe or some parts of Asia. Is it not true when you go down into darkened Africa, unto the peoples that have not learned religion, or of Jesus Christ, that the savage there, although you may consider him in that dark and semi barbarous condition, when he walks to the resting place of one who has lived and one who is near and dear to him, he has that same longing desire that you have here in this Christian country, and everywhere you go, you find that universal demand upon the part of humanity, that in death there is the desire that they shall be returned back again, or at least that you can go to where they are, if they go to some other sphere.

The point is this: if it is true, then that where there is a universal demand that there should be a supply to meet that demand—if we come to a place where there is an invasion of the rule, if we come to a point in life where we must lay it down and say, it doesn't work—is it not a case where there is a violation even in nature, of its operation and a contradiction? Will they ask us to believe the rule will not hold good in all cases? Surely not. Surely they will not ask us to take that position. Then I ask you the question tonight: where is the supply that meets this universal demand upon the part of the human family that their loved ones should be restored to them again? The only solution that I have found to the question is that which I have taken as a text tonight in which it is stated with reference to the Christ that he must reign until all enemies are put under his feet and the last enemy that shall be destroyed, is death out of existence, is death, when death will be no more.

What is death? Do you ever stop to think about it? I take it for granted that there are very few here tonight who have not stood by the bedside of some loved one and has seen life pass out, and there are some here that would give it some consideration and try to solve the question to some extent, but did you ever find an answer that seemed to satisfy you? I must confess that with all of the light that has come from the eternal courts of glory, that with the limited understanding and learning I have had in God and godly things, that there is a mystery that shrouds death that I cannot penetrate and satisfy, in every sense of the word, my own mind. I go into the realm of science and I ask

the question, What is death? I think it is Mr. Faber who wrote that "death is an unsurveyed land—an unarranged science." Just think of that; how cold and cheerless it sounds. No wonder the less thoughtful think it a leap in the dark—a fathomless abyss.

I go to history and all that it reveals to me is that death is a universal fact. I again consult the poet and I see him with pen poised moving up to write and give us a definition of what death is, and he withdraws again in terror and leaves only terror as the solution to the question.

I go to the philosopher and ask for the definition of death and he says it is one of the great mysteries of being and the great mystery of not being. Where are we? Alongside of this definition, I wish to present one that was uttered as death was gradually approaching him—I refer to Bro. Morris Short, one of the staunch missionaries of this work, he made this statement: "Death is but the entrance through the door of the triumphal arch and on through to the fair fields of immortality." Now in the various solutions that are given here, which do you prefer? Looking down deep into your soul tonight with your personality, as you understand it—which do you prefer? Which of these sounds the most pleasing in your ears? Is it the one that it is an unsurveyed land, an unarranged science that one presents, or is it the answer that is given, that you will use for an answer, that it is the entrance in through the gate of the triumphal arch to the fair fields of immortality? I prefer the latter, and let me ask you the question again, which do you prefer?

So tonight, on both sides of the proposition there is a mystery that we can hardly solve, which we do not understand, suppose we admit, for argument's sake the claim of the skeptic, or the agnostic and the evolutionist and those who believe in spontaneous generation as being correct, that their philosophy is true, that death ends all, that there is no life after the grave, and I ask you, what is there in my religion, in my belief, in my philosophy, in all of my Christian work in life that will hinder or prohibit me from occupying that wonderful place of no hereafter, in six feet of earth alongside of the other man? Then if I should find something good in the philosophy, something that is elevating, uplifting, stimulating, that makes men and women better, is it not the best proposition after all? And there isn't anything on the other side of the question that is held out that deprives any man of his berth in that two by six resting place, so that I prefer the religious side of the question.

Mr. Herbert Spencer, a great writer and educator, has given us a partial definition of death, doubtless from the standpoint of the physical side of life. He says that death is the falling out of correspondence with physical environment. Now, how true that is when you stop to think of it! If you destroy the sight, you are dead that much to the world; all of the beauty that you are surrounded with you cannot see. So if you destroy the hearing, you are further dead to the world because the sounds that are around you, you cannot hear. It would not make any difference how beautiful an anthem they would sing to-night or how nicely it would be executed, you would be dead to it; and if you destroy the sense of taste, you would be dead to that which was palatable; and if you would destroy the sense of touch, you would be dead to the sense of feeling, and so we might go on enumerating these various features until after awhile we find that this physical body has fallen out of correspondence with the physical environment, consequently we are dead—dead.

Now, accepting that to be true, it would answer just as well in a spiritual sense. To fall out of correspondent with spiritual environment we would be spiritually dead; but here is the point—shall that individual that once fell put of correspondence with physical environment, not correspond again? Is it an impossibility to get back into correspondence again? That is the thought. Is it impossible? I would not think so, and in this history that we have here and the revealed word of God that comes to us, we find that another man Adam—lost his lofty estate in the Garden of Eden when he died spiritually, and was expelled from the presence of God; and later, he died physically. There was sent from the eternal courts of glory one who was a part of the God-head who came down here to earth, took upon him a body of flesh, passed through the trying scenes and vicissitudes of life as you and I do and finally met death; fell out of correspondence with physical environment; was placed in the tomb, but what was the result

later? Brought back to life again. And there we have the great hope that has stimulated the human family all along the pathway of life from that time until the present.

I know that as far as the history here is concerned, its credibility is attacked. That is not a question for discussion here to-night as to the credibility of the witnesses that have testified of Christ's resurrection. That would be a question with ourselves, to accept the word of Jesus Christ and the apostles and the historians as they have left their record behind. We have here a solution in demonstration of a resurrection from the grave, a coming back to life again. Here the Apostle Paul seemed to catch the idea, and I will read it: "But some man will say, How are the dead raised up? And with what body do they come? Thou fool! That which thou sowest is not quickened except it die; and that which thou sowest thou sowest not that body which shall be, but bear grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beast, another of fishes and another of birds. There are also celestial bodies and bodies terrestrial, etc. This in a brief way shows the proposition to us.

Now again we might be asked, How are the dead raised from the dead? The Apostle refers to the vegetable condition; he calls attention to the fact that the body must pass through a state of dissolution before it can spring into life again and he says it may bring forth the wheat or of something else but that everything will bear after its own kind, so that when you plant a grain of wheat in the ground, it will not remain the grain itself that you put there—the old hull will decay and pass off, but the very elements that lie there are taken on again with the life that was in that grain of wheat and it comes back and it brings forth its own kind; and in that analogy and illustration there, we have presented to us the principle of the resurrection of the dead.

Another passage of scripture found in the Philippians letter says that our conversation is in heaven; from whence also we look for the Savior the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

It is a continual process of change going on, and it is to be fashioned like unto the glorious body of Jesus Christ and we have called attention to his resurrected body. The Apostle John, speaking of the great question of life says: "It doth not yet appear what we shall be but this we know that when he comes, we shall be like him. In the processes of the gospel development, there is that force at work, there are those principles involved, that in time will bring about this resurrection from the dead and mankind will be restored to life again. That is the hope that is held out here in the Scriptures; it was the hope of the Psalmist David who said, "As for me, I shall be satisfied when I awake in his likeness," referring to his blessed Lord and Savior.

Then the question to-night is this: we believe that from the proposition that is before us that there is a hereafter; that death does not end all; that there is a resurrection from the grave; that all of the evidences in life, in nature, in the various kingdoms that we are surrounded with, deducting from the analogies that confront us, indicate this resurrection of the dead and confirm us with a strong hope, that like the one mentioned who has passed to the other side, that like him, when we die, it will be but entering through a triumphal arch by which we pass into the fair fields of immortality, and that is what we value, and hope for as individuals.

So that our effort to-night is that notwithstanding we may have to suffer the pangs of death, we may have to be separated from loved ones, we may have to be placed in old Mother Earth and become dissolved and assimilated with the dust of the earth yet through the matchless powers of Jesus Christ, the son of God, we shall be brought back from that condition or element, that this body shall be restored to us again, and this spirit which has inhabited it shall again be placed within the body and it shall dwell upon this earth in its celestialized state as God has provided and outlined to us through his prophets and representatives as recorded in the scriptures.

What can be the purpose in this divine philosophy of the resurrection of the dead? I look out upon humanity to-day and I see the conditions

that confront them. I find that this world with its teeming millions is in a state of death all the time, notwithstanding the life that we see. It is one continual day and night and round of death, and you and I believe that the time will come sooner or later when we shall have to lay down our mortal bodies just the same as those who have passed on before, but that is not the worst feature. I ask you to look at the mal-formations that are in the world to-day. Did God create them that way, do you think? Look at the physical wrecks that we have at the present time. Did God purpose and create them that way? Look at the abnormalities in the human family, where you will find a little Tom Thumb 24 inches high on exhibition, and standing alongside of him you will find a giant seven or eight feet high. Here you have the contrast. Did God create them that way? A great corpulent person who will weigh four or five hundred pounds, will stand on exhibition and right alongside of him on exhibition is the living skeleton that weighs less than a hundred pounds. Did God create them that way? Why no. I would not like to take that position; because we are told away back there in the beginning that God created man in his own image and when he looked upon the workmanship of his hands he pronounced it very good, and we have reason to say it is. Every intelligent believer in God's word believes that the great Creator, who brought us into existence, when he created back yonder in the Garden of Eden, that he created in a perfect physical state. I don't know what the perfect height or weight may be—we could say six feet and one hundred eighty pounds—whether that was the figure or not, but this is a thought worthy of some consideration, that if God then created in a perfect condition back there physically, how is it we find these abnormalities to-day. How is it we find the person born without ears or eyes sometimes, without the lower limbs; how is this? You say, because of an estrangement from God and a departure from the commandment of the Eternal One that was given back there in the Garden of Eden. Alright; you come right on down here today and if there is anyone that we are ready to love, it is a mother and father; it is those parents that have given us life and brought us into this world, and yet as the years go by and they are growing older each day, as the gray locks come upon their heads or wrinkles in their faces, as they are viewed from that condition of death and decay, there in that decrepit state, did God create them that way? No. What is our hope? That as you look there at those loved ones that the resurrection of the dead is to meet this human necessity and to weed out the abnormalities of the human being and to restore him back to the perfect physical condition as he was when God created him.

That is the purpose of the resurrection—not just simply to arise from the dead and bring back the diseased body, but it is a restoration of the former Edenic conditions. To redeem that which is lost—or as Paul says—"to wit, the redemption of our body.

THE ROUND TABLE.

The "Round Table" department of Nov. 13 contains the question "Where is Ephraim's posterity?" which has been of considerable interest to me. The answers do not quite satisfy me—seem even a little evasive, especially on the ground that the Book of Mormon is held to be "the stick of Joseph, which is in the hand of Ephraim." Ezek. 37:19. By reading the Book of Mormon one must almost concede it is in the hand of Manasseh. I would like to have more light on that subject.

By referring to the answer of Nov. 13th it will be found that scriptural references are given covering three main points, viz., 1st. That whoever of Israel should forsake God for idolatry should be driven from their land into the kingdoms of the earth. 2nd. That Ephraim turned to idolatry. 3d. That Ephraim was scattered among the nations, and was mixed among the people.

The Book of Mormon states that Lehi who was the head of the colony which settled America was a descendant of Manasseh, the son of Joseph from which it is apparent that the Book of Mormon was written by the posterity of Manasseh. Ezekiel speaking of the book, which he calls "The stick of Joseph," at the time when it is to assist in the gathering of Israel, says it "is in the hand of Ephraim, and the tribes of Israel his fellows." "Ezek. 37:19.

The whole of Israel has been corrupted as the prophecies said, but the Lord declared that when he commenced the work of gathering Israel in the last days that Ephraim would be his firstborn.

Jer. 31:7-10. If the Book of Mormon, which is held to be the stick of Joseph, (or more specifically Ephraim,) was to have part in the conversion and gathering of Israel it is evident it must first come into the hand of Ephraim—the Lord's firstborn, and later be used also by "the tribes of Israel his fellows," in that work. Since Ephraim mixed himself among the people, and followeth after the east wind," (going westward) the claim of many both within and without the church that Ephraim may be found today among the nations of northwest Europe, and North America is not without scriptural support. Doctrine and Covenants 64:7; 108:6; and 84:3 seem to favor this view. We understand that Joseph Smith was designated as being of the lineage of Ephraim, as also others in the church, and at present the patriarchal blessings indicate that the majority of the church membership are Ephraimite. This being true the Book of Mormon today is in the hand of Ephraim, though it was written by Manasseh.

In Doctrine and Covenants 86:1 we read: "Hot drinks are not for the body or belly." As regards tea and coffee, should they be considered as injurious from the temperature, or from the ingredients of the leaf and berry?

We believe that the warning against "hot drinks" was due to the injurious effects of some of the ingredients of the products from which the hot drinks are made, including those placed there by nature, and those placed there by "conspiring men" in the form of adulterations. The warning is not alone against tea and coffee but includes other beverages coming under the head of "Hot drinks." It would seem unreasonable to hold, as some do, that the Lord should need to warn men against drinking things too hot.

How about the antithesis of hot drinks, the use of ice water and the soda fountain drinks, ice cream, etc?

There is little doubt that these are deleterious ingredients in some of the hundreds of drinks sold at soda fountains, and the warning of the Word of Wisdom may well apply to them. It was reported some time ago that some of the drinks which had been sold contained cocaine, a most poisonous drug. As to ice water and ice cream, each person must judge of the effects upon himself of taking things at ice temperature. Thanks to the pure food laws ice cream is more likely to be pure than formerly.

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave Independence, Mo.

(Note.—Sr. Cramer is a busy nurse, practicing in her home city, and we are sure, her experience is such that we can well rely on its results, as food for thought and action. Ed.

HOME REMEDIES FOR CHILDREN'S AILMENTS.

BY HORTENSE SELLOM CRAMER.

Note.—Children have many little ailments which can be corrected by home remedies instead of sending for a physician as I have known some people to do. When a child shows symptoms of real illness, it is necessary to send for a physician in order to comply with the laws of health. In case of a contagious disease the mother cannot tell what it is, a physician usually can though mistakes have sometimes been made—as measles is declared to be scarlet fever. I had that experience. However, there are the children of our neighbor's to protect, and the greatest precaution is necessary.

COUGHS AND COLDS.

Coughs and colds are among the most common of children's ailments, so I will begin with them. Children take cold, and sometimes we scarcely know how. I would like to observe right here that it takes judgment, common sense and eternal vigilance to care properly for the health of our children. Many people dress their children too heavily, especially in the house in the winter. Indoor clothing should be light and wraps heavy in cold weather. If the day be moderately warm and the children engaged in active play, the wraps should be lighter. I have read that covering a child's body from neck to feet with very heavy wool under-clothing may cause adenoids, and I think it seems reasonable. I know of a case which I think may have been caused that way.

The other night when we were dressed in very thin dresses, we met a family below the Capitol. The father and mother were dressed in summer clothing, also, and behind them came a little fellow of three years, fretting to take off a heavy coat. The most healthy child cannot stand such treatment as that. A cold is almost certain to follow the wearing of unseasonable wraps, to say nothing of the discomfort and unpleasantness which the child experiences. It is good to accustom a child to light clothing for it is so much more easily worn and helps to make him more rugged. The healthier he is the less apt is he to take cold.

Once he takes cold, do not neglect him. He feels wretched and for his comfort needs care; and if he is not better soon he is apt to develop any number of serious diseases. By giving him care I do not mean to send for a doctor immediately. In case of an ordinary cold this is not necessary. Rub the throat and chest with mentholatum or carbolated vaseline, or lard and turpentine or lard and kerosene. A very little turpentine or kerosene should be used as it is apt to blister the tender skin. Envelops in soft flannel afterward. Cut an oblong piece, and sew or pin with safety pins to a longer, narrow piece to go around the throat. Plain vaseline mixed with sugar can be given internally.

If there is a cough which annoys and prevents sleep, dampen a cotton cloth with cold water and pin it under the flannel, on the throat. Be sure that the damp cloth is well covered to prevent taking more cold. I have often known this to relieve a cough when every other means failed.

In the morning wash the throat and chest well with soap and water, then be sure to rub thoroughly with cold water. The child will usually feel better during the middle of the day. It will be better for him to be out part of the time if the weather is pleasant. But commence your treatment early in the evening and continue every night until he is better.

Cold is often accompanied by fever. A good esum of almost hot water will greatly relieve this. Physic is doubtless good in some cases but severe. I never could quite believe in castor oil, though many use it. All patent medicines should be strictly avoided. Cough medicine or cough drops sometimes derange the stomach, so use them sparingly. There is usually a narcotic in them, also.

Toast and tea is not always a good diet for ailing children. Coarse foods and plenty of water is almost as good as medicine. Bran crackers, bran bread, graham mush with milk or butter, or fried, with syrup, are usually enjoyed. A moderate quantity of fruit may also be given. Bananas should be used with caution and the outside scraped off after peeling. They sometimes cause fever. The more clogged the system is the more easily cold will be taken.

CROUP.

Some children never have croup, others do, and have a croupy cough whenever they take the least cold. A child is apt to wake in the middle of the night with real croup startling the parents and rousing the household. He coughs with a very deep hoarse cough and chokes and struggles. Use your remedies for a common cold as quickly as possible. This will often relieve and put him to sleep.

If a child is subject to croup some reliable remedy should be kept in the house, given preferably by a good physician. It is well to be prepared, for there must always be a first time, though as I said, some children never have croup. The old remedy was ipecac and vomiting, which is exceedingly severe. The homopathic remedy was spongia and aconite given alternately. Anything which is given to a child must be given according to the written directions of a physician, or druggist. Be sure to keep medicine out of the way of children. A child I knew climbed up and took her medicine a number of times when her mother did not know it, and died in the night despite the efforts of the physicians.

SORE THROAT.

Many children's diseases begin with a cold, as whooping-cough, measles, or diphtheria or scarlet fever and the throat is very sore. The throat should always be examined if the child has a cold or seems sick. Rubbing the throat as directed above relieves some, but a good gargle must be used. Salt and water is good. Listerine and water to which has been added a few drops of carbolic acid is a very good gargle, indeed. Always keep poisons in another room, on a high shelf, never with other medicines.

Peroxide of hydrogen is a good gargle but ought not to be used oftener than three times a day as it is apt to burn the throat.

A child once told me in a thick heavy voice that his throat was not sore, but upon examination I found it swollen almost shut and dotted plentifully with white spots. I cured many a sore throat of the kind with the remedies at hand. But when the child grew older and had the quinsy, I did not try to cure that. He could not swallow medicine, and we found that osteopathic treatments were most effective, relieving in a few days.

What I have given are a few hints only, which perhaps you all know. But the season for children's ailments is coming on and it is just as well to be reminded. When I speak of children I do not mean infants, although most rules will apply to them when they are ailing and not really ill. Denver Colo.

MISCELLANEOUS

CONFERENCE NOTICES.

ALBERTA DISTRICT:—Conference will meet with Edmonton Branch on December 27th and 28th. All missionaries provided for free.

C. C. Walroth, Sec.

SOUTHERN NEBRASKA:—District Conference will convene with the Nebraska City Branch Jan. 10th and 11th 1914. Bring or send reports to H. A. Higgins, 1207 3rd Corso Nebraska City, Neb.

W. M. Self, Pres.

Happiness is not the end of duty, it is a constituent of it.

CONVENTION NOTICES.

ALBERTA DISTRICT:—Religio convention will convene Dec. 25, 1913 at Edmonton Alta.

Mrs. Ruth Walrath, Sec. Edgerton, Alta.

NOTICES.

Hear this! Our District Superintendent of Sunday schools in Northern Wis. District (Bro. Leroy Colbert Chetok Wis.) has kindly suggested, and other officers agree, that we give as a prize an inspired Bible full leather bound to each Graduate of Normal Lessons from Home dep't members in Northern Wis. Dist. who will be first to win the Prize? Mrs Rillie Moore, Necedah Wis. Dist. Home Dept. Supt.

QUORUM NOTICE'S

The Thirteenth Quorum of Priests will meet at Cleveland, Ohio, November 29th and 30th 1913. All priests are invited whether members of the Quorum or not. First meeting Saturday Evening at 7:30. Sunday meetings 8 a. m. and 2 p. m. Take Wade Park Cars to 71st Street.

E. A. Thomas, Sec.

PASTORALS.

To the saints of the Utah District:—

The Presiding Bishop has laid upon me the responsibility of looking after the finances of the Utah District. My address is C. A. Smurthwaite, 751, First Ave., Salt Lake City, Utah. It will be a pleasure for me to hear from each and every member of the church in this district with consecrations, tithings, offerings, etc. We don't want you to wait until you have "saved" a good sized amount before you send anything. It is much preferable for everybody to send in what they can spare from week to week, or at any rate from month to month. Don't think because your donation is small it will be less thankfully received or that it is not worth sending. It is not the amount we give but the spirit of the giving which is the important thing; and a little given promptly and often will do more real service than larger amounts at long intervals.

We have two chief financial necessities in this district. (1) Caring for the families of our missionaries. (2) Paying off the debt on the Salt Lake City church building recently acquired. Surely supporting the missionary force is the most important demand upon our financial system. If we had no missionaries we would not long have a church. If we had never had missionaries we would not now have a church. So that the very existence of the church as an institution depends upon the support of the missionaries and their families. If an individual may be said to be worse than an infidel who fails to provide for his family, can it not be said with equal truth that the church which does not provide for its missionary families is alike infidel? Let not this charge be laid at our door. Therefore, let us rally to the support of our brethren of the missionary force and see to it that their families are suitably provided for.

The debt against the newly acquired church building at Salt Lake City is a part of the general indebtedness of the church, for which the Bishop is responsible. When we are helping to pay off the local Salt Lake City church debt, therefore, we are helping to lift some of the burden from the Bishop. This church building is not merely a Salt Lake City affair, but it is a building for the district, having a parsonage attached where the general missionary whose objective is this city, together with his family, may reside. It is also the headquarters of the district, and gives us much needed facility in this chief city of the mountains.

We have faith that such financial support is going to be given by the people of the Utah District that it will not be necessary any longer to call upon the Bishop for anything. We ought to be self sustaining, if nothing more. Salt Lake City is prospering, and if we all work together in honor preferring one another there is no reason why we should not receive heavenly blessings individually and collectively.

I have appointed two assistant agents, to wit: Elder J. C. Christensen and Elder John E. Vanderwood. Their receipts will be equally as valid as my own for any moneys given them for my account.

Ever praying for the welfare of the honest in heart everywhere. I am,

Sincerely yours,
C. A. Smurthwaite,
Bishop's Agent for Utah.

To the saints of Northern California. Greeting:—

The time for closing books and making annual report is near at hand. Have you done your part? If so, all is well, but if you have not, how will it be then? Can you expect the same divine favor? This is a month for each one to decide for himself. One thing is clear, "If any man shall take of the abundance which I have made and impart not his portion, according to the law of my gospel unto the poor, and needy, he shall with the wicked, lift up his eyes in hell, being in torment." D. and C. 101:2, latter part. Of course the "poor and needy" are to be cared for by those in charge of the finances of the church,—the bishopric; and the Lord says: "They shall give account in the day of judgment for their conduct." Let us not forget the tenth is the Lord's. Thanking all who have done their part and asking all others to consider what their duty is to be in favor with the Lord, I am yours in hope,

Chas. A. Paxin,
Bishop Northern California.

San Francisco, Nov. 20.

To the saints of the Independence Stake:—

The Independence Stake Bishopric gave notice in ENSIGN October 26, 1911, that all applications for help should come through the branch president; since such applicants held membership, we again repeat this as this rule will from now on be adhered to.

The membership is so large that we cannot know all those who have membership in the branches making up the 5,500 total, and it is necessary that this office should receive an authentic appeal for the paying out of the church funds. Do not forget this notice as it may cause unnecessary delay in doing our business.

Richard Bullard, For the Independence Bishopric.

AUSTRALIAN TRACT.

We have received copies of a pamphlet tract issued by the Standard Publishing House, 623 Darling St., Rozelle, N. S. W., entitled "The Many Gods of Mormonism versus The One True God," The doctrines of the Utah Church and the Reorganized Church touching the Godhead are contrasted, the standard books and history of each church being the basis of the discussion. Copies may be obtained from the publishers for eight cents each, 13 for 75 cents.

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DIED.

ROY.—At Lamoni, Iowa, October 31, 1913, Sr. Mary J. Roy, aged 71 years, 10 months and 12 days. She was born in Coles County Ill., was baptized in 1894 by Bro. Isaac Hogaboam in Caster Co. Neb. Later moved to Dow City Iowa, being blind and having no kindred to care for her she was received into the Saints' Home at Lamoni in 1907. She endured her affliction and maintained her hope in the Lord. Service in charge of John Smith, sermon by H. A. Stebbins.

FISHER.—Bro. Lyman Fisher, widely known throughout the East, lately from Lamoni, followed his wife who passed on about a year before. Bro. Fisher is probably more widely known as the father of Brn. E. H. Fisher and Bishop Myron C. Fisher who own and operate two business colleges at Roxbury and Somerville Mass. The funeral was held at the home of his sister Mrs. Eliza C. Badham this city Oct. 20th his other sister Mrs. A. A. Eggleston was also present. The sermon was by Bro. V. M. Goodrich. A goodly number were in attendance and the spirit of peace and brotherly love seemed to predominate to the extent of filling and pervading the entire assembly.

CHAPPELL.—Sr. Harriet Rebecca Chappell, at the home of her sister, Mrs. Ira Gifford 1143 Normandie Ave. Oct. 23, She was baptized in England in 1857 by Eld. Win. Hart, came to Utah with her father's family and later to San Francisco. She had not actively associated with the Reorganized Church, though it is evident that her membership lay with this church. She exhibited the characteristics of the true Latter Day Saint in her severe and protracted sickness. Funeral sermon by V. M. Goodrich assisted by R. T. Cooper.

HOLSORTH.—Mabel Clair, daughter of William and Emma Holsworth was born August 6, 1879. United with the church Feb. 27, 1898. Died at her home in Pittsburg, Kas., Nov. 1913, of dropsy. She taught for sixteen years in the public schools of Webb City and Pittsburg, and attained the principality of the Lincoln School and the last year as Assistant City Superintendent. She was laid beside her father in the Waco Cemetery, who died twelve years ago, the funeral being in charge of J. Arthur Davis and J. T. Riley. She is survived by in other, three sisters and two brothers.

THE TWO BARGAIN MONTHS

HAVE COME.

Please understand that the ENSIGN is to be given to non members only during the months of November and December at half price, one whole year for fifty cents. Please do not understand that this means new members or new subscribers. It simply means non members, whether they be old or new subscribers. We have tried to make this plain heretofore, just as plain as this, but some are determined to interpret it differently.

Please understand that this is not good outside the United States possessions, and that the object of this offer is for missionary purposes, and not for the purpose of a member getting the paper at half price by transferring it to one of the family who does not happen to belong to the church. We do not consider such a transfer strictly honest in the light of the object of this offer.

Those who wish to take advantage of this offer and send to some who do not belong to the church should write to the parties they are to send the paper to and tell them they have paid for it, so they will not think it is a scheme to get them into debt, and that they may know why they are getting it. Request them to read it.

When these subscriptions are sent at half price, please explain to us that they are for non members, because if we do not know we will credit them for but six months for the fifty cents.

These subscriptions will be discontinued as soon as the time runs out. A non member can subscribe for himself or another may subscribe for him, but in either case we should be advised that it is for a non member, so that proper credit may be given.

This offer is not good after December 31.

W. H. Deam, Manager.

Ensign Publishing House, Independence, Mo.

The idle man is the devil's cushion.—Bishop Hall.

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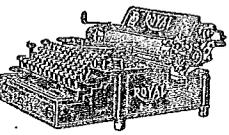
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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 4, 1913

NO. 49

ZION'S ENSIGN

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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

THANKSGIVING ADDRESS OF PRESIDENT JOSEPH SMITH, DELIVERED AT INDEPENDENCE, MO., NOV. 27, 1913.

REPORTED BY MRS. A. MORGAN.

Note.—It is not often of late that Pres. Smith is permitted to speak in public because of his advanced years, but the weather being fair he was permitted to meet with the saints in their Thanksgiving service and make the following address. The saints abroad will no doubt appreciate the privilege of reading it as those of Independence enjoyed hearing it.—Editor.

This morning, as on a morning a year ago, as a citizen of the great Republic, I meet with a representative body of citizens of that Republic, to pay heed to the notice given by the supreme magistrate of the government that the people should gather together upon this day and offer thanks to him whom we recognize as the Giver of all that is good, the Ruler of the universe, seen and unseen, the one from whom all the blessings that characterize human existence come, and to give these thanks from hearts that have been taught by the events of human life in which they have been active participants and by serious reflection to offer these thanks for the benefits which have been received because of that which would come to them of knowledge of these events, and the consideration which they have given to the things of which they have been cognizant.

As I stand this morning with you to represent a portion of the citizens of this Republic, my thoughts are carried back in the history of the nation, and while I may have, with others, extolled the magnitude of the service which early settlers upon the eastern shores rendered to humanity, I confess this morning with a small degree of humiliating shame, that while, in a sense, these men banded better than they knew, they seemed for awhile to have forgotten the chief reason why they left the shores of England because they were proscribed; left the shores of Holland that they might establish homes where they could worship God without fear and without molestation; judging from the history of these early settlers from the time that the first national representative thanksgiving dinner was eaten on the shores of Massachusetts, until, by sheer force of the example of a few men and the heroic attitude which they adopted against the persecution or the causes which led to it, there came a realizing sense of what was due mankind in the declaration of the principles mapped out in the Declaration of Independence in 1776.

I do not know what may be the thoughts of some who have read the history, but I confess, so far as I am concerned, that I read in the history from the settlement of the Huguenots from France and the Catholics from England and from Spain, who settled the southeastern shore, all along to the frozen regions of Maine, there was a succession of persecution for religion's sake that should have shamed those religionists who became bigots rather than the advocates of a freedom to worship God. When I reflect that the Spanish settlement fought against the French, and the French against the Spanish, exterminating settlement after settlement, and follow them north through Florida, through Virginia and up along the coast to New Jersey and Massachusetts and Connecticut, I am struck with astonishment to think that men should have so

soon forgotten why they sought a western clime and a land where they might be free.

Authorized and empowered by kingly authority, men came to this country, and feeling themselves secure, they enacted scenes of persecution that in looking at them as we do from our advanced position, we cannot but regard as horrible atrocities, committed not for the sake of freedom, but for the sake of gratifying individual hate and the spirit of persecution. When I think that at one time Roger Williams was compelled to seek safety in flight from the then judicial authority of the state, held by religionists, and seek an asylum among the Indians in the Providence plantations because he proposed to take from the religious element the reins of government and have them settled with the people who alone should reign supreme in this land,—when I think of that, and then about the persecution that ensued that sent other men than himself for years, for years! as wanderers, seeking safety from their persecutors,—and remember that even at staid Salem at one time nineteen persons were hung for their belief and a hundred and thirty were confined in prison for witchcraft, shame on such who had so soon forgotten. But before the dawn of the year that brought men to their senses there were enacted scenes of cruelty so horrid and so heart-rending that we who read them now are not only astonished but are grieved in our hearts that men should so soon have forgotten the reasons why they left their native lands and wandered off to the wilderness.

I realize what rejoicing there was on that Thanksgiving Day, when the small number that came over in the Mayflower gathered together for the purpose of enjoying the fruits of the land which was new to them, and to hear their hymns of rejoicing must have been inspiring indeed, when the grand old woods did resound with the tones of religious sentiment and thanksgiving to God. All the way through, from that small band until now, when nearly a hundred million of men are occupying the territory from east to west, from north to south, and that we, as a small body, representative in its character, and situated somewhere about the geographical center of the United States, that great Republic, it stands unique in the world's governments as the representative system of government, having as its base the right of the people to govern themselves, or as that matchless orator said, "A government of the people, by the people and for the people." I have personally imbibed something of the spirit that must have been felt by Roger Williams when he chose to absent himself from those who would persecute him and take refuge among the red men because he saw that they who ruled as religionists were very apt, in their excessive zeal, to serve the devil in persecuting men rather than in serving God, in saving them from the evils to which they were subject.

Hence, this morning, I may say safely that of all the people who may gather together this day anywhere in these United States of America, under the benign rule of the Republican institutions, under which the government has flourished, no people have greater reason to thank God and sing songs of rejoicing and meet together in association around the table upon which may be spread something of the good of the land, than have these people who have this morning assembled here in this geographical center of the great Republic; and as one of them, on their behalf, I feel to offer their thanks to God for many things.

While we may recognize, to a certain extent, the evils to which society has been and is now subjected, we may also recognize the wonderful things that have come from the Master unto all the people, and so far from the world growing worse, according to our understanding, even about the things that we are surrounded with, the world is growing better. I know that some will challenge this statement of mine, but I call your attention to one thing that certainly will be an argument attestatory in behalf of the statement which I have made.

I have lived to see the country so far released from the bonds of drunkenness that men who are used to the intoxicating cup are not put into positions of trust and confidence like they used to be. I have lived to see the time come when it is becom-

ing a disgrace for men of brain, men of honest, upright intentions in the government to suffer themselves to take into their systems that which steals away their good intentions and destroys the finest faculties of their heart and brain. If nothing else than that, the fact that in the state of Missouri, and in all the states surrounding us, there has been at work a characteristic movement to save mankind from the cruelties, and society from the disabilities incident to the habit of drink, and a better condition of things in this respect has largely ensued.

I know what I speak about, because I have from my fifteenth year to the present time, been a continued and persistent advocate of the temperance that should rule among men. I have taken the ground from the first that the only and sure and sufficient and efficient way to accomplish the complete reduction of this evil was by teaching the people until there should come a time that there should no longer be a demand for the existence of the saloon and the selling of intoxicants, and when the demand ceases it is an absolute certainty, according to every line of argument, and every rule of commercial and business activity in this world, that the supply will not be apt to continue if there is no demand. So long as human beings are careless in this respect and suffer the evils to continue in society and to break down the individual forces of men, and will demand the use of intoxicants, so long will the government labor in vain to suppress its creation and its sale.

Again, all over the land from north to south from east to west, we have lived and are living under the beneficent laws of the states under the influence of which there has risen in every valley a school house; in every township public institutions for the education of the people until even in my own life I have witnessed it all the way from the private tutor in a log house—but what little they could give in efficient efforts they rendered assistance by no means like that which we have now,—to the time when even the books which should be used in the schools may be furnished by the public to them who have not the means to pay for them. Is not this a thing sufficient to create in our mind's a sense of thankfulness this day?

When I remember that at the beginning of the war, called the "Civil War", (but if there ever was a war that should be characterized by some other name than that it was that war,—brother against brother; household against household; state against state, county against county, near by and far off; father and son taking different sides under a different status of intelligent advancement and education, and then call it a "civil" war,—it is a misnomer!)—the thought I desired to express was this, that at the opening of the war in one portion of the United States the ratio of illiteracy was seven per cent; and in another it was seventy per cent of the population. That of those who took the oath, at the close of the war at Yorktown Virginia, out of nine hundred that took the oath upon one day six hundred of them made their marks instead of signing their names, showing they were not able to read or write,—they showed the result of a failure, that they had not had the facilities of education which they should have had, and for which they would have been grateful. I am not speaking this to find fault with the locality where this strange occurrence took place, but I simply state it as one of the reasons why we, located as we are at the center, can now look North and see all the way across the broad stretch of the country along the northern lakes, from the extreme west to the extreme east, a row of school houses dotting the land everywhere, and intelligent men taking up the service of their fellows in securing the best facilities for the accomplishment of education, and we may turn to the south and see over the extreme width from ocean to ocean where the same thing is going on until we may realize faithfully and surely that the people are to be educated until there should be a complete competence everywhere, that men in any locality may be entrusted to govern themselves and even now there is hesitancy upon the part of the government to bestow the right of self government upon localities, may they be near or far, upon the statement of intelligent men who are acquainted

(Continued on Page 6)

INDEPENDENCE ITEMS.

Acting on a suggestion of Dr. Frank Criley the city of Independence has purchased with the help of some of its leading citizens, a pulmotor. It is a machine to be used for the purpose of resuscitating persons who have been drowned or overcome by gas. It is well known that many persons supposedly dead from the causes mentioned have been restored to life by establishing for a time artificial breathing, and the city is now prepared to meet emergencies along this line and save many, who would otherwise be lost to this world.

The concert at the church on Thanksgiving evening under the direction of Sr. Audonita Anderson was considered a grand success, and formed a fitting close to a day of thanksgiving and praise to God. The church was well filled even to standing room. No admission was charged in accordance with the rule of the church that all gatherings shall be free to all, but a collection was taken amounting to \$48.09 which will be applied to the purchase of music for the use of the choir.

An unusual feature of the Sunday morning service was the occupation of the hour by the priest, teacher and deacon of the branch, the time being divided among them. Bro. Abraham Morgan spoke first of the work of the priests, his talk being interesting and instructive and tending to bring the membership into closer touch with the officers and establish a unity of understanding and effort. Bro. W. H. Callin followed, speaking on the work of the teachers, and emphasizing the thought that the teacher's work was a work of love and of helpfulness, though often considered otherwise by some of the members. The deacon's work was presented by Bro. J. G. Jenkinson who spoke of the matter of decorum in the church, the care of the sick and afflicted, and the raising of finances for the needs of the local church. Each of these talks was opportune and appropriate, and gave the saints a better understanding of the attitude of the officers and the difficulties they have to meet in performing their duties, thus enabling the saints to co-operate more freely with them in their work. We believe the plan of giving the officers of the Aaronic priesthood frequent place upon the rostrum as speakers could be followed with profit to the church everywhere.

The afternoon prayer service in charge of Bro. I. N. White and W. H. Garrett was equal to the average in interest and activity. Elder Gomer Wells was the evening speaker, his sermon being well spoken of.

Monday evening the monthly business meeting was held and in addition to routine business it was resolved that all entertainments given for gain in the dining hall pay 40 per cent of net proceeds to the support of branch. Bills for the winter's supply of coal, for a new furnace, and insurance, had created a deficit in the branch funds of over \$500, and further steps in addition to the amount raised last Sunday were ordered taken to raise the amount and preserve the credit of the branch. Following some discussion of the financial question appeals were made and \$229 were raised on the indebtedness.

Responsibility in maintaining the work with temporal means rests upon all the members equally in proportion to their ability, but for various reasons many shirk this responsibility and thus throw the burden upon the few who are willing to sacrifice and who pay more than their share often when they are unable to do so in justice to themselves and their families. The indifferent ones should awake to their responsibilities along this line, or be awakened if possible, for by coming to the help of the work it is this way they will have a better appreciation of the gospel and a deeper interest in its work.

A resolution was introduced providing for the dedication of the church but because of the lateness of the hour it was tabled.

Bro. Zahnd reports that four were baptized last week from the Englewood Mission. Prospects there are encouraging.

The saints upon "Enoch Hill," (The Order of Enoch addition) are making efforts looking toward the erection of a mission house and the establishment of a mission in their quarter of the city. There is room for many of these.

The Laurel Club will hold its annual bazaar at the dining hall on Thursday and Friday. Announcement was made that there would be a good place to buy Christmas presents. Articles of various kinds will be for sale, with candies, etc. Supper will also be served.

On Thursday afternoon of this week a local society of the National Child Conservation League will be organized at the stone church by Mrs. Eleanor Wetz who lectured there on November 13 of which mention was made in the Woman's Auxiliary Department. The name indicates the line of work the society will follow.

An excellent Religio convention is reported at Holden on last Saturday and Sunday, the attendance being quite large. The Independence orchestra attended in a body furnishing music for the convention, and on Saturday evening giving a concert. Bro. Will Bushnell presided. One of the interesting features was the report of Bro. Vernon Lee in behalf of the Good Literature Committee showing the distribution of 4,600 pieces of literature, two tract cases installed, and the ENSIGN sent to two non-members for a year. Delegates were elected to the general convention, and the next convention appointed at Kansas City Central Church.

INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 234, collection \$4.42. At the 11 o'clock hour Bro H. W. Gould was the speaker, the foundation for his remarks was "Charity," taken from the 13th chapter of 1st Corinthians, and all were edified by his talk, it being plainly shown that charity is and must be the watchword for all saints. Brotherly love seemed to occupy the minds of the speakers throughout the day.

At the afternoon prayer service the gifts were manifested the Spirit manifesting a union of love as prevailing. At 7:30 p. m. Bro. M. J. Siegfried was the speaker, using as a text 1 Peter 3:10. It was a very forceful argument from start to finish and some of his talk was in regard to fault finding.

On Thanksgiving Day Bro. W. M. Aylor was the speaker and he surely gave his hearers some good and useful information; he introduced his subject by praising all that had

any part in the preparation of the feast. He then gave a history of the origin of the day, when the people assembled for the purpose of giving thanks, after this service the Religio, under the presidency of Bro. J. L. Dickerson, gave an interesting and entertaining program. The day was spent in rejoicing and praise, to think we were so blessed. About three hundred ate at the tables without cost or price, and after the feast baskets full were gathered and given to those not able to furnish a feast for themselves, no cost to any.

W. S. L.

ST. JOSEPH, MO., FIRST BRANCH.

Our district officers having appointed a two days meeting for our branch on the 23rd and 24th of this month, Bro. J. S. Roth and T. H. Hindricks, were sent to conduct it.

Sunday morning and evening the 23rd, Bro. Roth was the speaker, his subjects being "The resurrection" and "Judgment," the latter being the evening theme, and illustrated by chart. Both sermons were very interesting.

Roy R. Fifer preached in the morning at the Mission and J. O. Warden at night. Bro. Roth preached again on Monday night. There was a fine attendance at all the meetings on these two days.

The Thanksgiving dinner at the church was a success in every particular. The arrangements were convenient, the food abundant, and of excellent quality, there was a host of diners and the sisters will realize a nice sum as the result of their labors, which were not light we assure you. Supper was also served to all who came. Ice cream and cake on the side. Those who worked so faithfully and unceasingly for this event, are to be congratulated upon its success. The funds resulting will be put to good use.

On Sunday morning the 30th Bro. Roy Fifer spoke on "The efficacy of prayer," and Bro. W. W. Scott in the evening took for his theme "Jesus Christ." Both were good talks. Our pastor had to be away on both Sundays, the first at Atchison, the second, holding a two-day meeting at Cameron.

Our Sunday school on the 23rd was treated to a nice talk by Sr. D. H. Blair General Superintendent of the Normal Department. Sr. Blair is another of "our own home folks," and we enjoy the visits of such very much indeed. Gladys Christiansen sang a beautiful solo.

On the 30th our membership committee had worked to break the record in attendance, but the result demonstrated the truthfulness of the old adage, that "The best laid plans o' mice and men, gang aft agley." It was a rainy morning and we came near breaking the record the wrong way. However we had a most enjoyable session, the entertaining features of which were a sweet little song by little Juanita Nixon, a reading by Edna Scott, and a piano duet by the Christian sen sisters.

Our religio is just filled with the spirit of activity. On the 21st a remarkably good prayer service was held. In this the young people set their elders a fine example in the way of improving the time. We do not believe a moment was lost.

Last Friday night after 1:30 period an interesting program was given. The first number was the regular monthly issue of the "Bugle," edited by Bertha Lewis. This was followed by a debate on the question—Resolved that Christopher Columbus deserved more honor than George Washington. The affirmative was taken by W. W. Scott and Roy Fifer. The negative by B. J. Scott and Paul Pugsley. Each side did well but the judges decided two to one in favor of the negative. We think it was Bro. B. J.'s oratory that won the day.

Next Sunday morning Apostle John W. Rushton will commence a series of meetings here lasting over the next Sunday. Posters showing a cut of Bro. Rushton and advertising the meetings have been printed and will be distributed over the city. We hope for good results.

We are sorry to learn that we are to lose the family of Bro. Daniel Lewis from our number. They will remove to Kansas City during the coming week.

Bro. Austin Dobson came from Graceland College to spend Thanksgiving at home.

Reporter.

ST. JOSEPH, MO., SECOND BRANCH.

Bro. Charles Harp, paying us a flying visit delivered our customary evening oration Sunday Nov. 16th which was greatly pleasing to all who heard him.

Our Sunday school was delighted at receiving a visit from Bro. S. H. Simmons of Far West on Nov. 23rd and greatly appreciate the sacrifice he made in order to be with us. Bro. Simmons also occupied our pulpit for the morning hour.

For the usual two day meetings we had the pleasure of having with us, Bro. C. D. Dice and C. Householder of Stewartville, Saturday and Sunday Nov. 29th and 30th. We always love to have God's servants with us. They generally leave with us some thoughts for good.

Correspondent.

SAINT LOUIS, MO.

Bro. Billinsky, one of our ex-superintendents gave a nice little talk to the Sunday school Nov. 23rd, his theme being, "Striving for happiness;" after which he was presented with a normal diploma by our Normal Superintendent Bro. G. S. Trowbridge.

In the morning our pastor Bro. T. J. Elliott was the speaker, reading from Doctrine and Covenants 85:9,12. Thoughts gleaned were—System means success to the church. Every organization should be systematically organized to meet with success.

Bro. Rhodes was the evening speaker reading from Psalms 19 and Acts 16:30. Referring to Paul, and Silas and the jailor, we should seek to know what to do to be saved.

Our pastor again occupied the morning of Nov. 30th, his subject being "Thanksgiving." His reading impressed us with the thought that all things praise God. Among thoughts expressed was, we should thank God daily for our blessings. He recommended that we come fasting next Sunday morning and have a real Thanksgiving prayer service.

Our pen fails us when we try to write of the uplifting and soul inspiring influence we felt when listening to the beautifully rendered Cantata Daniel—the evening of Nov. 30th. Our choir leader Bro. E. C. Bell, organist Sr. Walcott and every individual member of the choir deserve credit for their successful effort. The auditorium and gallery were filled with a most appreciative audience and at the close such commendatory remarks as, beautiful! grand! splendid! were heard, many expressing a desire to have it repeated in the near future.

It seems the busy season has started. Meetings and practices for most every night. District conference convenes in St. Louis Dec. 13 and 14. Practices each Thursday night between now and then for the district choir.

A social for the benefit of the Children's Home will be held Dec. 10th at the home of Bro. and Sr. G. S. Trowbridge. Our Sunday school has started rehearsals for Christmas. The result of our Mite Society supper and bazaar will be reported in our next.

The Religio program next Friday evening will be in charge of the Sunday school and a debate is being arranged which no doubt will be good.

We are very sorry that Sr. Alice Molyneux has been on the sick list and we trust God's blessings will attend her.

We regret that Sr. H. C. Burgess had to leave us and we see she will soon be fully restored to health. Come and meet us often Sr. Bertha.

Elizabeth Patterson.

2739 Greer Ave.

SAN FRANCISCO AND OAKLAND.

The Oakland Sunday school was encouraged and edified by a visit from the district superintendent, Sr. M. A. Saxe. Such visitations are of real worth to the cause. She was accompanied by her stalwart husband on invitation, who preached the morning sermon in his usual suave kind manner. The evening sermon, full of good thoughts was by Bro. E. Ingham.

We spent Sunday last with the Stockton Branch where Bro. H. J. Davison has been laboring for about a year, the effect of which is visible in the prosperous condition of the work. Bro. Davison is an "every department man" in the gospel work, equally at home in Sunday school, Religio, normal and general branch work. His health is not the best. We spoke morning and evening, attending their prosperous normal class at 7 o'clock and Sunday school at 10:45 in all of which we felt the divine approval. We roomed and ate with Bro. Davison who did all he could to make us comfortable even offering to share with us his dish of m-m-moons.

Elder H. D. Simpson was the morning speaker in the city branch; in the evening the pastor, Bro. J. A. Saxe, led the flock from the cream of the word.

Bro. S. M. Reiste continues his labors in Sacramento with good success. He baptized Bro. and Sr. Hart recently, a promising couple. Bro. J. D. Stead is with the Ceres Branch and Bro. Deuel and Carly are at Dinuba with their tent but will store it soon for a season during the winter.

A thanksgiving service was held in the Oakland church of an hour of enjoyable service of song and prayer and testimony.

J. M. Terry.

1202 14th St., Oakland, Calif., Nov. 27.



CORRESPONDENCE

DEER LODGE, MONT. Nov. 17.

Elder Ensign.—In reading the Los Angeles item of my niece, Sr. Addie McWhorton's child, being healed. I felt to rejoice very much with her.

I have lost her address, and would like to hear from her, or will some of the others of the branch inform her to write to Aunt Mary Carlson.

There is a small branch here, and have the gospel preached in the same Spirit, as we have witnessed in other places. Our thoughts go back to the saints in the Armstrong Branch, the faithful ones of Kansas City, Kans. Praying for the welfare of Zion.

Sr. C. J. Carlson.

P. O. Box 815.

DELOIT, Iowa, Nov. 14.

Dear Ensign.—Twenty-two years ago today I was ordained an elder under the hands of Bro. H. O. Smith and W. W. Whiting, and the following April the general conference appointed me to labor in the Gallands Grove, Iowa, District and from that time it has been my field of operation. For the past few weeks I have been locating my family in the center stake of Zion, and truly hope our department will be such that we may be worthy to call it our home.

Providence permitting I will do church work in the Gallands Grove District until next general conference. My field address will be Deloit, Iowa, and I trust all members of the district will do what they can to honor the law of tithes and offerings. The branch agents are making commendable efforts to raise their apportionment of the special demands of the church. If you have not contributed to that fund, do so at once.

Very sincerely,
C. J. Hunt.

HIATTVILLE KANS. Nov., 11.

Elder Ensign.—As we are numbered among the isolated saints we renew our subscription, for the ENSIGN is all the preached we have. Once in a while we go down into Spring River District to hear the gospel preached but we are 20 miles from any branch. So we sure appreciate the ENSIGN and enjoy reading the sermons and letters. Hoping with the help of the Lord we may ever live faithful.

Your brother and Sister in Christ
Mr. and Mrs. Jas Broadhead.

The end of learning is to know God, and out of that knowledge to love him and imitate him.—Milton.

WAGONER, Okla., Nov. 8.

Editor Ensign:—I now take time to write a few lines for your columns as it has been some time since I have written. And thought that a few words from Wagoner might strengthen some one who is burdened as myself. I am burdened with the cares of this life and family, and my dear husband needs help to overcome. Dear saints, I ask the prayers of all for him that he may see wherein he stands. I also ask the prayers for myself and children that we may overcome all things which would cause us to do wrong.

Dear saints we as a people are not without sin, as the Savior has said, but we can go on to perfection by keeping the commands of God. Let us all be up and doing. By and by we will behold the Savior coming in the clouds and dear saints who may abide the day of his coming and who may stand when he appeareth; those that have clean hands and a pure heart; those that are walking in the footsteps of Jesus.

Your sister,
Belle Lenan.

POMONA, Calif., Oct. 19.

Editor Ensign:—We are still trying to hold the fort. We had a series of tent meetings here by Elders Roy F. Slye and W. A. Brooner, and had some grand sermons preached. One in particular on "The Book of Mormon" by Bro. Slye was the means of removing a great deal of prejudice. Through this effort we think there will be several come into the church in the future. And hope that God will bless them in their efforts at Long Beach and permit them to return another year with the tent as they made many friends in Pomona while here.

The meetings closed with increasing interest, so that when they return we think they will be able to get a good hearing.

Praying for the advancement of God's work everywhere, and the triumph of Zion, I am your brother,

In gospel bonds,
Frank J. Lacey.

PORTLAND, Oregon, Nov. 6th.

Dear Ensign:—I got this P. O. Order to send you for a renewal of my subscription to the ENSIGN about the time there was some interest being manifest in your columns by some of the saints as to the liquidation of the church indebtedness and intended adding my mite (by way of endorsement) to what had been offered, or suggested, as methods whereby the necessary amount could be raised, but about that time the proposition of the Bishop that the different districts be required to raise their proportion of the amount was made known to us and I held my peace, waiting to know the result and hoping that it might be encouraging, but have heard nothing as yet as to the amount raised.

I will not delay longer, but will forward my renewal subscription as evidence of my appreciation of the valuable service the ENSIGN is giving for the cause of truth and righteousness, and will hope that, when the result of the general collection is known, it will be of sufficient amount to prove that we have faith sufficient to trust the "Author of our being" to amply reward us for whatsoever sacrifice we have made for the cause.

It is certainly a very poor recommend for the faith of this people, if we are to fail to make sufficient sacrifice of our substance, to wipe out this indebtedness. If the Lord cannot return to me through some one or more of the thousands of avenues at his command, the small sacrifice of five or more dollars that I may give for such a worthy cause, He is not the kind of God I worship, and the sooner I demonstrate the fact the better. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

I have seen the folly and regretted the consequences thereof in the past, in failure to be more mindful of, and diligent in keeping my covenant with the Lord. In Moses, Joshua, Caleb, Samuel, Gideon, Elijah, Elisha and many other such characters had been as weak in faith as we apparently are, I fear many of the beautiful lessons we enjoy reading from the Bible would not be ours to enjoy.

May our faith be made manifest by our works to such an extent that the church may soon be placed on an even keel with the world is my prayer for the saints.

In gospel bonds,
W. H. Russell.

HOT SPRINGS, Ark., Nov. 10.

Dear Ensign:—Will you please give space in the "Silent Preacher" for a few lines from the slow preacher through Arkansas, as this is my first time to write to the ENSIGN and my first year in the mission field.

I wish to say to the saints and my many friends, the Lord has wonderfully blessed me in my efforts to present the angel's message to the children of men. I came to Hot Springs two weeks ago, preached a few sermons out in the country, then back to town where I opened up a new place for preaching in North Hot Springs; preached there one week and on Sunday, November 9th, had the privilege of baptizing two noble souls into the kingdom of God. So the good work moves on, and I go south. May the Lord abundantly bless his people is my prayer.

Your brother in gospel bonds,
Walter W. Christensen.

DETROIT, Mich., Nov. 5.

Editor Ensign:—Conference had an added interest this fall in the dedication of the Detroit church. Also this was the first time the saints of the district have had the privilege of meeting with our mission president, Elder J. F. Curtis. He has won a place in the heart of each one by his very congenial nature and the excellent counsel and admonition he bestowed.

Business sessions were good, business being done fairly rapidly. The one criticism was that the delegates as a whole did not take as active a part as they should in the business;

such as making motions, seconding them in order to get the routine matters out of the way. Also in the discussing of questions; this was accounted for evidently because the saints seem to be of one mind on these subjects. We seem to be complying with the Book of Rules better in performing our duty and privileges along the voting line, for nearly all participated in this. This is good, for when we vote for a thing we are certainly interested in seeing that it is done as we desire, and we ought to, and do help.

Another improvement was the appointment of a program committee to outline and publish the program for each day at the reunion which meets in Port Huron, June 19-28. This that all the saints may be able to select the days when the food they need most will be presented.

Bishop's agent, Wm. F. Smith's report showed the receipts as \$2,355; disbursements \$1,389; balance \$966. Reunion committee receipts \$942; expense \$873; balance \$69.

Goldie E. Grant was selected to take the place of the library board member resigning. The board feel they are thus much strengthened.

The reporting proposition was again brought up of necessity because of the failure of ten branches to report. A comical as well as a serious incident came to light when Bro. Grice reported that practically all the priesthood of the district with very few exceptions were agreed on one thing. It was, "We forgot it was time to report." Do you think it is time we tie a red string around our finger? Wait! Good news; they are saying to themselves, it will not happen again.

Preaching done by J. F. Curtis, Daniel Macgregor, O. J. Hawn, Wm. Grice, R. D. Weaver. Meetings were good. That we are still in the process of learning was manifest in some of our social services, where some took up the greater part of the meeting, praying and testifying, making of it a two or three party meeting, when all should have had the time. We are learning though that if we will leave out the superfluous matter and tell the boiled down facts of how we are blessed and assisted along the path, etc., all will be greatly edified; for when we are all working at a thing, we are interested and interest is what always brings results.

Publicity was given to the conference and dedication by all the city papers, the result of endeavor and work ahead of time by the pastor, Bro. A. Allen and others.

The dedicatory service on Sunday, October 26, with the church filled to its capacity, was indeed impressive of its solemn nature. The sermon preached by Elder Curtis was indeed instrumental in bringing a realization of the need and use of such a building. The special singing by the Detroit choir was beautiful. Dedicatory prayer was by Elder Wm. Fligg of Canada; scarce a dry eye was there when the sweet bellowed influence of the blessed Spirit of the Master was felt giving token of the acceptance of the building which the saints had erected at a sacrifice to numbers.

Wm. F. Sage,
For publicity committee.

JOLIET, Ill., Nov.

Dear Ensign:—As we are leaving Joliet today, for our mission field in Kentucky, will send a few lines explaining our whereabouts of the past few months. We arrived home in June, after three years' absence, and only one who has been absent all that time from loved ones, can appreciate our feelings as we neared our little station "Joliet."

How many times during the three years when in foreign lands, we had pictured to ourselves the old home and mother at the door to welcome us, and now that it was so soon to be realized, seemed too good to be true. We found our loved ones at the train to meet us, and we were soon on our way home. All seemed perfectly natural, and as we neared the little corner door to my heart, the door opened, and mother stood before us. My great wish and prayer had been answered, as she was there to welcome us, as she said she would be, when we left. After a nice visit relating to her and others our experiences while with her relatives in Scotland and Australia, we left in a day or two for Chicago to visit Elder Pitt's people. The reception there with loved ones was repeated, and after a few days we returned home again. Soon we were busy holding meetings in different places, and finally left for the reunion in Belvidere. We spent ten happy days with friends at the reunion, and it seemed very pleasant to meet old friends again. After our return home we commenced getting ready for our field of labor and had our baggage ready to be taken to the station, when we noticed mother did not appear to be well. In order to determine the extent of her illness, a doctor was sent for, and we were informed that she might not live forty-eight hours. This indeed was a painful surprise, and we could scarcely realize it, as we had not even surmised she was ill until that time. After waiting for a couple of days, Elder Pitt departed for Indiana, where he was expected, but I remained at home. The following week, mother becoming much worse, Elder Pitt was called home, and after three weeks' illness, during which time, she did not complain of pain, she passed away in her rocking chair, Oct. 10th, at one p. m. surrounded with all her children. She died peacefully, simply falling asleep in Jesus.

We certainly feel that the Lord was kind in permitting us to return home and have a few happy months together, before she was taken. The address was given by Elder Cooper of Plano, and he preached an excellent sermon. It was pronounced by the neighbors and friends attending, the best they had ever heard, and many have called and enquired as to the work, as a result of having heard the sermon. In order to test the willingness of the neighbors and friends to attend, if an opportunity were given, my sister invited nineteen in last Sunday for a farewell sermon, and seventeen came. The other two were not able to attend, and explained the cause of their absence, so we have hopes that in the future, some results may obtain.

Mother was a member of the Reorganized Church for more than forty years, having been baptized by Elder Landers. She had many wonderful visions and dreams,

literally fulfilled. At the time she was praying earnestly as to which Church to join, and at the time, she was about to join the Methodist, she having been formerly a Presbyterian. She was given a vision, in which she saw the one who was to baptize her; one whom she had never before seen, and did not know who he was, until he called at the home one afternoon to see father. She at once recognized him as the one who had stood at the water's edge, when the angel spoke and told her she was to be baptized. She recognized the creek where it was to take place also. After envying Elder Landers in, he made himself known to her as an elder who had come recently from California, and told her she was to be baptized. She answered him, that she did not see how he knew, as she had not told anyone. He replied, that he had seen her in vision, and had seen the water where she would be baptized. Mother answered she had seen him also, and he replied, "Thank God, I knew He had shepherd here, or He would not have sent me." So she came in, never having heard a sermon. The latter part of the same vision, she had fulfilled when attending meeting a few weeks later, at Bro. Dancer's, who resided at the Twelve Mile Grove. There in the parlor mother noticed a large portrait on the wall, and instantly recognized it as the man whom she had seen at a table writing, in other words, seemed to be recording names. Mother could not forget the face, so impressed was she, and upon inquiring who it was, Sr. Dancer informed her it was Joseph Smith. Mother had never heard of such an one before, and did not understand the importance of that part of the vision, until it was explained to her. This, with other spiritual manifestations, sustained her hope in the gospel, and made up largely, for the lack of church privileges, denied her, and kept her firm in the faith to the end.

We are about to leave now for our mission, expecting to reach our destination in a few days, and we hope to be able to accomplish some good. We both greatly enjoy our work, and are anxious to get into our field. We have not forgotten our many dear friends in other lands, even though we have not written, and can only say, that we have a warm spot in our hearts for you all. With best wishes to all the ENSIGN readers.

Your sister in the faith,
Rosa Parks Pitt.

345 West Marion St.

GLEANINGS FROM OUR CORRESPONDENTS.

J. R. Nunamaker, Beeler, Ida.—Several have adopted Bro. Gibb's plan in helping pay off the church debt, and I am sending Bishop E. L. Kelley five dollars the sixth of this month. I would love to send more if possible, but I have been sick for four months, but as soon as I can go to work again I will do better. Wife and I are the only saints here, and we have lived at Kellogg about six years, so we have been neglectful of our church duties, but we are going to do better in the future God helping us. We desire an interest in the prayers of the saints.

John Eulitt, St. Paul, Ind.—I am still a Latter Day Saint trying to do the will of our Master. My wife has been very sick but is much better at this writing, and we give God the greatest praise for his help. We are the only saints in St. Paul. I have been reading the Book of Mormon during the past year and find it a great study. It is much plainer than the Bible on many things.

Mrs. M. J. Spaun, San Antonio, Tex.—After a long time I write that my many friends may hear from me once more, I am partially blind and cannot see the words I write so Bro. Editor please correct mistakes. I am pleasantly situated with my youngest daughter, and if there are any saints here I would be pleased to meet them as none of my children belong to the church. I feel lonesome for the companionship of these who are near to me by the ties of church fellowship. The Lord is still blessing me by his Spirit and gives me the comfort I need. My address is 124 Cy St.

Mrs. Charles E. Smith, Bennett, Neb.—Will some of the dear saints send me some church literature such as heralds, ensigns, etc., I can distribute them among friends. God has seen fit to take our sweet, beautiful, bright baby; Hiram Elmstrom our embrace. It was hard to bear. I became so broken down in body, and my nerves were so shocked again, but under the hands of Bro. Self I have the promise that the dear Lord will carry me through. I am not well yet though I may have many beautiful promises. Pray for me that I may be faithful, and that I may receive a blessing of healing, and that my husband may come into the fold where we can labor together in this blessed work.

A. M. Rife, Anamosa, N. Dak.—We are trying our best to hold up for the faith although we are assailed on every hand, though we have some warm friends among the people, Pray for me that I may grow stronger.

Mrs. Rebecca Fleeharty, Purcell, Mo.—I renew my subscription, for I cannot do without the ENSIGN. It is a great comfort to me. I am not able to go to church often and I love to read the good sermons and letters. I have not been well for some time and ask the saints to pray for me.

George W. Brezsa, 415 S. Tom St., Webb City, Mo.—I belong to the Joplin Branch, and have attended four services today and enjoyed the meetings. I will be glad to receive information from the saints at San Antonio Tex. in regard to carpenter work, as I would like to spend the winter there. I do finishing and cabinet work, and would appreciate any information received. I want to be where I can attend church and Sunday school, for the gospel is worth everything to us.

J. N. Cox, Dalby Springs, Tex.—You may say through the ENSIGN that I have quite a lot of ensigns and heralds to give to any one that wishes them.

Joseph Arber, Topeka, Kansas. Came here by request of branch president on my way to my field, and have preached six sermons, baptized two, and blessed one child, besides getting one subscription for the "Silent Preacher." The ENSIGN is proving a source of great good to its many readers.

SERMONS AND ARTICLES

EXPECTING THE MESSIAH.

RALPH E. MOTEJL.

Classic writers of the foremost civilizations, mentioned in their writings a belief in the return of a period of happiness and innocence, from which state or condition they felt sure that mankind had fallen. The "Golden age" as it was termed by these early writers was believed to have begun with the time of Livius Adronicus, in 250 B. C. and ended with the death of Emperor Augustus in 14 A. D. These writers however did not associate the advent of a person or divinity with this age, but during the course of time such influences were brought to bear on the nations as to give them a better understanding.

In 333 B. C. Alexander the Great in making his march through Asiatic countries brought with him the Greek letters, which became the medium of international intercourse. Sometime during 280 A. D. Ptolemy Philadelphus of Egypt requested the Jews of Palestine to send seventy Rabbis down to Alexandria, to translate the Old Testament scriptures into Greek that a copy might be kept in the Alexandrine Library. This work is known as the Septuagint, by the number engaged in its translation. This work gave the nations the teachings of the Hebrew Scriptures and led them to expect a divine person in connection with the golden age. In time this advent became the central thought of the golden age. Vergil about 40 B. C. wrote:

"The last age decreed by the Fates is come, and a new pane of all things doth begin; a Holy Progeny from heaven descends auspicious in his birth, which puts an end to the Iron Age, from which shall rise the Golden Age, most glorious to behold."

The narrative of the fall of man in Genesis gives us the first promise of a Messiah. God said, "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise [snap at] his heel." (Gen. 3:15). The prediction expressed is general and broad; no restriction is given as to time or place or person for the realization, the hope is dim and distant, but in accordance with the simplicity of the primitive faith. It was reserved for the ages to make known the meaning in a series of gradual revelations. They came and the promise narrowed more and more, and the world received in each instance added details related to the Messiah.

It was not until in Abraham's time that they knew from what nation the Messiah should come: "I will bless them that bless thee, and in thee shall all the families of the earth be." (Gen. 12:3). It was not until the death of Jacob that they knew from what tribe he should come: "Judah, thou art he whom thy brethren shall praise. The scepter shall not depart from Judah nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." (Gen. 49:8-10). It was not until David's time that they knew from what family the Messiah should come, "The Lord hath sworn in truth unto David . . . of the fruit of thy body will I set upon thy throne." (Ps. 132:11). "I will establish the throne of his kingdom forever." (2 Sam. 7:13). "In that day there shall be a fountain opened in the house of David . . . for sin and uncleanness." (Zech. 13:1). It was not until the time of Isaiah that they knew what character of woman should give him birth: "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and shall call his name Immanuel;" (Isaiah 7:14); to which Matthew adds, "which being interpreted is, God with us." (Matt. 1:22,23). They did not know of what person the Messiah should be born until Gabriel appeared and declared "To a virgin espoused to a man whose name is Joseph, of the house of David; and the virgin's name was Mary." (Luke 1:26,27). "Fear not Mary thou shalt bring forth a son and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:30-33). The place of the birth of the Messiah was not known until the time of Micah: "But thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be the ruler in Israel, whose goings forth have been from old, from everlasting." (Micah 5:2; Matt. 2:6).

Talmudic literature is full of references relating to the coming of the Messiah, as taught by the ancient Rabbis, referring to his birth and character, based upon Hebrew prophecy. Rabbi Frey is on record as saying that most of the distinguished Rabbis agree with Rab, that the time is long past when the Messiah must have come and to identify him we must look into the past. The Rabbis say, "The right time for Messiah's advent is passed and he is now believed to have been born." "For the Messiah is born; his name is Meuachem [Comforter]." "Messiah was born at the royal residence of Bethlehem in Judea." In the Talmudic book called "Generations" it says "Jesus of Nazareth was born . . . under the Emperor Augustus; and at the same time there lived [at Jerusalem] Rabbi Simeon ben Hillel Zochanan ben Zacha. From this time begin the years of the Nazarine." Taking Isaiah's prophecy as a foundation the Rabbi's record that Messiah was born of a virgin, adding that "He should be without an earthly father," because he should not be the progeny of man but should be "the seed of woman; and appearing in the order of Melchizedek, he would come without ancestry, and leave without posterity.

This proposition is substantiated by ancient Rabbis as follows: (1) "Come see the way of the blessed God is not like that of flesh and blood, for the Lord hath created a new thing; a woman shall compass a man." (Jeremiah 31:22). "This is the King Messiah of whom it is written: Thou art my Son: This day have I begotten thee." (Ps. 2:7). (2) "This is that seed which shall arise from a different place. . . . It is the King Messiah." (3) "The man whose name is Branch shall grow out of his place by a different principle of generation." (Isaiah 11:1; Jer. 23:5). (4) "The Redeemer whom I will raise up among you, shall not have a father; according to Zechariah." (6:12,13). (5) "The birth of the Messiah alone shall not be like that of any other creatures in the world; but is an incarnation." (6) "The birth of the Messiah alone shall be without defect; that is sinless." (7) "The birth of the Messiah shall be like the dew from the Lord as drops upon the grass expect not the labor of man." (8) "None shall know his father until he tells it." (John 7:27; 9:29). (9) "The King Messiah shall be revealed in the land of Galilee." (John 1:11; Luke 4:14-22).

The reference describing the Messiah's nativity are Jewish conceptions and the incarnation is the central thought. In the Targum of Onkelos the references to the Messiah are limited to the Pentateuch.

1. Shiloh: "Till Shiloh come." "Till Messiah comes, whose is the kingdom, and to whom is the gathering of the nations." (Gen. 49:10). 2.—Balaam. "A king shall arise from Jacob, and a Messiah shall be anointed from Israel." (Num. 24:17).

Frequent reference to the Messiah is found in the Targum of Jonathan. These references harmonize with later teachings. 1.—A King. "A King shall come forth from the sons of Jesse, and Messiah shall arise from his son's sons. This is the Branch of the Lord, the son given to the house of David, who shall endure forever, in whose time shall be much peace." (Isaiah 11:1; 4:2; Jer. 23:5; 33:15; Isaiah 9:6). 2.—Descendant. Messiah is David's son, who "shall go forth from them, and be revealed from the midst of them, and teach them the worship of the Lord, as the mystical Shepherd to whom the flock should be restored, in whom all the just should trust, and all the humble dwell under the shadow of his kingdom." (Hos. 3:5; Jer. 30:9; 33:13-15; Ezek. 17:23). 3.—Redeemer. "Because God hath cleansed their souls from sins, they shall see the kingdom of their Messiah, they shall have many sons and daughters, they shall prolong their days, and keeping the law of the Lord they shall be happy according to his good pleasure."

We now observe that there are references relating to the Messiah scattered all through the Old Testament, which references the apostles have gathered together. The gospels show us how general was the expectation of the Messiah. The people were anxiously looking for his advent at the time of Christ's coming. He is referred to as a prophet, the son of David, the Messiah of Scripture and the Son of God. All these terms meant the Messianic person and are all applied to Jesus Christ.

When John the Baptist came preaching multitudes besieged him with questions, asking if he were not the Messiah. They said: "Who art thou? And he confessed and denied not, but confessed, I am not the Christ." "Ye yourselves bear me wit-

ness that I said, I am not the Christ, but that I am sent before him." (Luke 3:16; John 1:20; 3:28). "What then art thou Elijah? And he saith I am not. Art thou that prophet? And he answered no" (John 1:21). Of the blind born the Pharisees asked, "What sayest thou of him in that he opened thine eyes? and he said, he is a prophet." (John 9:17).

On the day that Christ had risen he joined himself to two of his disciples, Cleopas and another, but they did not recognize him, and related to him the circumstances of his crucifixion "concerning Jesus of Nazareth, who was a prophet, mighty in deed and work before God and all the people. . . . But we trusted that it had been he which should have redeemed Israel." (Luke 14:19,21.) When on the last and great day of the feast, Jesus at the temple addressed the people, some of them, when they heard his words said: "This is of a truth the prophet. others said, this is the Christ. But some said, what, doth the Christ come out of Galilee? Hath not the Scriptures said that the Christ cometh out of the seed of David, and from Bethlehem, the village where David was?" (John 7:40,42.)

Peter said unto the people "And it shall be that every soul which will not hearken to that prophet shall be utterly destroyed from among the people, yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days."—Acts 3:23,24.

The Rabbinical teaching had turned the hope of the people into a channel that led them to expect Christ to come and establish an earthly or national kingdom. Even some of the disciples entertained this expectation and some were ambitious and wished to hold positions of honor. Yet in a great many instances they directly or indirectly identified him as the Messiah; "Andrew first findeth his own brother Simon, and saith unto him, we have found the Messiah, which is being interpreted the Christ." (John 1:41). "Phillip findeth Nathaniel and saith unto him, we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph. (John 1:45.) Nathaniel approaching Jesus said "Rabbi, thou art the Son of God, thou art the King of Israel." (John 1:49.) To King Agrippa II Paul said, "And now I stand and am judged for the hope of the promise made to our fathers; unto which promise are twelve tribes, instantly serving God day and night, hope to come." (Acts 26:6-7.)

With the just and devout Simeon, many were waiting for the consolation of Israel: "and it was revealed unto him that he should not see death before that he had seen the Lord's Christ." "Now lettest thou thy servant depart in peace, O Lord, according to thy word; for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light for revelation to the gentiles, and the glory of thy people Israel." (Luke 2:25-32.)

How constant and general was the anticipation of the Messiah among the people is shown in these instances. Yet many were in doubt respecting where he should be born and questioned about his identity. "Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is." (John 7:26,27). "Many of the people said, of a truth this is the prophet. But some said, shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David and out of the town of Bethlehem where David was? So there was a division among the people because of him." (John 7:41,42.) At Capernaum they said; "Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven." (John 6:42.)

The Pharisees said unto Nicodemus: "Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet." (John 7:52.) Seeing the miracles that Jesus wrought "all the people were amazed and said: is not this the son of David." (Matt. 12:23.) Two blind men followed him and cried, "Thou son of David, have mercy on us." (Matt. 9:27; 20:30.) Jesus himself said to the Pharisees, "What think ye of Christ? Whose son is he? They say unto him the son of David. He saith unto them, How then doth David in the Spirit call him Lord? If David then call him Lord, how is he his son? and no man was able to answer him a word, neither durst any man ask him any more questions." (Matt. 22:41-46.) And in his last and triumphal march to Jerusalem, the people shouted; "Hosanna to the son of David." "Blessed be the kingdom of our father David that cometh in the

name of the Lord." (Matt. 21:9; Mark 11:10; Luke 19:38.)

The anticipation of the Messiah was so widespread that other nations besides the Jews were anxiously awaiting his coming. 1. The wise men, the Magi traveled from the far east over desert, mountain and stream to Jerusalem to enquire; "Where is he that is born King of the Jews, for we have seen his star in the east, and have come to worship him." (Math. 2:2.) 2. Canaanite. The woman of Canaan seemed to know who Jesus was when she cried after him, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil!" (Matt. 15:22.) 3. Samaritans. The woman of Samaria said to Jesus at the well, "I know that Messias cometh, who is called Christ; when he is come, he will declare all things unto us. Jesus saith unto her, I that speak unto thee am he." She then reported in the city, "Come see a man who told me all things that ever I did; can this be the Christ?" and "Many Samaritans believed on him because of the word of the woman who testified, he told me all things that ever I did, and many more believed because of his word; and they said unto the woman; now we believe, not because of thy speaking, for we have heard him ourselves, and know that this is indeed the Savior of the world." (John 4:25-42.)

This general expectancy of the Messiah was probably due to the activity of the Jews of the Dispersion, who everywhere taught the Greek Scriptures of the Septuagint. Dr. Henderson Buck in the Encyclopedia of Religious Knowledge 1859, p. 859, remarked: "By their dispersion among so many nations, by their conversations with the learned men among the heathen, and the (Jews) translation (The Septuagint) of their inspired writings into a language almost universal, the principles of their religion were spread all over the east; and it became the common belief that a prince would arise at that time in Judea, and would change the face of the world, and extend his empire from one end of the earth to the other."

The Messiah came, and the circumstances surrounding his birth were in accordance with all the prophecies mentioned in the Scriptures. The Jews were disappointed in him when he refused to become a monarch, or when he did not establish a national kingdom as they had been led to expect that he would do. "When Jesus therefore perceived that they would come and take him by force, and make him a king, he withdrew again into a mountain, himself alone." (John 6:15.) When the Roman prosecutor asked him: "Art thou the king of the Jews? Jesus answered, My kingdom is not of this world." (John 18:33-36.) For this reason the Jews ignored his claim to being the Messiah, the Christ of the scripture and crucified him.

Since that time, either through a mistaken idea of the Messiah's mission or to vindicate their course, they refer to some heathen ruler as the Messiah or chosen one, who instead of relieving them of the Roman yoke came and destroyed their nation. About thirty-five years after the crucifixion, Vespasian a Roman general, invaded Palestine to subdue the rebellious Jews. News was received that the Emperor of Rome was dead. The soldiery immediately pronounced Vespasian emperor, who turned his command over to his son, Titus, and went to the capital.

This circumstance will explain the references that follow. 1. Josephus. "That which did especially inspire them (the Jews) to undertake this war, was an ambiguous oracle found likewise in their sacred writings, how that someone of their own country, pertaining to that time, should attain the empire of the habitable earth. The Jews took this prediction to belong to themselves in particular, and many of their wise men were deceived thereby in their judgment." After this he adds his own opinion. Now this oracle certainly denoted the government of Vespasian, who was appointed Emperor (whenever he was yet) in Judea.

2. Suetonius. "A firm persuasion had long prevailed through all the east, that it was fated (i. e. contained in the Book of Fates or Prophecies) at that time, to devolve on some one who should come forth from Judea. This prediction referred to the Roman Emperor (Vespasian) as the event proved; but the Jews applying it to themselves, engaged in rebellion."

3. Tacitus. Speaking of the prodigees which occurred prior to the destruction of Jerusalem he says: "A few turned these events into a cause for alarm: The greater number were possessed with a belief that it was written in the ancient writings of the priests that it would come to pass at that very time, that the east would grow mighty and that

men proceeding from Judea would gain the Empire of the world, an ambiguous oracle which had foretold (the fortunes) of Vespasian and Titus.

4. Celsus. Representing himself as being a Jew, he says: "The prophets declare him coming to be great. The potentate of all the earth, Lord of the nations and armies." How should we having made known to all mankind that there is to come from God, one punishing, the wicked, dishonor him, having come?

A REPLY

In answer to a letter written by a Baptist minister to his sister who was a member of the Reorganized Church.

My dear Sir:—At the request of your sister, Mrs. — — —, I write in reply to your letter of October 23, 1913. We wish to correct the misrepresentations in your letter concerning the faith of your sister, and which you assail in classing her religion with false ones. You don't seem to understand how closely the Latter Day Saints follow the Holy Bible in their teachings and in their practices. Jesus said of old "By their fruits ye shall know them." They preach the saving principles of the gospel of Jesus Christ, enumerated by Paul in Hebrews 6:1,2; being repentance or a forsaking of sin; faith in our Lord and Savior Jesus Christ and in the Word of God; the doctrine of baptism or a burial in water, for the forgiveness of sins; the laying on of hands for the four purposes enjoined in the Holy Scriptures, namely, for the blessing of children, (see Matthew 19:13-15; Mark 10:13-16); for receiving the gift of the Holy Ghost; (see Acts 9:17; 8:14-17; 19:1-6). Kindly notice how that Ananias performed the same work as the apostles Peter, John and Paul; for the healing of the sick with anointing of oil and prayer, (see Mark 6:13; 16:14-18; James 5:14,15); for ordination to the ministry as seen in the Bible; also our belief in the literal resurrection and future judgment.

Permit me to inquire here, are not all these the happy fruits of an intelligent belief in the gospel which our Savior authorized his servants to teach to the end of the world, saying, "Teaching them [the nations] to observe all things whatsoever I have commanded you." "By their fruits ye shall know them." We believe in the same New Testament church with having not only elders, pastors, evangelists and deacons, but the rest also, apostles, prophets and bishops. If you will but take the trouble turning to Ephesians 4th chapter, you may readily see that Paul who was a minister of Jesus Christ points out the fact that inspired officers are for the work of the ministry: the edifying of the body of Christ; the perfecting of the saints. And for how long, Paul? Answer: "Till we all come in the unity of the faith, and of the knowledge of the Son of God." This grand and true description of the church he gives in order that we might know it from the many human and erroneous ones of today.

"By their fruits ye shall know them." Unhappily, for many centuries the true church was lost in apostasy, and in her place arose first the Catholic then the numerous Protestant churches with conflicting creeds, contradicting many essential parts of the New Testament religion.

So the origin of the church of Latter Day Saints is pointed out by us in the fact of a young man raised up, divinely commissioned to restore or bring back the old time religion, the old Jerusalem gospel to be preached in its fulness and ancient purity; with delegated authority to baptize for remission of sins, and laying on of hands as before mentioned, bearing fruitage in the gracious promises of long ago, and as recorded in Mark 16:15-18; also 1 Cor. 12:1-31.

Instead of being a new gospel it is but the old brought back through the wisdom and mercy of our heavenly Father, and thousands now testify of having received a knowledge of its truthfulness, the divinity of Christ, and the divine calling of the latter day prophet. We affirm in soberness of angels visiting "heirs of salvation," now as well as in days of old to Zacharias, Mary, Cornelius, Silas, John, together with a cloud of others.

We agree with you as you point out in your letter that, "the first and sure way of detecting a counterfeit religion is its origin." As a church we are on record that Mr. Smith received angelic ministrations in the commencement of his religious career and later in the establishment and continuation of the church. This being in strict harmony with the written word of God, "If any man lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given

him."—James. But none of the Reformers of Protestantism ever told us that they were authorized by any heavenly messenger as to the origin of their several religious societies. Paul assures us that the work of angels among men would continue to the end of time, saying, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation."—Heb. 1:14.

In your letter you also refer to the histories which are derogatory to the character of Mr. Smith. But what of the others who make favorable mention of him? The press and pulpit are largely responsible for the general misconception as to the position of the Latter Day Saints. Orthodox ministers have ever been ready to prejudice the minds of the people without opportunity being afforded us to present our defense. It is plain that the former day saints had the same perplexing conditions to cope with as shown in the ancient works of Lardner and Mosheim, for they write that "Jesus was born of a poor woman, who subsisted by the labor of her own hands—condemned of adultery, cast off by her husband, wandering about in a shameful manner, and giving birth to Jesus in an obscure place; and he being in want served in Egypt for a livelihood, becoming familiar with some Egyptian charmers he returned and set himself for a god; then taking to himself eleven vile publicans and sailors he went about getting his living in a bad and shameful manner." "Christians were called atheists because they derided the heathen Polytheism; magicians, because they wrought miracles; self-murderers because they suffered martyrdom cheerfully for the truth; haters of the light because to avoid the fury of the persecutions raised against them they were obliged to hold meetings at night."

"The only way the Mormons [of Utah] can live in peace with Gentile neighbors is for them to follow the example of the Josephite brethren [Reorganized Church]—leave politics and government out of their ethics." 369.

"The New Testament is all against plural wives, and though it nowhere in so many words condemns the system, the Book of Mormon and Doctrine and Covenants do," 572.

"The most successful of the recusant sects was the one established by Joseph Smith, the prophet's son, who with his brothers, Alexander and David, remained at Nauvoo after the exodus. He at first refused, but in 1860, the number of men being considerably increased by the breaking up of other parties, he accepted the call as prophet, and began to preach the faith of his father, as he affirmed, in its original purity, repudiating the claims of Brigham, and the doctrine of polygamy," p. 644.

In the famous Temple Lot Case, the decision by Judge Phillips of the U. S. Circuit Court, is in part as follows:—"But if it were conceded that Joseph Smith and Hyrum his brother did secretly practice concubinage, is the church to be charged with those things and the doctrine of polygamy to be predicated thereon of the church? If so, I suspect the doctrine of polygamy might be imputed to many of the Gentile churches. Certainly it was never promulgated, taught, nor recognized as a doctrine of the church prior to the assumption of Brigham Young."

In an appeal case up in Canada in the year 1890, Chief Justice Armour, and other Judges concurring said, "We think it quite clear that the conviction cannot be maintained. Assuming that Christianity is the law of the land in a sense, there is nothing contrary to Christianity in the tenets of this body. It is true they have something supplemental to the Bible, but that is the case with every church or denomination. The church of England has its creed, and the Presbyterian its confession. That does not make the church an ante-Christian one."

With these weighty and withal convincing utterances before us, I trust you may see how tenable and Scriptural our positions are before the public, consequently worthy the respect, consideration and belief of all truth-loving people.

After showing how the church would be disorganized, or "go into the wilderness." In Revelations 12:1-6; John afterwards describes the restoration of the gospel in these words, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth to every nation, and kindred, and tongue and people, saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come. Rev. 14:6,7. This gospel we present, asking that you give it your thorough investigation. Dr. Wm. Smith and as well Dr. Buck, eminent authors, have testified of the apos-

tate condition of the early days of Christianity. The latter informs us that "the apostles being dead everything came to pass as they had foretold, the whole church system underwent a miserable change. Christianity was maintained, though under gradual decay during the first three centuries."—Theological Dict. p. 475.

The good John Wesley in his published sermons portrays the restoration of the gospel. And Roger Williams, founder of the Baptist denomination in America writes to the point, "I conceive that the apostasy of anti-Christ hath so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new apostles, and plant churches anew."—Knowles History, p. 172.

Yours for the truth,
Elder F. J. Pierce.

Note.—By an oversight in making up the forms the following was inadvertently omitted from the above article. It should follow the second paragraph of third column on page five, after "they were obliged to hold meetings at night," and before "The only way the Mormons," etc. We regret the mistake but it was not discovered in time to correct.

Regarding Mr. Smith and the work performed by him, we invite you to note carefully the following unbiased opinions. In a work called "Figures of the Past" by Josiah Quincy, on page 376 occurs the following: "It is by no means improbable that some future text book for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that may be thus written: Joseph Smith the Mormon Prophet. And the reply absurd as it doubtless seems to most men now living may be an obvious commonplace to their descendants. History deals in surprizes and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High, such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been but these hard names furnish no solution to the problem he presents to us. Fanatics and imposters are living and dying every day and their memory is buried with them but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us not as a rogue to be criminated but as a phenomenon to be explained.

Joseph Smith claiming to be an inspired teacher faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained; and finally forty-three days after I saw him went cheerfully to a martyr's death."

Smucker in his History of the Mormons page 183, says, "But whether knave or lunatic, whether a liar or a true man it cannot be denied that he was one of the most extraordinary persons of his time. A man of rude genius, who accomplished a much greater work than he knew, and whose name whatever he may have been whilst living will take its place among the notabilities of the world."

I will now produce extracts from Baneroff's New History of Utah, and on page 7 of preface he says of works written against Mormonism. "Most of these are written in a sensational style and for the purpose of deriving profit by pandering to a vitiated public taste, and are wholly unreliable as to facts:

"Thus is organized the Church of Jesus Christ of Latter Day Saints in accordance with special revelations and commandments—and after the manner set forth in the New Testament!"—p. 66.

"But when the testimony on both sides is carefully weighed, it must be admitted that the Mormons in Missouri and Illinois were as a class more moral, honest, temperate, hard working, self-denying and thrifty people than the Gentiles by whom they were surrounded"—p. 164.

"Of all that has been laid at their door I find little proved against them"—p. 165.

THANKSGIVING ADDRESS
(Continued from Page 1)

with the conditions, that the people are not in a condition to be suffered to govern themselves. They have not yet come to that sufficient degree of education and intelligence that they may be trusted to make and to carry out the beneficent institutions of the country to a sufficient degree in safety and to avoid the continued succession of internecine war among themselves. Is not this a condition which you and I and all similar assemblies this day may be moved upon by the principle of thanksgiving to God?

Again: Where in all the land, is there a ruler, authorized by kingly power, supposed to have supreme right over us that has the right and the authority to persecute us for our religious belief? You do not have to think a hundred years back to find a locality where religious intolerance existed, and men did not have liberty to worship God as they pleased. I, in my own person, represent a condition of things that shows this fact, and I am here filled with gratitude to God that now from the north to the south there cannot be found a locality where there may not be enjoyed the principle of worship to God according to the dictates of one's conscience. I make this one saving clause, and that is, where the practice imposed or suffered by such declaration of belief does not call upon them to disregard the beneficent rule of the government under which they have their political and civil existence. Ought we not to be thankful for that? I have lived under conditions which have shown me that the love of liberty has not died out of the minds of the people, and that this wonderful principle of self-existence under self-made laws by the people has secured such a hold upon the world that from this center it is moving out everywhere until there is hardly a kingly crown in all the world that is worth the liberty of a single inhabitant or citizen of this wonderful Republic of ours. Aye, how many of you men would change your existence as men, as individuals, how many of you, my friends, would give what you enjoy as citizens of the Republic for the bauble that might mark you as a king, and a scepter that would give you autocratic power over the nations of the earth or any one of them?

I am glad that when I raise my voice of thankfulness with you today the time when men so earnestly believed in the divine right of kings to rule, no matter what may have been the character of that rule, is passing from the face of the earth, and when tyrants rule they must begin to give a reason for that which they do, or the subjects over which their tyranny is exercised must assert their power, for sooner or later the voice of the people must rule.

Again, and here I may trench upon perhaps a small portion of forbidden ground, but I will try and do it gently so you people will not feel to ostracize me when you meet me hereafter. The wonderful increase of the population of the United States from three million and a little more which fought the great battles of the Revolution, until now over ninety millions of people occupy the land, has made a wonderful difference in the commodities of life, the institution of human existence, and yet there is not now any reason why men should die anywhere of famine or poverty from a failure to get something to sustain human life, and with the prospect of higher becoming the cost of living, we may still gather together and have a portion of the earthly elements with which to sustain our human nature and enjoy them. Let us then be thankful to God for this.

One evidence of the increase of that which I have spoken of is found in the result of the last general election. Think back for a moment, if you please, for a little over a year and see what confusion was had in the political world. I don't mean abroad, but I mean at home, in the Republic. Look at the wide, divergent political parties. Look at the peculiar animosities engendered during the campaign. Look at the asperities that existed that we heard from the rostrum by the different speakers and then when, on that notable day in November a little over a year ago this month the people met at the various places where they polled the expression of their will, they laid down the small token of citizenship into the hands of the judges, and they, after the day had closed, summed up the great result of the election in the different portions of the land, and there was an entire change of national administration until one party's candidates carried but two of the great States of which the nation is composed, and the entire vote practically went for the purpose of creating an entire change in the personnel of the government, and put into the White House and in the various offices at Washington a class of politicians who had not ruled for years.

Has there been any very great commotion since that time? Has there been any disturbances of human life because of the result of the election? Ah, no. The principle that the will of the majority of the people should become the voice of God, so far as the great mass of the people was concerned, again asserted itself and we have all existed in quietude because Mr. Woodrow Wilson represents the government, and he is our president whether he was our choice or not. And we thank God for the exist-

ence of such a thing as that. I do, at least, and I believe I represent the people this morning, although I have not uttered my voice here on a public occasion for something like a year, and I am very thankful, my friends, for the privilege of saying what I have said to the people,—disjointed as the thoughts may have been—to show you I am still an American citizen and am thankful for the privilege of enjoying the munificent rule of the institution of the great Republic.

May God in his infinite mercy help us that we may live for the coming year in such a way that should we be permitted to meet again on next Thanksgiving Day it may still be under such auspices as gives us the right to lift our voices in praise to God for the good that we have received in this great Republic of ours.

**DEPARTMENT OF
Woman's Auxiliary for Social Service**

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave Independence, Mo.

The Independence Home and Child Welfare Department has a library of very good books, which have been made very little use of, and in which the local desires to interest the mothers.

Therefore a book committee has been appointed and each month one of its members reports with a synopsis or outline of one of these books. We present the last one in this issue and hope to publish others occasionally.—Ed.

BOOK REVIEW.

Having always felt an especial interest in the handicapped children of this earth and in making a choice from these books in our reference library, I chose the one entitled "The Dullard," by Thomas Edward Shields, associate professor of psychology in the Catholic University of America. Published by the Catholic Education Press, Washington, D. C.

The book is written in the form of a dialogue, which presents the author's ideas, while it affords full scope for the discussion of some delicate problems in psychology. It also shows the weak places in our present educational system.

The story of Studevan's Omadhaun claims to be a faithful transcript of the record of this child and read by himself after he had "fought his way back to the company of normal and intellectual men." It has a message of courage and hope for every dull child. It explains how he conquered mathematics and studied mechanics while working with simple farm tools and no help but his own keen observation.

He says, "Minds with the greatest strength at maturity often develop slowly in early childhood."

That a child who grows, too rapidly, up to the age of fourteen or sixteen should not be hurried or his mind overtaxed. One boy, here mentioned, was one day scared into speechlessness, by his teacher, which so injured his vocal organs that he was unable to speak for sixteen years. He stuttered the rest of his life as a consequence of that teacher's blundering.

Dr. Studevan was sent home from school at the age of nine, as hopelessly dull. At the age of thirteen he fell from a load of hay and broke his arm, and so was sent back to school. After two months' trial and a good thrashing he was sent back to his parents as hopeless. From that on, the story tells of one long struggle to try to be as other boys, and of how he taught himself to read books. He was unusually large and strong for his age and soon could do the work of a man on the farm. The most interesting details are brought out in the dialogue.

The book is full of valuable information along this line of child training. He especially speaks against forcing a young child's mind too much and over burdening his nerves.

On page 250, his application of the scriptures here, may be peculiar, but I believe they can be used sensibly.

"But it is well to remember that the God of truth ordained that we should give milk to babes and meat to men, and that even at the last he said to his apostles, 'I have many things to say to you, but you cannot bear them now.' What do you think he meant by the parable in which the servants came to the Master filled with indignation on having found cockle growing up with the wheat, and anxious for permission to pull it up, but the Master said, 'Let it be until the harvest, lest in pulling up the cockle you should pull up the wheat with it.'

"There is no real disagreement between us. Truth is life and freedom to the mind; the only question is—how shall we attain it? Have you not heard the old story of two men

who built a shanty, and having nailed on the last board, one said, "Let us out a whole to let the dark out," and the other replied, "No, but let us cut a hole to let the light in."

"The salvation of the child must ultimately come from the truth; but the question is, how shall he attain the truth? It's a graceless task to go about plucking error and illusion from a child's mind. The human mind grows in knowledge under the law of development wherein it is written that each subsequent phase shall be attained through the reconstruction of the previous phase. In the human mind you cannot build with the naked truth; the mind cannot look upon it and live. The child needs his fairy stories and Santa Claus and his childish settings for all manner of truths.

"The crayfish can grow only by casting off his shell from time to time, but if in your mistaken zeal to help its growth, you proceed to tear off the shell, you will kill it instead of helping it.

"Error and illusion, after all, are but the natural limitations of the mind's growth; they drop away as naturally and as inevitably before the light of growing truth as do the shadows before the rising sun."

Ruth D. Bullard.

Following is a story with an easy moral by Sr. C. R. Smith, who has told many stories to Kindergarten children during her years as a teacher. This is the third number of her Series—Ed.

THE LAZY SQUIRREL.

Well! what is the use of going to all that work; to carry all those nuts from the ground and put them into that big hole in the oak tree over there? When I want a nut, I can go down to the ground and get one, and eat it; then I do not have to waste so much time."

"Very well; my dear; if you have decided not to do what I have asked you; but please remember this; winter is coming, the ground will be covered with snow, and you will not be able to get the nuts that are on the ground. And another thing you must remember; the little boys around here are as fond of nuts as you are, and when they come they bring their baskets and carry off a great many at once, and if we do not hurry there may not be any left for us."

"Well! I am not going to work today anyway. I do not think winter can be as bad as you say it is."

"Your mother has lived longer than you have; but if you will not work, you can go and keep house your own way, by yourself. Good by."

This is the conversation that took place, one fine fall morning in the big walnut tree that stood in the center of Mr. Thompson's pasture. The two people talking were Mrs. Grey-coat and her son Bushy-tail.

Mrs. Grey-coat had three children, Busy-tail, Bright-eyes and Sharp-nose. Bushy-tail was called by that name because he had such a beautiful tail that curved up over his back so gracefully. Bright-eyes was a fine little grey squirrel like his mother, and his eyes were so bright that he could find nuts when his little brother could not see any at all. Sharp-nose was the wath-man of the family; he could always smell a dog before any of the others could.

That day after the conversation in the walnut tree Mrs. Grey-coat was very sad, because she did not like to send one of her children away from home. But she knew it was the best thing to do, and hoped Bushy-tail would soon learn his lesson. Bushy-tail did not worry, he thought it would be fun to live by himself and do as he pleased.

Soon he saw Sharp-nose sitting away out on the end of a lit tle limb, eating a nut. He ran out to him and humped him so that he himself lost his balance, and down, down, they both went to the ground below. Neither of the little squirrels were hurt by the fall, but Sharp-nose was angry because he lost his good nut. Bushy-tail only laughed and ran away again.

He decided to have the old summer house for his home. It was away up in the top of the tree where it would rock back and forth whenever there was the least bit of wind.

Mrs. Grey-coat and her other two children worked hard all day, carrying nuts and putting them in their pantry store house in the big oak tree. At night they crawled into their snug little hole in the same tree and went to sleep. Bushy-tail played all day long by himself, except when he was teasing his brothers and at night he ran up to the nest in the top of the walnut tree and crawled in and curled up all by himself. He was a little lonesome at first but was soon fast asleep. When he awoke in the morning his nose was cold, but it soon got warm as he frisked about.

All that day the sun did not come out and towards evening it turned quite cool. His mother did not seem to pay any attention to him but worked as hard as she could all day with Bright-eyes and Sharp-nose. They stored away walnuts, acorns, and hickory nuts.

When it grew dark Bushy-tail went to his own nest again. This time he was more lonesome than before. He was cold, and no matter how much he wrapped his tail around his nose he could not get warm. He was very tired and finally went to sleep, but he only slept a few minutes, when he awoke, shivering with cold. He began to wonder if that was what, winter was like. He thought that maybe his mother did know best when she moved into the big oak tree, where it was warm. He began to wish he had not been naughty, and he wondered if his mother would let him come home again if he would promise to be good and help her.

He decided to go and ask her, so he climbed up to the top of the nest and peeped out. Everything was white, and the air was filled with little white feather-like things, falling all around.

Bushy-tail was more lonesome than ever, and I am sure he would have cried if a little squirrel had known how to cry. He wanted his mother so badly, but was afraid to go to her for it was snowing so hard. But he did go, and just as fast as he could, too. He got his feet wet and cold, but when he arrived at the hole in the big oak tree, he did not stop to knock, but slipped in as quietly as he could and curled up by his mother, a repentant little bunny.

His mother moved up close to him and told him how glad she was to have him back and she told him how lonesome she had been without him.

But Bushy-tail although silent at first, for he felt very foolish as he remembered how he had talked to his mother a few days before, and of how dreary those days and nights proved to be, soon promised to be a better squirrel, and to help his mother in the ways she wanted, for it always makes home happier when children are willing to learn from their parents, and to obey them.

MISCELLANEOUS

CONFERENCE NOTICES.

NORTHEAST ILLINOIS.—Semi-annual conference will meet with the First Chicago Branch, Jan. 24 and 25. Branch presidents please report all labors done by branch officers from June 1 to January 1. Also see that statistical branch reports are on time. All of the priesthood outside of branch officers report direct to me.

J. O. Dantou, Pres.

Evansville, Wis.

F. E. Bone, Sec.

4339 Jackson Blvd., Chicago, Ill.

NOTICES.

All persons having claims against the treasurer of the General Sunday school Association are hereby requested to send the secretary's orders direct to the treasurer for payment.

The Bank in Lamoni has been instructed not to pay such orders.

John Smith, Treas.

The recent notice in ENSIGN covering appointment of Elder Jay Hoffman appeared inadvertently before the matter was finally disposed of. Bro. Hoffman will labor locally instead of under general appointment for balance of conference year.

Frederick M. Smith,
Secretary Presidency.

Independence, Mo., Nov. 28, 1913.

PASTORALS.

To the saints of the West Virginia District:—According to the revelation received at our last general conference we as saints of latter days were instructed to pay off the existing general church debt which our bishops tell us amounts to about seventy-five thousand dollars. The amount which the West Virginia District is called upon to contribute to this large debt is only three hundred and fifty dollars, and I am requested by our presiding bishop to endeavor to raise this amount as soon as possible; will you help do it? Who is on the Lord's side? You remember in Moses' day when the Lord commanded Moses to build a tabernacle and to send out all those who were willing to assist in doing so and they brought forth their jewels, ornaments, etc., and gave them to Moses. You note that those who were willing were the ones that were permitted to help. The Lord has said that he desires the heart and a willing mind.

While the nation is celebrating today as a day of thanksgiving let us show to God our thankfulness by helping with our mites to free our church from debt and thereby enable it to accomplish the work that God designs it should.

We are also instructed that we should cease from buying unnecessary wants. Do we buy unnecessary things? The Lord enumerates in Doctrine and Covenants 86 some of the unnecessary and also injurious things (wants) such as tobacco, strong drinks, hot drinks, [tea and coffee] excessive meat eating, etc. Let us not forget that the Lord says that this is a day of sacrifice. Let us ask ourselves what are we sacrificing for the cause of him who said "Father thy will be done," when he gave his life as a sacrifice for us. Faith without works being alone is dead. Is our faith a living or dead faith?

Your brother in Christ,
Francis L. Shinn,
Bishop of Agent.

Clarksburg, West Virginia, Nov. 27.

A NEW ORGANIZATION.

A ladies society called the "Patroness Society for the Independence Sanitarium" was organized on last Thursday afternoon, November 20th, in the basement of the stone church, the object of which is to assist the sanitarium in a material way, by soliciting donations both of money and merchandise, and by making articles of linen and other accessories needed in such an institution, that they can make.

Their officers are a president, vice president, secretary, corresponding secretary, and treasurer. Those elected were Mrs. E. L. Kelley president, Mrs. Dr. Joseph Mather vice-president, Miss Della Criley secretary, Mrs. M. T. Short corresponding secretary, Mrs. Edward Rannic treasurer. Membership of the society not confined to independence alone.

Those invited to participate in the organization of the society were Richard Bullard, John W. Rushton and G. E. Harrington of the Sanitarium Board, and W. H. Garrett of the Stake Presidency. Richard Bullard was chosen temporary chairman and J. W. Rushton secretary. There were about fifty ladies present, a good feeling prevailed, and the business was done in a satisfactory manner. The bringing of this organization into existence is largely due to the efforts of Sr. E. L. Kelley.

Respectfully,
G. E. Harrington.

WILL YOU HELP.

Who will join with us to swell the Christmas offering?

No doubt by this time, there are many who are planning what they will give to their relatives and friends for

Christmas, and I wonder how many are making as great an effort to give to Christ, our elder Brother, or to the cause which he gave his life for, a Christmas offering, as we are to give to our earthly friends. It appears to me that we are observing the day more than we are the Christ. We only have to look back to the time when the Christmas offering was first observed among our children, it was then but a small amount which was sent in to the Bishop, but we have seen it grow and for the last two years, with the help of some of the older ones, it has reached something over eight thousand dollars a year; this ought to be encouraging to all of us and shows us the possibilities that lie before us.

We all must know that a portion of the money that is expended for Christmas gifts are for useless articles which we could easily get along without, and are forgotten in a short time, would it not be better for us to put the money in the treasury of the church where untold good may come from it, and receive the approval of our Father in heaven with the assurance that it will stand to our credit at the Judgment bar of God. As I have gone over our district this summer in the interest of the general church debt, I have tried to impress upon the minds of the saints the necessity of sacrificing our own pleasures, in the giving and receiving from our friends, and put our means where it will help the Bishopric to carry on the work more successfully. I believe if we would do this there would be no need of the church making a special call for help. I know some say they want to get a gift for their friends, but if so, let us act as wisely as we do in the things of this world, we have our taxes to pay and we do not let our Christmas gifts interfere, so let us do likewise in this and feel that we have an offering to make where we can hope for a better return.

We wish to express our thanks to the saints and friends, who have so kindly helped in trying to cancel the church debt, and trust those who have signed with us will try to send it in before December 25th, as we would like to send in the full amount to the Bishop Jan. 1, 1914.

I also want to mention that our district treasury is empty, and I find that there are many whose names do not appear on the agent's book; we hope no one will feel that what they have done for the general church debt will excuse them from their duty to the church by the way of tithes and offerings.

Hopefully in the battle for right.

S. Stroth, Bishop's Agent.

ADDRESSES.

Wm. Newton, 19 Paris Street, Exeter, Devonshire, Eng.

MARRIED.

KAMERICK-LEE.—At the home of the bride's mother, Sr. M. A. Lee, South Willis Ave., Independence, Mo., November 27, 1913, Mr. Clyde Kamerick and Miss Margaret Lee, both of Independence, Elder W. H. Garrett officiating.

DIED.

NICHOLS.—Luther Nichols born at Norton Creek, R. 1., Sept. 5, 1828, died Oct. 13, 1913. A loving wife, two daughters and two sons mourn his absence. He was baptized at Norton Creek by Bro. J. Snively. He died firm in the faith, in the hope of a better resurrection, which he often spoke in song and conversation. Funeral service held at the home by Rev. B. Webster of the Baptist Church of Malone, many friends attending. Remains were laid away in the Morning-side Cemetery.

BINGER.—At Independence, Mo., October 29, 1913, of typhoid fever, Bro. Roy Binger, son of Bro. Charles and Sr. Rosa Binger. He was born at Independence, Mo., May 29, 1899, and was baptized at the First Independence Church June 27, 1909 by Elder W. H. Garrett, confirmed by Elders John Kater, and D. J. Krahl. He united with the Second Independence Branch by letter Nov. 6, 1911. Funeral from the Second Church, Nov. 2, 1913, sermon by W. H. Garrett, assisted by the pastor, Elder H. W. Goold. Interment in Woodlawn Cemetery.

**THE TWO BARGAIN MONTHS
HAVE COME.**

Please understand that the ENSIGN is to be given to non members only during the months of November and December at half price, one whole year for fifty cents. Please do not understand that this means non members or new subscribers. It simply means non members, whether they be old or new subscribers. We have tried to make this plain heretofore, just as plain as this, but some are determined to interpret it differently.

Please understand that this is not good outside the United States possessions, and that the object of this offer is for missionary purposes, and not for the purpose of a member getting the paper at half price by transferring it to one of the family who does not happen to belong to the church. We do not consider such a transfer strictly honest in the light of the object of this offer.

Those who wish to take advantage of this offer and send to some who do not belong to the church should write to the parties they are to send the paper to and tell them they have paid for it, so they will not think it is a scheme to get them into debt, and that they may know why they are getting it. Request them to read it.

When these subscriptions are sent at half price, please explain to us that they are for non members, because if we do not know we will credit them for but six months for the fifty cents.

These subscriptions will be discontinued as soon as the time runs out. A non member can subscribe for himself or another may subscribe for him, but in either case we should be advised that it is for a non member, so that proper credit may be given.

This offer is not good after December 31.

W. H. Deam, Manager.
Ensign Publishing House, Independence, Mo.

FOR SALE

No. 6 consists of 24 beautiful building lots in Forbes Park, the best residential residence district in the City of Independence. Will be glad to furnish plat and full description to anyone wanting same. Only a short distance to car line and to the business section of Independence. Buy one of these lots now and have it when you get ready to build.

No. 22. This is a 6 room house with about 1 acre of ground, with good celler, cistern, barn and out buildings, a variety of fruit and is located 1-4 mile from Courtney railroad station, 1-4 mile from school houses and 2 churches near by. 4 miles from Independence. Cement mills nearby affording plenty of work. Price \$2,000.00.

No. 41. This is a 6 room house located on Prospect Avenue in Kansas City, Missouri, at present renting for \$16.00 per month, gas, sink in kitchen, good cistern, coal shed, toilet connected with sewer. Price \$2,500.00. Terms can be given.

Many nice houses to sell and rent in Kansas City and Independence. Fine building lots to sell on easy terms. Write for full description. Also Farm Lands.



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FOR SALE

Twenty two volumes of Autumn Leaves and thirty four volumes of Herald all nicely bound and in good condition. The Autumn Leaves are consecutive numbers, 11032. The Herald contain some of the old volumes which are now hard to get. These books will be sold at cost. Correspondence solicited. **R. E. SMITH**, 711 South Fuller St. Independence, Mo.

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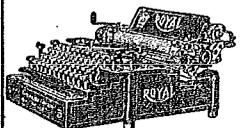
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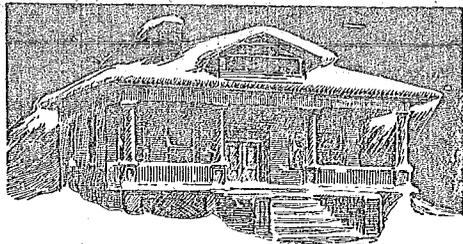
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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 11, 1913

NO. 50

ZION'S ENSIGN

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CHARLES FRY, EDITOR

W. H. DEAM, BUS. MANAGER

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EDITORIAL

ONE STEP AT A TIME.

One step at a time, and that well placed;

We reach the greatest height;

One stroke at a time, earth's hidden stores

Will slowly come to light;

One seed at a time, and the forest grows;

One drop at a time, and the river flows

Into the boundless sea.

One word at a time, and the greatest book

Is written and is read;

One stone at a time, and a palace rears

Aloft its stately halls;

One blow at a time, and the tree's cleft through,

And a city will stand where the forest grew

A few short years before.

One foe at a time, and he subdued,

And the conflict will be won;

One grain at a time, and the sand of life

Will slowly all be run;

One minute, another the hours fly;

One day at a time, and our lives speed by

Into eternity;

One grain of knowledge, and that well stored,

Another and more on them;

As time rolls on your mind will shine

With many a garnered gem

Of thought and wisdom. And time will tell

"One thing at a time, and that done well,"

Is wisdom's proven rule.—Sel.

THE PROGRESS OF LIBERTY.

One by one the shackles which have bound the nations of the earth in various forms of bondage have been and are being broken. The demands of the masses have been so strong and general that the powers which have exercised control have gradually yielded until today men enjoy many rights and privileges that in former years were considered as beyond the power of the masses to enjoy.

Under the march of liberty tyrannical governments have given place to those in which the people have a voice, religious liberty has supplanted the restraints placed upon the conscience, the opportunity of education has been given to the ignorant, and in many other ways the divine rights of liberty and equality have come to be more fully recognized among men.

But the struggle between tyranny and liberty is not finished, nor the victory complete. Modern history is largely a history of this struggle which concerns every phase of human life. The forces that tend to bondage do not readily yield, and if defeated upon one point they seek others where there is still opportunity of success, or at least to stay final defeat. But the signs of the times point unerringly to the ultimate destruction of every form of unjust restraint and the inauguration of a new system of life wherein full liberty will be enjoyed by every man.

Tracing the changes of the last four hundred years there is seen unfolded the purpose of God as expressed in the words of his Son Jesus Christ. "Ye shall be made free," and the trend of the present time is toward such a condition. The freedom already gained has but inspired men to seek for still higher liberties, and they will not be satisfied until they are "free indeed." Some of the recent steps in this direction may be noted as follows:

In addition to seeking a free government, China has also recently sought freedom from the blight and bondage of opium, and while other nations have urged its import as an article of trade, the nation has seen fit to prohibit its import from other countries, and also to stop its production at

home. The suppression of the opium traffic is as essential to the welfare of the nation as to have a free government.

The republican government which has come into power has been preparing a constitution and one of the points over which a struggle is now on is the effort to make Confucianism the state of religion. A large portion of the Chinese including over a million Christians are opposing bitterly this effort and are demanding full religious liberty for all. Should they lose today they must win tomorrow.

Liberty has had a rapid growth in Great Britain, but many forms and customs of the days of feudalism have remained to the present. Several years ago the power of the House of Lords was broken. This House of Lords holding their power independently of the people existed as a barrier to progress, especially that which involved the rights of the people; but under long-continued and extreme pressure changes were made which removed the barrier to progress and forever prevented this department of the law-making body from staying the enactment of any law which the people's representatives desired to pass.

Statesmen have come into power who discerning the trend of the times and recognizing the justness of the people's demands, are working for the people's emancipation from the bondage of poverty and industrial oppression. Millions of acres of land lie idle being held by the nobility as game preserves while thousands of people are suffering for the bread of life. Fields of grain and grass are frequently trampled into the ground by this same class of nobility while following the chase without recourse upon the part of the toiler whose fields are despoiled. Low wages and excessive rents are the common lot of the masses.

David Lloyd George, Chancellor of the Exchequer in England, is urging a reform in the land laws, the present laws having been made by or only with the approval of the lords who held much of the land of the realm. Mr. George's policy includes six main points, viz., the creation of a new ministry of lands; the appointment of commissioners under them with power on rentals, evictions, and compensations of working farmers; the establishment of a minimum living wage; protection of farmers against the game laws; government construction of cottages for farmers and laborers; a great land reclamation and forestation scheme. The carrying out of this great scheme, which will not be done without a hard fight, will be a great step toward social and industrial equality in Great Britain, and will put the people in the line of further advancement.

Various movements in the United States as well as in other countries are leading gradually but surely to a lifting of the burdens which bear heavily upon the people, one of which is the protest against the burden of taxation for the maintenance of the armaments of the world. Protests are being raised against the injustice of justice through delays and long-drawn-out trials, against the unequal sharing of profits, against monopolizing the natural resources, and many other evils. How long it will take to attain ideal conditions may not appear, but with the evidences of God's hand guiding men, and his power supporting them in their efforts at progress, that time may be at our doors.

TWO PROPHECIES.

While doing some research work recently at the library of the Missouri Historical Society at Columbia, the editor found the following statement in the *Missouri Intelligencer* of April 13, 1833, it being the concluding part of an editorial:

"As a curiosity, we have carefully examined the Golden Bible and pronounce it not even a cunningly devised fable. Every page bears the impress of its human authorship. Though free from vulgar obscenities, it is an absurd collection of dull, stupid and foolishly improbable stories, which no person, unless under the influence of powerfully excited feelings, can mistake for truth and inspiration.—With its authors, the Book of Mormon cannot survive this generation. The next will remember it, only to smile at the credulity of the present."

The Book of Mormon was published in March,

1830, by Joseph Smith, who at that time had practically no following, the church being organized a month later with six members. The book contained the following prophetic statement:

"These last records [including the Book of Mormon] which thou hast seen among the Gentiles shall establish the truth of the first, [the Bible] which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and Savior of the world; and that all men must come unto him or they cannot be saved."—1 Nephi 3:192,193.

"It [the Book of Mormon] shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people: . . . And no one need say, they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it."—Mormon 4:20,21,33.

The Book has maintained its place in the world for all it purports to be, and after eighty-three years it has upwards of a million believers and has been translated into seventeen languages. Prophecies are dangerous things to make except by divine direction.

THE 1911 BIBLE.

For three hundred years the King James translation of the Bible has remained the standard for English speaking people. It has long since been recognized however that errors existed in this version and steps were taken many years ago which resulted in the publication of the Revised Version in 1881-1885. In the latter numerous changes of a trivial nature, many of which were unnecessary were made, by which the beauty and dignity of the King James text were marred; the convenient division into verses was dispensed with so that the book never found a kindly reception with the public and there is little prospect that it will ever come into general use.

A new Bible has just been published by the Oxford University Press, known as THE 1911 BIBLE, dating three hundred years from the publication of the King James or Authorized Version. The text of this new Bible follows closely that of its popular predecessor though having been carefully corrected, in the light of the best modern research, by eminent American scholars. The versification is retained and the paragraphs are indicated by spaces left between them.

This work of comparing the text of the Authorized Version with the most ancient manuscripts as well as those of later date and of correcting such errors as might be found was committed to thirty-four eminent Hebrew and Greek scholars drawn from the various evangelical bodies and the leading universities, and while their work cannot in the strictest sense be called a translation, it is a correction of the historic English Bible according to the advanced knowledge of the times. This new edition is commemorative of the publication of the Authorized Version in 1611.

A DESCRIPTION OF JACKSON COUNTY BY WASHINGTON IRVING.

(The following letter from Washington Irving to his sister, Mrs. Paris, is sent to the *Star* by Mr. Edward S. Herdier who found it in reading a compilation of the letters of the American author and diplomat):

INDEPENDENCE, Mo., Sept. 26, 1832.

My Dear Sister:—We arrived at this place the day before yesterday, after nine days' traveling on horseback from St. Louis. Our journey has been a very interesting one, leading us across fine prairies and through noble forests, dotted here and there by farms and log houses, at which we found rough but wholesome and abundant fare, and very civil treatment. Many parts of these prairies of the Missouri are extremely beautiful, resembling cultivated countries, embellished with parks and groves, rather than the savage rudeness of the wilderness.

Yesterday I was out on a deer hunt in the vicinity of this place, which led me through some scenery that only wanted a castle, or a gentleman's seat here and there interspersed, to have equaled some of the most celebrated park scenery of England.

The fertility of all this Western country is truly astonishing. The soil is like that of a garden, and the luxuriance and beauty of the forests exceed any that I have seen. We have gradually been advancing, however, toward rougher and rougher life, and are now at a little straggling frontier village that has only been five years in existence. From hence, in the course of a day or two, we take our departure southwardly, and shall soon bid adieu to civilization and encamp at night in tents. . . . The climax will be our expedition with the Osages to their hunting grounds. . . . —Kansas City Star.

INDEPENDENCE ITEMS.

Governor Major was a visitor at Independence Monday, attending an "possum dinner given in the parlors of the Christian Church by the ladies of the church, at which about four hundred citizens ate roast "possum and browned potatoes. The governor as the guest of honor addressed the diners in humorous vein, telling some of his youthful experiences in his boyhood home near the head waters of "Pussam Creek, in Pike County. The more serious part of his talk was the subject of good roads, and declared his intention of going to Washington on the following day to help induce congress to appropriate \$25,000,000 a year for permanent highway improvement. Should such an appropriation be made Missouri would receive about \$1,000,000.

Interest in the church work is being maintained in the several branches. The Wednesday evening prayer services have increased in attendance of late as well as interest. The Religio is awake to its opportunities and is helping maintain activity among the young.

On Sunday morning the whole Sunday school with difficulty crowded into the main auditorium for the closing exercises of the school. The several department superintendents occupying places upon the platform. A short address was given by the superintendent, Bro. D. J. Kral, expressing sentiments of loyalty and good will toward the church and its officers, which was responded to by Bro. G. E. Harrington in behalf of the branch presidency. The occasion tended to strengthen unity among the departments of the school, and between the Sunday school and the church. 809 were present.

Following the excellent morning sermon on the proper formation of character by Bro. W. H. Garrett, a further effort was made to liquidate the indebtedness of the branch due to the installation of a new furnace, laying in the winter's coal, and insurance. An effort will be made by the deacons to reach every resident member of the branch in order to raise the required amount. Every member having ability to help in maintaining the current expenses of the church should not neglect to do so, for the obligation rests upon all according to their ability. A weekly or monthly allowance from each member would remove the necessity of making special appeals.

An unusually large number assembled for the sacrament service in the afternoon, many not being able to find place went to the young people's meeting.

In the evening Bro. M. H. Bond gave an address adapted especially to the young people, warning them against the dangers of sin in various forms, especially those that are destructive of virtue and honor. It was to be regretted that more of the young people were not present to receive the help of his wise counsel and warning.

The editor spent several days of last week at Columbia, Mo., doing some historical research in the library of the State Historical Society in the University Building. He found some valuable items of history relating to the church and the saints in Jackson County in 1831-1834.

The annual election of officers was held at the Sunday school business meeting on Tuesday evening. No other business of importance was transacted. The following were elected for the ensuing year: D. J. Kral superintendent, Mrs. M. A. Etzenhouser assistant superintendent, Mrs. Eva Holdsworth secretary, J. A. Gardner treasurer, Myrtle Gerber home department superintendent, Mrs. J. F. Weston superintendent beginner's department, Mrs. J. A. Roberts superintendent primary department, Mrs. Logeman superintendent junior department, M. A. Etzenhouser superintendent intermediate department, Frank Rudd superintendent senior department, Mrs. W. H. Deam superintendent normal dept., Eli Etzenhouser supt. adult dept., Mrs. Anna Roberts supt. cradle roll, Florence Pointer supt. of enrollment. The election to be continued at a later session.

The ladies of the Laurel Club held their annual bazaar last Thursday and Friday but the stormy weather with rain prevented a large attendance. The sale was continued on Monday.

INDEPENDENCE, SECOND BRANCH.

The morning preaching hour was occupied by Bro. U. A. Austin this being his first effort here, though he has been a member since the organization of the branch. It was an effort that the saints of this branch will not forget soon. The saints were all admonished to be as an army of battling soldiers standing in solid column.

The 2:30 p. m. prayer service was well attended, it being sacrament Sunday, and the saints took advantage of the time in order to renew their strength in the Lord.

At 7:30 p. m. Bro. J. A. Gillen was the speaker, relating some of his experiences while on his mission work. He could have held his audience for another hour. His closing remarks were from the Lord's prayer: "I pray for them; I pray not for the world but for them which thou hast given me."

W. S. L.

HOLDEN BRANCH

Your correspondent being away from home for some time, no items have been sent from Holden Branch, but in no wise are we dead, but alive. The work of the Lord is steadily going onward and upward, saints rejoicing in the gospel of divine truth.

On Nov. 29 and 30, the stake Religio convention was held and from all reports was one of the very best conventions held in the stake, the Independence Orchestra gave a concert Saturday night which was enjoyed by all, the church being crowded.

Old Bro. Parsons, father of A. H. Parsons passed away on the 29th after an illness of 11 months, his passing was as a child going to sleep.—Sweet rest.

At the semiannual business meeting Dec. 1st Bro. J. W. Layton was released with a vote of thanks for faithful service as president of the branch, and Bro. James Moler was chosen to fill the place, Bro. Moler has had much experience in the Lord's work and we feel that he will be able to do much good for the work.

Bishop Bullard is holding meetings, and is greeted each evening with a fair sized congregation, considering the weather as it has been raining all week. Today, Saturday the sun is shining brightly.

Sunday morning dawned clear and bright, though cold. 110 were in attendance at Sunday school, morning hour being occupied by our president Bro. J. Moler who gave good counsel and advice which if heeded will result in good to the branch.

Not the activity that should characterize the Sacramental meeting was manifested, however many good testimonies were given.

Bishop Bullard was the speaker for the evening hour closing his effort at this time. A goodly number were in attendance at all the meetings.

A. A. S.

SAN FRANCISCO AND OAKLAND.

Bro. J. W. Presley and A. Severy, priest and teacher of the Oakland Branch occupied the pulpit Sunday evening the latter in charge and the former delivering a concise acceptable sermon. The morning sermon was by the pastor, the Sunday school and Religio were up to the usual standard—good.

Bishop Parkin was in San Jose on the 23rd on business of his office, and spoke for their morning and evening with good spirit, he occupied the city pulpit Sunday morning last with like results.

News comes to us of the continued good work of Bro. S. Reiste in Sacramento. There has been five baptisms since he began work there.

Sr. Wood who has been so long time afflicted with cancer finally succumbed and was laid to her peaceful rest. She was buried in Sacramento. Bro. Reiste preaching the funeral to a large audience of sympathizing friends. She rests from her labors.

We had the enjoyable privilege of meeting with the city branch Sunday evening going in time to attend their Religio which was good. The program consisted of a unique display of a knowledge of chemistry by Bro. Ali a Saxe who is deeply interested in that study. How wonderful is the world of chemistry. We spoke to the good audience with liberty and general good feeling. The good sisters are having a bazaar this week to help on the good work. Success to every such self denying effort.

1202 14th St., Oakland, Calif., Dec. 4.

J. M. Terry.

SANTA ANA, CAL.

Bro. W. A. McDowell has been holding meetings here in the branch during the past week, that has created some interest among those not of the faith, and has refreshed the saints, though they were not drooping. The interest seems to be steadily increasing. The hall was so well filled last Sunday that more chairs had to be brought from an adjoining room. The Sunday school is a pleasing feature, Sr. Mitchell superintendent, deserves great credit for the uniting efforts she makes to entertain, and instruct the little ones, as well as to oversee the larger classes, and the beauty of it is she does not appear to be making any effort, but fits smilingly about from one place to another, in her rounds of attentiveness.

The Religio is interesting also, and well attended. It is presided over by Sr. Kraschel. The prayer meetings are fairly well attended and enjoyed also. Of late there has been added one hour of choir practice before prayer meeting each Wednesday night. One might ask how I knew that these services are interesting if I cannot hear. Well, I can see, and feel too, and when the average attendance of Sunday school is only three less than the enrollment, upwards of 60, nearly the entire branch, it speaks well for the interest; and about the same for the Religio.

The prayer meetings are held in the houses of the saints. Last Wednesday evening was a most excellent meeting. The good Spirit was present in a marked degree. Bro. Pankey spoke in prophecy, or by the direction of the Spirit to two individuals, and at two different times. In the early part of the meeting a sister bore a vivid testimony of a remarkable instance of healing by the power of God, in her family, and afterwards spoke with liberty exhorting the saints to have faith in God in times of sickness and affliction. After a while all bowed in prayer, and several took part. At the close and before rising from our knees, the Spirit words "Lift up your heads, ye heirs of glory," were spoken most distinctly to the writer. True I knew these words as the first lines of a hymn some years ago, but they had passed from my mind for a length of time, and I realized that they were given as new words for the encouragement of those saints, as the writer informed them after joining the whole verse, with a renewed meaning. And all rejoiced in the most precious re-annunciation of the Spirit.

E. B. Burton.

620 W. 5th St., Dec. 1st.

OMAHA, NEBRASKA.

Omaha has been under a cloud for nearly two weeks now. The faint gray light that becomes perceptible about seven in the morning and gradually brightens as day advances,

assures us that the sun still shines and the other day someone said he saw a spot of blue sky. (I wish to record that as a memorial to his optimism).

The weather has slightly affected our attendance at church services. We hope every one will get used to it soon and even though the days are gloomy and wet, they'll go to church "weather or not."

The Ladies Aid Society has been busy preparing for the bazaar to be held in the rotunda of the "Bee" building, December 17th and 18th. They have a fine large stock of material already and a pleasing variety.

The Woman's Auxiliary gave a very interesting program and box social Thanksgiving evening. There were papers and talks on child raising and some very enthusiastic discussions. Musical numbers were added to the program. The box supper, after the program, was given for the benefit of the building fund.

The Sunday school and Religio are doing well. The Book of Mormon Normal Class is better attended than the Bible Normal Class. The B. of M. study seems to be more interesting. The Religio has been having some instructive lectures given by Bro. R. W. Scott, on Bacteria. Next Sunday the 14th a physician of this city will lecture at Religio on Alcohol and its effects on the body.

The branch priesthood have their regular meetings Monday night each week. Their public speaking course which they are taking is an excellent study and very beneficial. These meetings are well attended and always instructive, regular programs being arranged for each meeting.

A men's prayer service was held last Sunday afternoon at the church. The meeting was good and the men enjoyed the Spirit's presence. It seemed to unite them more closely, if possible, than ever.

At the regular business meeting, Wednesday, Nov. 26th, Bro. H. A. Scott and Arthur E. Stoff were called to the office of elder and Bro. T. A. Hicks to the office of deacon. Bro. Hicks was ordained at the next Wednesday night prayer service. This makes eight calls to the priesthood in the branch this year.

Next Wednesday, Dec. 10th, is the regular election of officers. These new officers take their places the first of the year. The saints have been prayerfully considering this important meeting as they do all important special meetings. The Lord has blessed us as a result in the past and so we look forward to his direction in this meeting.

The choir and Sunday school are working up a Christmas Cantata together called "The Holy One of Israel" to be given Tuesday night, Dec. 22nd.

We feel a spirit of unity and progress all through the branch and are hopeful of the work in Omaha.

Correspondent.



CORRESPONDENCE

JOPLIN, Mo., Nov. 14.

Dear Ensign:—Last August I accepted an appointment to labor in the field which I have done since that time. On the 16th of October I went to Seligman by request of Bro. S. Farrington who took me about ten miles into the Ozark Mountains. I stayed with Bro. J. H. Poe and preached there twelve times assisted by Bro. John Shifflet, but not much interest. From there I went down the Roaring River about six miles to the Muncie school house and preached six times and stayed with Bro. Farrington, and held one prayer and sacrament meeting.

By request I went to Eagle Rock school house and preached there six times to a full house, and then some Baptists raised the cry that I was a Mormon so the people would not come out any more. There was a rough lot of young men and boys wired up the wheel of Bro. Emmett's wagon and said that they were going to egg me out of the country. So I went again to the Muncie school house and preached on Sunday night, and the same gang came four miles to egg me there, but the leader got too much whiskey, and got drunk, so I didn't get any of their eggs.

A Baptist man came to Bro. John Emmett's house and would have me go with him to his house. I did so and had a good time with them, and convinced them that we were not Mormons. He said that he had done with the Baptist Church, and said that if I ever came there again I could preach in his house. Another man came to Bro. Emmett's house and talked with me all day and said that he was satisfied that we had the truth and he was going to investigate. I left there and Bro. Poe took me back to Seligman and there I visited Bro. Bearley and Bro. King. There has been no preaching there for some years. I remain yours in gospel bonds,

J. W. Thorpe,

1224 Missouri Ave.

INDEPENDENCE, Mo., Nov. 30.

Editor Ensign:—Thanksgiving has passed on from this year 1913, but has left many a soul happy, for sweet hopes born, for sorrows dead, for the ready cup, for the daily bread. It has left us with many beautiful things for reflection, one is this latter day gospel, in which many are engaged. I find it one of the safeguards to all that is noble and good. What a grand experience to us was the day the good Messenger from his throne high up in heaven again gave us communication between heaven and earth by establishing the invisible cable, extending from every believing heart straight up to the eternal throne, on which messages can be dispatched both ways, and by which God's light, love and power and blessing can be received and felt in human hearts and homes.

Many times his message has come to me in great power, as I have been reflecting on the great and mighty work of the gospel in all of its fullness. I do not have the ready tongue to speak my thoughts; sometimes the soul knows what it ought to do, but like a man paralyzed it cannot do what it wants to. Paul says to will is present with me but how to perform I find not. I am in the same straits, I cannot do what I wish to do. The Lord is just and my prayer is that he will take the will for the deed. He knows our cir-

circumstances, he does not forget us but showers blessings on all of his work according to their susceptibilities, making his saints to grow in wisdom, the grass to spring up on the mead, the grain to vegetate in the fields, the shrub to grow on the plain, and the flowers to blossom over his creation. He also causes the influence of the Holy Spirit to descend on the moral soul, producing conviction in the guilty, illumination in the ignorant, holiness in the defiled, strength in the feeble, and comfort in the distressed.

The spirit of pure holiness imparts a pure love, as the spirit of glory it throws a radiance over the character, as the spirit of life it revives religion, as the spirit of truth it gives transparency to understanding, the spirit of prayer melts the soul into devotion, and the spirit of power covers the face of the earth with works and labors of love, wherever the hand-work of God is seen, we behold the most perfect order and harmony. God is emphatically a God of order. Order is heaven's first law; it is only where sin has left its foot prints, where the trail of the old serpent is seen.

Mary A. Atwell.

LAMONI, Iowa, Nov. 23.

Dear Ensign:—It has been some three or four years since I contributed any items to your readers. The ENSIGN is always interesting to me and one reason is I have some knowledge of its influence for good out in the "field," as a messenger for the restored gospel.

On October 5th I was called by telegram to Benedict, Neb., where my sister, Mrs. Lizzie C. McConnell and her two daughters, and one son live. Her daughter, Mrs. Minnie Mostrove, had been very sick for nearly eight weeks and died the following morning after I reached there. Arrangements were made for me to preach her funeral in the Lutheran Church, which I did to a large gathering, being assisted by the M. E. minister. My text was Job 14:14, and 14:7: "If a man die shall he live again? All the days of my appointed time will I wait, till my change comes." "For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

"Minnie" was a good woman and saint, having lived the life that reflected the light of the gospel, and had many warm friends. She is now gone to her reward in the paradise of God to await and receive the expressed desire of the Psalmist David: "As for me I will behold thy face in righteousness. I shall be satisfied, when I awake with thy likeness." The day following the funeral I baptized three precious souls, names and P. O. addresses as follows: Mrs. Lucilla McConnell, Benedict, Neb.; Norman Richardson and Don Curtis McConnell, North Loup, Neb. Sr. Norman Richardson told me she would like very much for some missionaries to call on them, she thought there would be no trouble in getting the use of the church to hold meetings in. Arrangements were made for me to occupy in the Lutheran Church over Sunday, but after the baptism, confirmation and preaching a sermon on the laying on of hands, the church was closed against me. Some of the good friends hired the town hall, paying \$4.00 for it for one night, at which time ecstasies got a little shaking up. Kind friends offered to furnish the hall for a few nights but I felt it was asking of them too much, when at the same time two churches were in town not occupied. I preached two sermons at a private house, and blessed two children.

On October 13th, in company with my sister took train for St. Joseph, Mo., and made a short visit there with my daughter, Etta Mason. From there on the 16th we visited my daughter, Jennie Branson, at Waldron, Mo., about seventeen miles north of Kansas City. Mrs. Branson has been living at this place for some two years, and of late has been organist and Sunday school teacher in the Methodist Church. I was requested to preach in their church. I raised most of the day and was quite muddy, but somewhere near thirty-five or forty were out and I felt well in talking to them. They were hungry for something they had not been receiving—the true message of life. I was asked to remain and preach for their week, but could not, stopping a day or two at Independence; from there to Lowry City where my brother, T. R. lives. I spoke for them twice on Sunday and once on Monday evening, feeling blessed in spirit, and trust good was done.

On the 23rd I took train at Kansas City for El Reno, Okla., where my son Oliver and wife live. I found them interested in the gospel. Bro. Hubert Cass of Kingfisher, Okla., had just spent the night before I arrived, at my sons. They surely enjoy the company of the elders and the gospel food they dish up.

Old Lady Finney was visiting at my son's and I spent many a pleasant hour talking with her on the restored gospel. She had been educated and matured in the Catholic faith, but for all of that the gospel as delivered by the angel seemed to be sweet to her. I have learned since my return here that in about two weeks after I left she suddenly fell ill and died in three or four days. She said she wished I were there to pray for her, and she will no doubt be among the honorable ones of earth and blessed of our Father in heaven. While at my son's I blessed my grandson, Russell Curtis White, and the old grandmother seemed to enjoy it as much as any of us. Oliver took his auto and speeded me down to Oklahoma City. This surely is a fine town, but almost a failure of crops for the last two years makes business dull and many of the merchants are closing out (if not closed out by the officers) and seeking other trades.

I just spent a week at El Reno, returning to Waldron, Mo., where I had preached in the Methodist Church. Nothing would do but, I must preach for them again, so on Monday night, November 3rd, I spoke to a well filled house. Never had better attention, and at the close almost every one in the room gave me a hearty shake of the hand expressing desire to hear more. I believe good could be done by holding a few meetings at that place. If anyone will look after the work there, just write to my daughter, Mrs. Jennie V. Branson, she will let them know at what time the church can be had for service. As I move out among the people I see there is almost a consensus for the word of God. I lose trust in the Lord may remember all of his people and that by and by the gospel may reach all that are ready to accept it.

Your brother in Christ,

D. C. White.

Fayette City, Pa., Nov. 6.

Dear Ensign:—The sands of time pass rapidly and there come the peculiar changes incident to life. Of the work in Fayette City it may be truly said—the kingdom, of heaven suffereth. However we are thankful for the hope that prompts us to quote Dan. 7:27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." The names of Pierre, Gaskill, Raisbeck, Winship and Ashton with many others are closely connected with the local work in Fayette City. Nearly all the missionaries who have labored in the Pittsburgh District have given some time and talent to this branch and no doubt, have found recollections of saintly associations.

October 24, 25, 26 many of the saints of the Pittsburgh District met here in convention and conference capacity. The Sunday school met under the superintendency of Bro. J. A. Jaques. Field Worker Sis. G. T. Griffiths was in attendance and rendered valuable aid. Conference convened at 10 a. m. Saturday. There was very little business done the object being educational. The preaching was of a high character, Bro. A. V. Closson of Independence occupying in the morning, Bro. R. Baldwin in the evening. The social service was remarkable. All were comforted and inspired to do better. We had the gift of songs declaring the glories of Zion. Then by the same Spirit we were told we were not yet prepared to live in Zion. Nov. 27 Bro. R. Baldwin baptized two sisters in the Monongahela River. The incident attracted the attention of the reporter which resulted in a short and appropriate write up with flaming headlines on the front page. Bro. A. V. Closson and writer are holding a series of meetings here in which we hope and pray we may be permitted to do some good.

James E. Bishop.

326 Edgar Ave., Steubenville, Ohio.

ASHLAND, Wis. Nov. 1st.

Dear Ensign:—We have learned something lately that I know if all understood as we have learned to understand, the financial question which has assumed itself to be a burden to some would be made a pleasure. We have learned that if each member of the church in our district should send 15 cents a month to Bro. Nalmer Johnson, Chetek, Wis., our missionaries would be kept in the field and not find it necessary to work to help the members of their families who the membership should support.

I want to tell you how we have decided to do it. Once a month each member brings in fifteen cents and the superintendent of the Sunday school sends that amount in to God's store house and receives from the church through Bro. Johnson a titling receipt for that amount. In sending it in this way one letter and one money order will be all that is necessary and the saints will not feel backward about sending in small amounts. Now this is the smallest amount that can be sent in by each member and keep our missionaries in the field. It should be sent as titling until your individual titling is all paid and then no one could refuse or feel too poor. I am sure to send in that amount as an offering which may be used by bishop's agent, Bro. Johnson for the same purpose as titling if necessary. I want to quote a few passages which have helped me to see God's will in this matter.

Who claims the gold and silver of the earth? Answer, Hagai 2:8. In what capacity does man hold property? Ans. Matt 25:14-30. How does man have power to get wealth? Ans. Deut. 8:18. What part of that which we own does the Lord require us to give to him? Lev 27:30. If one withholds from God that which belongs to him in return for the abundance he gives us, of what sin is he guilty? Ans. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8. How early in the history of the world do we read of tithing? Ans. Heb. 7:1,2. Tithes were collected under the Melchisedec priesthood. Is that order in existence now? Heb. 6:20. Abraham paid tithes under the Melchisedec priesthood. Christ, is of the same order. If we are Christ's then we are Abraham's children. Gal 3:29. If we are Abraham's children indeed, what should we do? Ans. John 8:39. Did Christ approve, when on earth, of the tithing system? Ans. Matt. 23:23. How does Paul say ministers of the gospel should be supported? Ans. I Cor. 13:14.

How much of the tithes does the Lord demand to be brought into the storehouse? Ans. Mal. 3:10. What will the Lord do for those who give him his own? Mal. 3:11,12. Is tithing enjoined upon saints in these last days, "a day of sacrifice, and a day for the fitting of my people; for he that is tithed shall be not burned." D. and C. 64:5. See also D. and C. 106:2. We have only one thing to do and that is to look over and add up our tithing receipts and see if they foot up to one-tenth of all we own that we did not own when we came into this world, if they do not, then we ought to begin to pay God what we owe him. No less than 15 cents a month will we owe him no tithing and then no less than that each month as offerings. Someone is robbing God. We must ask ourselves, "Is it 15?" There are 433 saints in our district and if we each sent in 15 cents each month that would be \$64.95.

One dollar and 15 cents short of what it costs to keep the families of our two missionaries besides what they must help themselves. Some will send more than 15 cents a month that will make up the shortage. Our missionaries' families are now two months behind in their allowances, let us increase the amount as much as possible at least until they have caught up. Another thing we want very much is an outfit for two of our missionaries to take with them from place to place and preach in tents during the season when such preaching is possible. Let us send in enough so we can have this and then the isolated members and outside people will be able to hear more preaching.

Your sister in Christ,

Mabel M. Dennis.

1711 5th St. E.

The foregoing letter of Sr. Mabel M. Dennis is appreciable from the standpoint that Sr. Dennis is urging everybody to get to work; but we suggest that instead of fixing the

amount of the contribution of each one at fifteen cents per month, that the amount should be left as stated in the law, "Let every one lay by him in store, as God hath prospered him."

Members of the body of Christ should be ever prompt and active in performance of their respective duties in that body. It is tersely stated in the Scriptures that if we perform our respective parts, we are "workers together with God." If we do not perform our part of the work, however, it is very easy to see that we cannot appropriately be termed "workers with him." There should be promptness of assistance given in every district, and the saints and friends should be ever ready in this good work, but never forget that the rule is, "As the Lord hath blessed every one so let him give," and no one should wait to ascertain just how much some other brother or sister shall give, but each contribute as "The Lord hath prospered him," remembering the injunction of the apostle "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Trusting the Lord may waken each one to the performance of his or her full duty.

Very respectfully,
E. L. Kelley, Bishop.

INDEPENDENCE, Mo., Nov. 25.

Dear Ensign:—I ask for this way to inform my many friends and all concerned in my case as to how I am. Nine months ago today in our sanitarium a ten pound brace and a five pound shoe were put on me, as the surgeons said I would have to wear these for a year and a half or two years to make my diseased left hip solid ridged, and stout enough for me to get about as a missionary minister of the, to me, beautiful gospel of Christ.

Eleven months ago I came to the sanitarium for treatment. It took nearly two months to rest and build me up from overwork and suffering, because of trying to keep busy in gospel work, under great inconveniences because of the serious condition of my limb. Thirty-six years ago when I was fourteen years old I strained the hip joint, climbing in a tree. When the doctor at that time came he treated it for sciatic rheumatism, which only caused me greater suffering under his treatment for weeks of blistering, cupping and taking a great amount of bitter liquid medicine and powders, all to no purpose. Hence for all these years I have known what great pain is.

I have been doing missionary work about twenty years, and have brought a goodly number of people into the church. Several of these I have baptized are today branch officers, a few are effective missionaries, others are workers in the Auxiliaries, and in various ways, homes and individual lives have been made brighter and much pleasanter, because of the efforts I have put forth under these trying conditions.

During these long months of enforced rest I have taken real pleasure in thinking over the experiences of bringing these people into the church, of their progress in the work and great love for the same. Also of the pleasant associations of the brethren of the ministry and true saints and friends. I also remember their kindly ministrations of sympathy in so many ways too numerous to mention.

I am improving slowly and have confidence in the treatment to believe it will be a success finally, and that again I will be able to put in several years more of active ministerial work.

I was in the sanitarium in all for near eight months, have been with my family at home for six or eight weeks. We live at 820 West Kansas Street, about one block east of the Stone Church here in Independence. I am not able to write much, but an encouraging letter from any of the saints would be gratefully received and read by me. In conclusion I will ask the saints everywhere to pray for me that I may be blessed with the needed degree of patience, endurance, hope and faith in the gospel, in its promises, and in God, so that I may have a speedy recovery to health and strength. I want to assure all that I desire and aim to try to live fully worthy of your sympathy, confidence, faith and prayers in my behalf.

So may God bless all his saints and especially the afflicted ones, is the earnest prayer of your humble and much afflicted brother in the gospel.

Elder F. L. Sawley.

GLORIFICATIONS FROM OUR CORRESPONDENTS.

Lee German, Websdale, Alta.—I have been reading the Evening and Morning Star for over a year. The people it represents claim the name "Church of Christ," and also to be the church organized by Joseph Smith in 1830. They seem to agree that they have only part of a church as yet—no apostles or seventies, etc., but hold that those will yet be added. I do not want to turn back to the times of the world, and if I should leave the true church I must say like the apostles of old, "Where shall we go?"

Mary A. Asa, Dexter, Mo. I am all alone so far as saints are concerned, and the ENSIGN is the only preacher we have and I am anxious for its arrival every week. But I thank the Lord that he is just as near as if there were thousands of us. I am one of the oldest saints living, having been in the church fifty-four years out of my seventy-one, and by the help of God I am going to remain in it the rest of my days. I ask an interest in the prayers of the saints.

Dan Lewis, Lowell, Ark. We are trying to let our light shine so that people can see by our daily walk that there is something to what we preach. I have had some experience since I have been in the church, but I understand that that goes with the work. Our Sunday school is small but still we attend, and walk six miles and ride White River twice. We go to prayermeeting every Wednesday night when the weather is fit. May God help us all to do our part, and keep his commandments.

Otis Reed, Stillwater, Okla. I take pleasure in letting you know that the ENSIGN is a great pleasure to me. If there are any saints in or around Stillwater I would be glad to meet them, if they will drop me a card stating their address,

SERMONS AND ARTICLES

THE TRUE FOUNDATION.

BY ELDER F. J. EBELING.

In all successful undertakings there must be a proper beginning. The very first thing to consider in accepting any proposition, should be the basic principles upon which it rests. A correct conclusion can only be reached when correct premises underlie them; This is a fundamental truth, and more especially when considering the great proposition of the church of God which Paul says in 1 Timothy 3:15 is "the pillars and ground of truth."

The great plan of salvation has a foundation upon which rests the happiness of those who build thereupon, and it should be the earnest and honest effort of every individual seeking salvation to find this foundation.

Some have argued that the apostles are the foundation, and in support of this quote Eph. 2:20 which says, "and are built upon the foundation of the apostles, Jesus Christ himself being the chief corner stone."

Our opponents have urged this idea in their endeavor to destroy our position of apostolic succession. If the apostles are the foundation then only those apostles whom Jesus placed there could be the only ones, they contend.

Note the language: "The foundation of the apostles." The specific article before the word "apostles" indicates that the apostles had a foundation which is veritably true, and this is the foundation for which we are searching.

Instead of the organization being the cause of the gospel the gospel is the cause of the organization. The organization is simply the gospel functioning itself. In the days of Christ as well as in these last days, the church existed and the gospel preached years before there were any apostles.

The foundation existed prior, and finally produced the complete organization of which apostles and prophets are a part.

We are now prepared to state positively, by the word of God, just what is the true foundation, and by a test very familiar to all Latter Day Saints. Heb. 6:1,2. "Therefore leaving the principles of the doctrine of Christ let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms and of the laying on of hands, and of the resurrection of the dead and eternal judgment. Those six principles are called by the inspired apostle, "the foundation," then goes on and names the six stones. Upon these rests the whole plan of salvation. They are the warp and woof of God's plan to redeem man. And in all the stages from fallen to heavenly angels, they must be reckoned with. Upon them the organization rests. For no individual, let him be ever so learned and influential could be ordained to any office in the church unless he had first subscribed to those principles.

It is by and through the doctrine of Christ we can only receive God and Christ, consequently eternal life. Hear what the Apostle John says touching them.

"Whoever 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 Jn. 1:9. How any one after reading this plain and positive declaration, can set aside any of the six principles mentioned in Heb. 6:1,2 which Paul calls the very foundation of the doctrine of Christ is more than we are able to say, unless blinded with prejudice and bound by tradition.

Now since the principles of the doctrine of Christ are faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment, and John says we cannot have God or Christ unless we abide in them, we therefore must of necessity honor and obey those six principles before we can secure full salvation.

Many are trying to climb up, some other way but Jesus says of those in John 10. "They are thieves and robbers."

All those who build upon those six principles as the foundation of their hope of glory are those who build upon the foundation of gold and silver. Hear what Paul says with reverence to a proper foundation.

"For other foundation can no man lay than that is laid which is Jesus Christ: Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: every man's work shall be mademanifest, for the day shall declare it, because

it shall be revealed by fire, and the fire shall try every man's work of what sort it is." The fire referred to here is the time of the judgment when all shall have answer to the great Judge for the way in which to they have received the word of God, which word is to be the thing which is to judge us in the last day.

But says one, the foundation referred to here, is Jesus Christ. True, but Jesus Christ cannot be separated from his doctrine as we have already quoted in 2 John 9. We can only find Christ through the gospel for which he gave his life, consequently the one includes the other.

When we speak of being saved through Jesus Christ, it is the same as being saved through the gospel. In the great commission as recorded in Mark 16. Jesus says "Go ye into all the world and preach the gospel . . . he that believeth, and is baptized shall be saved." Believe what? why, believe the gospel, for that is the very thing he told his apostles to preach.

About the first declaration Jesus made after entering upon his ministry was, "The time is fulfilled and the kingdom of God is at hand, repent ye, and believe the gospel." Mark 1:15. So you see we are to believe the gospel, of which there are six foundation principles, and there is Christ and his gospel the foundation, but Jesus the "chief corner stone."

As important as the foundation is, there is something still more important, and back of that yet. And that is the thing upon which the foundation rests.

A building may be ever so elaborate, the foundation made of the best and costliest material, but if it rests upon sand the whole thing will tumble to the ground. The first thing to consider in erecting a building is a firm base upon which to place the foundation.

Jesus makes this very plain in Luke 6:47. "Whoever cometh to me and heareth my sayings and doeth them I will show you to whom he is like: He is like a man which built an house and digged deep and laid his foundation on a rock." You will note that Jesus says, "Whoever heareth his sayings and doeth them are the ones who have a true and firm foundation resting upon a rock. This agreeing with John, who said "Whoever abideth in the doctrine of Christ, hath the Father and the Son."

The question now arises, what is the rock upon which the foundation rests. Those principles are the product of something and that something is the rock. What was it that brought forth the principles of the gospel? Was it not the authority of God, through divine revelation? Then in fine the authority of God is the rock upon which the entire structure sits. A man may preach the principles exactly as they are recorded in the New Testament but if he has not been authorized by God, it is tantamount to building a beautiful house and foundation upon the sand. The preacher and preaching may be beautiful but unless God has authorized him the storms of God's judgment will undermine the whole work as far as the celestial reward is concerned. Or as David declares in Ps. 127, "Except the Lord build the house they labor in vain that build it."

That God's authority is the rock we need only to read John 13:20. "Verily, verily, I say unto you he that receiveth whomsoever I send, receiveth me and he that receiveth me, receiveth him that sent me."

According to this the receiving of God depends entirely upon the sending of God. According to Jesus Christ the only way we can receive God, is by receiving those servants whom he has authorized to represent him. So back of all organization and foundation there rests God's authority, the message of which all must receive in order to receive full salvation, for remember in order to be received of God, we must receive those servants whom God sends. Again Christ says in John 12:47. "He that rejecteth me and receiveth not my words hath one that judgeth him. The words that I have spoken the same will judge him in the last day."

By this statement the way one can and does reject Christ is by rejecting his word. And how many are rejecting Christ today? And all those who will not believe and obey the principles as given by the Apostle Paul in Heb. 6:1,2, are building upon an uncertain foundation of hay, stubble, or wood, And the day of judgment will reveal the human folly.

The clergy of the day claim all the authority we need is what we find recorded in the Bible. To them that is all the gospel there is while in reality that is only a small part of the gospel.

The great rock of authority is little recognized by the preachers of the day. All claiming to be

sent of God, but all representing him differently. How long do you suppose a firm could do business if all their agents went out representing their goods in as many different ways.

Paul tells us very plainly the four elements of the gospel. See 1 Thess. 1:5. "For our gospel came not in word only, but also in power, and in the Holy Ghost and in much assurance. The power referred to here is the authority for preaching the word. In here we find the four elements, word, power, Holy Ghost, much assurance. But the clergy has only one fourth of the gospel, the written word. Therefore not having the power (authority) cannot impart the Holy Ghost, which brings the much assurance.

All those denying the principles of the gospel, which Paul declares to be the foundation or failing to adopt them, have absolutely no foundation, and at this juncture comes the statement of John again to our minds. "Whoever abideth not in the doctrine of Christ hath not God." It seems passing strange the learned clergy cannot see the groundless position they occupy. But as it was in the days of Christ so it is now. They have eyes and will not see, ears and will not hear.

We should take courage and rejoice every day in the fact we are engaged in a work whose maker and builder is God, and whose foundation standeth sure.

Stonington, Me.

WILL THE RESURRECTION BE PHYSICAL AND REAL? CAN AND WILL RESURRECTED BEINGS EAT AND DRINK?

Resurrection from a scriptural standpoint means redemption or restoration; to be restored back to Edenic condition, with the addition of knowing good from evil and being immortal, (not subject to death.) So what the first man, Adam, lost through transgression, will be restored through Jesus the Christ; (to eat of the trees of the garden and to live forever).

I will now quote from the three standard books of the church. Job 19:26. Here Job said that he would yet in his flesh see God; (last days). Ezekiel 37:1-14 shows that the resurrection will be physical, a reality, that we will have bodies of flesh and bones, bone to his bone, flesh and sinews upon them and skin covering them. And this is to be the whole house of Israel. Their bodies are to come up out of the graves, (not from heaven). Matthew 27:56,57. I. T. says that many bodies of the saints which slept, arose, that their graves were opened and that they came out of their graves. Alma 8:10, 11 tells us that "the spirit and the body shall be reunited, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time. . . . Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body. . . . This mortal body is raised to an immortal body."

Doctrine and Covenants 85:4-6.—Here the Lord tells us that "the spirit and the body is the soul of man, and the resurrection from the dead is the redemption of the soul; . . . that the poor and meek of the earth shall inherit it, . . . for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit shall receive the same body, which was a natural body; even ye shall receive your bodies."

The dead (speaking of the body) shall come up out of the grave, or earth. Ezekiel 37:1-14; Matt. 27:56,57; Isaiah 26:19; Hosea 13:14; 1 Samuel 2:6; Daniel 12:2; 1 Thess. 4:14-18; John 5:28,29; 2 Nephi 6:5; D. C. 28:6; 85:4,27; 108:10.

From the above quotations we can see that something is coming out of the earth; this surely must be the body; just as Jesus arose from the grave. We are told that we will be like the resurrected Jesus (immortal) when we are resurrected, 1 John 3:2. And in Acts 1:11 it is stated that the same Jesus that ascended will again descend from heaven. And then he will slay the wicked and cleanse the earth by fire; (Isaiah 11:4; Mal. 4:1-3). Then is the earth to be made new, and peace will prevail. Then we are to build new houses and inhabit them, plant vineyards and eat the fruit of them. Now if it were only mortals who were going to build houses and plant vineyards and enjoy them, then this explanation is unnecessary, as that was and is the way that mortals have done ever since the days of Adam, for we know from experience that mortals will need houses to protect them from

the rain, etc., for it will rain after the second coming of Christ; (see Zech. 14:16-18; Amos 9:14,15; and Micah 4:1-4 says they shall plant gardens and eat of them, they shall plant vineyards and drink the wine of them; and that every man shall sit under his own vine and fig tree. This is to be after the resurrection when they are placed back in their own land, Amos 9:15; Ezeck. 37:13,14. Now we all believe that Jesus was immortal when he arose from the dead; and he was called the first fruits of those that sleep, (1 Cor. 15:20-23), and we can all understand that the second fruits will be of the same nature of the first fruits. (1 John 3:2; Rom. 6:5).

In John 21 we read of Jesus preparing a meal over a fire of coals with his own hands.

Luke 24:39-43 tells us that the resurrected Jesus met with them and showed them his hands and his feet, that it was he himself, and he told them to handle him, and that spirits did not have flesh and bones as he had: then "they gave him a piece of a broiled fish and honeycomb and he took it and did eat it before them." (He was immortal then). Now to prove for sure that it was the same Jesus, I call your attention to John 20:27 where he met Thomas eight days later and told him to put his finger in his side; it was still the same Jesus, and Thomas saw him. Zecharias 13:6, and Doctrine and Covenants 45:8,9, tell us that he will still have those wounds in his body when he comes the second time. See Zion's Praises page 34: Here we sing of his coming and that we shall know him by the print of the nails in his hands; if we do not believe this to be true, then we ought not to sing it, for it is just as bad to sing a falsehood as to teach one.

In Matthew 26:29 he promised his disciples that he would drink wine with them when he comes again. (See Braden and Kelley Debate page 335). Surely the disciples will be resurrected beings when Jesus comes again. The very same bodies we have, can and could be made immortal. There were Enoch and all his people that were taken up to heaven without passing through the grave, but were translated, (were made immortal beings), and there was Elijah who was taken to heaven, besides there are many others that will not pass through the earth or become de-composed, but will be changed from mortality to immortality. (1 Cor. 15:51-3; D. and C. 63:13).

Then we will all live and reign with Jesus a thousand years here on the earth, where the gardens and the vines will grow, and where universal peace will reign, and we will learn war no more.

A member.

HOW TO KNOW.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.—John 7:16-17.

This is the whole lesson of modern psychology and philosophy. The way to know is to do. "The worth of a man depends on his will, not on his knowledge," was the profound observation of the great philosopher, Kant, a century ago.

"In one word," says Fichte, one of his successors, "it is only through the will that a new light is thrown on our existence and future destiny. Without this, let me be endowed with ever so rare intellectual gifts, darkness remains within me and around me."

"Doubt of any kind," Carlyle writes in "Sartor Resartus," "cannot be removed except by action. On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that dawn may ripen into day, lay this other precept well to heart—Do the duty which lies nearest thee."

The most recent interpretations of life by such brilliant and original thinkers as William James of Harvard and Henri Bergson of Paris, have emphasized the fact that purposes are the fundamental things in the world, and that the processes of thought are poor representations of reality.

"If any man will do his will, he shall know of the doctrine." We only find ourselves, come to ourselves, understand ourselves, through activity. We may think we have fine ideals. But they have never been tested in action. We do not know whether we really believe them or not. Under the stress of temptation we discover whether we amount to anything. Then we learn what we believe.

When we start out in life we have a stock of inherited beliefs of one sort and another. We are not in a position to test them and learn which are the essential ones, and which the trivial. We learn by living. "Experience," the adage says, "is the best teacher," and the adage is right.

That is why the mere theorist never makes the impression on us that is made by the man of affairs. A professional lecturer may be amusing, clever, instructive. But unless there is a life back of the lecture, it carries little weight. The average audience would rather hear the man who has done big things, even if he is a clumsy speaker, than the man who never has done anything but talk.

"If any man will do his will, he shall know of the doctrine." "So far as I can see," an eminent psychologist writes, "all the evidence points to the fact that we must depend on our active living to bring us light as to our part and place in the world. In our soberest, sincerest activity comes our revelation—the touch with the Infinite."

Our education lies not in dreaming, but in working—in doing a man's part, or a woman's part, in the daily life. "If any man will do his will, he shall know of the doctrine."—Sel.

NEGRO TROOPS IN THE CIVIL WAR.

As showing the fulfillment of the statement in the prophecy of war by Joseph Smith, Jr., relating to slaves being martialled and disciplined for war the following is to the point:

"The idea of commanding negro troops was at first severely ridiculed, and the prejudice was so great that but few men could be found who possessed the moral courage to face the obliquity which threatened to overwhelm all who accepted position in colored regiments. There were, however, a few commissioned and non-commissioned officers in some of the white regiments, whose patriotism and courage could stand the test, these men stepping into the breach, formed the nucleus of what ultimately became an army of nearly two hundred thousand well organized, finely drilled, and highly disciplined troops. These troops, as fast as organized and equipped, took the field and, by their conduct under fire, soon won the respect of the whole army. The prejudice against them disappeared, and at least in the army, and thereafter, white and colored soldiers fought side by side, mingling their blood in the common pool on many hard fought fields."

From "The Story of the Third U. S. Colored Cavalry," page 5.

Compiled from Rebellion Records by Col. Ed. M. Main, late Major, New Orleans, Louisiana. (Present address, Wagoner, Okla.)

A DAY OF REST.

A new law which went into effect in the State of New York yesterday provides that all employees shall have one day of rest in seven. It applies to all factories, mills and stores, even to cigar stores and drug stores. The only general exceptions are janitors, superintendents, foremen and watchmen. Bakers may work three hours on Sunday for setting their bread material. Persons who care for live stock or attend to boilers may remain on duty part of the day. It is estimated that in Greater New York more than fifty thousand persons are employed seven days in the week. The new law will mean a day of rest for the greater number of these toilers.

It is a serious reflection upon the public as well as upon employers that such a law is necessary. Common humanity, aside from religious impulses, should lead the public to demand that every person regularly employed shall have one day of rest in seven. It is not simply a question of recreation and attention to religious duties, but one of health. The person who remains at his post of employment continuously without an occasional day off, must be exceptionally strong physically if he does not feel the effect of the monotonous strain in a way to seriously impair health. The increase of Sunday work in recent years, a great deal of it unnecessary, is due to the fact that the public has not raised its voice in protest. Unless the public expresses its disapproval in a way that will carry conviction inconsiderate employers will continue to exploit the health of the wage earners and incidentally secularize the Sabbath. More law should not be necessary.—Sel.

ANCIENT SCHOOLBOOKS DISCOVERED.

Professor Langdon of Oxford, England, who is spending some time at the University of Pennsylvania, has discovered that one group of the famous Nippur tablets stored at the university are in reality the oldest schoolbooks known to exist. They show that the children of the ancients learned much that the boys and girls of today have to study,

According to these tablets the children of 4,200 years ago were taught arithmetic, geography, history and grammar just like the children of today. The multiplication tables are remarkably distinct, and in plain numerals show the incontrovertible fact that three times one are three and five times one are five. On one tablet the schoolboy had been given a lesson in phonetic signs corresponding to the shorthand of modern times. The Sumerians to the authors of these tablets at the Pennsylvania University, also invented the use of writing syllables and combining them into words, being the first step toward the alphabet.—*The Christian Herald*.

JONAH REALLY HAD A RIVAL.

Tonganoxie, Kas.—To The Star: Some years ago in the struggle of a whaling crew with a whale, one of their number was lost. The whale was towed alongside the ship and cut up. When the stomach was reached the missing seaman was found inside. Life was not extinct and he was resuscitated. He had been in the belly of the whale thirty-six hours. His skin was blotched and discolored from the action of the gastric juice. The French Academy of Science thoroughly investigated the occurrence and pronounced it true.—H. U. Needham.

A PARABLE.

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, though exceeding small, being cast into the ground, grew, and became a great weed and spread its leaves rank and broad so that huge and vile worms formed their habitation thereon.

And it came to pass that the sons of men looked upon this weed and the eyes of their understanding being darkened thought it beautiful to look upon, and much to be desired to make youth of tender years look big and manly. So they did put forth their hands and did chew thereof. And some it made sick, others to vomit most filthily.

And moreover it came to pass that those who chewed thereof became weak and sick, and could not deliver themselves from the desire of having bits of it continuously in their mouths, which aforesaid had been clean and ruddy, but now became foul and black, and besides, the chewers were seized with a constant and violent spitting of unclean humors, and they did spit in all places, even in ladies' parlors, and in the courts of the Lord of Hosts. And the good and true, and all that led pure lives were grievously plagued thereby.

And it came to pass that men were dissatisfied with merely chewing the strange weed, but sought out other and cunning devices for using it. Some indeed, did make into a fine powder and filled their nostrils therewith, and they were taken suddenly with fits, and they did sneeze with great and mighty sneezes, inasmuch that their eyes were filled with tears, and their faces with wrinkles, and they did look foolish exceedingly.

And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof and did suck vehemently at the other, and did look very grave and calf-like, and the smoke of their burning and sucking ascended up forever and forever.

And there were men whose wisdom being that of the fox beholding the multitude which did chew, and smoke, and snuff, and said among themselves, "Come let us plant and water, and increase the production of this weed whose name is tobacco, for therein is a mighty and increasing business;" and they did so, and the merchantmen waxed rich in the commerce thereof.

And it came to pass that even the saints of the Most High became bondservants to the weed and defiled themselves therewith; even the poor, who said they could not buy shoes and books for their little ones, spent their substance therefor.

And the anger of the Lord was kindled by such wickedness and he said "Wherefore this? wasteful? And why do these little ones lack bread, and shoes, and books? Turn now your fields into corn and wheat and put the evil thing far from you and be separate, and defile not yourself any more, and I will bless you, and cause my face to shine upon you."

But with one accord they raised their voices and exclaimed: "We cannot cease from chewing, snuffing, and puffing—we are slaves."—A Tract.

The Holy Spirit would lead us to think much upon our own sins. It is a dangerous thing for us to dwell upon the imperfections of others.—Ichabod Spencer.

THE ROUND TABLE.

Does the church interpret the parable of the laborers in the vineyard as given in Matthew 20:1-8 to mean the different dispensations of time? If so how do we harmonize the thought in verses 9:16 that they who went into the vineyard in the early morning labored all day when those who labored in the first dispensation have ceased their labors and gone to their reward?

The church has never formally declared its interpretation of this parable, nor is it necessary that it should, but it seems to be the general opinion of the elders that it applies to the different dispensations in which the gospel has been ministered to men. Those who labored in the earlier dispensations with some who have labored in this last, have passed from this life and "rest from their labors" so far as the flesh is concerned, but as stated by the voice from heaven in Revelation 14:13, "Their works do follow them." That they continue to labor as angels for the salvation of men may be seen by the record of Moses and Elias appearing to Christ, and the angel appearing to John who declared "I am thy fellow servant, and of thy brethren the prophets." This thought is supported by latter day revelation which, speaking of those who die and have been faithful, they "shall rest from all their labors here, and shall continue their works."—D. C. 107:27. Paul's statement "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth," indicates that the heavenly forces will be required to accomplish the work of the last dispensation. In the light of this statement the following is in point:

And again what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophecies—the book to be revealed. . . . The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James and John . . . declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times. . . . And the voice of Michael, the archangel, the voice of Gabriel, and Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood.—D. C. 110:20,21.

These angels were all like those who came to John—men of God who had of old passed from this life but to continue their work in behalf of lost humanity. See also Hebrews 1:7-14. We offer this as a probable explanation of the query.

Why do resurrected beings eat? What would be the result if one were deprived of food?

This question with its tinge of irony seems to refer back to a question and answer upon this subject which recently appeared in this department. We do not know, but we read that angels were placed at the gate of Eden to keep Adam from eating of the tree of life, for by eating he would live forever. (Gen. 3:24; Alma 19:82-87). From this it will be seen that immortality would be one of the effects of eating of this particular tree. The angels ate with Abraham, Jesus ate with his disciples after his resurrection, and the Scriptures make reference to others eating and drinking during the millennium. We eat of the bread and drink of the wine of the Lord's supper now but not for the purpose of maintaining the physical body, but the spiritual life, and may not food be for some such purpose to the resurrected being? If "all things have their likeness," (Gen. 6:66 I. T.), and the temporal bears record of the spiritual, the occasion of eating in this life may have its counterpart in the spiritual realm, though for purposes not fully understood.

Will the saints assist in the judgment or will they be judged in the judgment day?

Paul says in 1 Corinthians 6:2, "Do ye not know that the saints shall judge the world." Yet the Scriptures seem to teach that all will stand before the judgment bar. It is probable that the judgment of the righteous will precede that of the wicked, after which the former may participate in the judgment of the latter. Those who by means of the gospel have been cleansed from all sin, and forgiven in this life will have only their good works to account for, while the disobedient will need to answer for their wicked deeds also.

Who are the ones who will receive their reward at the resurrection of the just as mentioned in Luke 14:14?

The resurrection of the just evidently refers to the first resurrection, at the time of Christ's coming. It seems that the honorable men of the earth will have part in the first resurrection, so that those of the world who follow deeds of charity and are honorable may not have received the gospel in this life, but receive it hereafter will be among that number. Compare D. C. 76:6 and 85:28. Notice that the latter class are not the saints, and are not raised with the saints but just subsequently to the coming of Christ.

DEPARTMENT OF
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NOTE.
All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave. Independence, Mo.

HOW WE REARED OUR CHILDREN.

It is not the intention of the writer to set up unchangeable rules to guide in the government of children in a home. To have such rules would deprive parents of the privilege to have the Holy Spirit to assist them in their work. Parents who live and act in the light of the gospel are entitled to receive the Holy Spirit for that purpose. The less number of rules in a home the easier it will be to govern the children. The Golden Rule will meet every emergency in the government of a home. It shall be the writer's effort to tell in short paragraphs how we did in our home and at the same time state that we have had a reasonable degree of success in having a home where peace, happiness, good will and love prevail.

We loved each other and made expression to that love by acts of kindness in all those little courtesies toward each other that bring sunshine and good cheer. We made the effort daily to live according to the precepts of the gospel of Christ. We taught our children to pray by having prayer twice a day and have them learn to pray by taking part. We taught them to be thankful for all blessings, and to partially express that thankfulness in asking a blessing on the food and in family prayer.

We went to Sunday school and church with them in the morning, except when circumstances of a legitimate nature prevented us. When under the age of about twelve or fourteen we did not urge them to go to evening service; that meant being out as late as ten o'clock, which we considered improper for young children. The afternoon and evening was usually spent in reading some good book or such articles in the *Hope* or *Autumn Leaves* as were suitable to their age and development. In the summer months a ramble or street car ride to a public park would sometimes be indulged in.

We always had good books in our home. Never let a year go by without buying new ones. Among them was a reasonable number of religious ones. We encouraged and developed the habit of reading by reading for them. We considered the welfare of our children an important duty and that their welfare was a higher duty than our personal pleasure. So the mother curtailed her visits among friends and minimized the amount of company received.

For the boys we bought tools, boards, lath, nails and tacks, and let them make what their childish fancy desired, and we often helped them, and whether it was wagons, sleds, bridges, railroads, dams, kites, or airships, we did not consider it a waste of time or money. We delighted to see them at home, if the yard was sometimes dug up or the kitchen turned into a workshop.

For our only girl, she had what was common to childhood, dolls, dishes, and a variety of playthings and with it went music and allotted household tasks in accordance with age and strength.

During their young childhood, we always gave them money for Sunday school and laid by a small amount each month, the amount increasing as they grew older, and from that amount came their Christmas offering and what was needed for the purchasing of Christmas gifts that is common in families. From the time the boys were about twelve years old, they earned enough money to buy all their clothing and to meet their incidental expenses of going to school and others that are needful for boys of that age. We did not take their money from them, but helped them to spend it wisely, which included Sunday school, religious and branch expenses and also tithing, and to save a portion of their earnings, and in that way they were never without money when they needed it. After they graduated from the high school and went to work we charged them board in proportion to their income, increasing as their wages increased. We had no Meado-Ferrian rules to govern them in their pleasures. The canvas covered traveling shows and moving picture shows were sometimes visited, but it never became a craze with them, they found most of their pleasure in the association with the young people of the church in their public and private gatherings.

From the time they entered the public school until they graduated from the high school, only sickness with them was a sufficient excuse for their absence. Conferences, reunions, and friends were taboos if they interfered with their attendance at school.

In our government of the children, we never criticized the acts of either parent in their presence. We conferred in private on matters of their government. If we discovered we had made mistakes, and especially if our criticism had been harsh, we went to them and made suitable apology and asked their forgiveness. We seldom administered corporal punishment and we usually felt ashamed afterwards. It was always done when we were in a condition of anger; we do not believe it was any special help to them or us.

We did not permit grandparents or uncles or aunts or special friends to be a part of the governing power of our home. The rules in that department were very strict; if they did not realize that their interference was not desired from a gentle hint, they were told in language so plain and positive that no future misunderstanding would occur. We believed we were justified in such a positive course, not because our friends were less considerate of what was right, but because it was a right principle; there can be no divided authority between relatives and parents. It sows the seeds of disobedience which may destroy the peace and happiness of the home and places a ban on the children when they go out into the world to engage in life's great battle.

We taught them to be clean, orderly, neat, punctual, economical, industrious, and all those habits that make for success in life, by doing those things ourselves. *What we do has more impression on the child mind than what we say.* In the observance of the Sabbath day we did not make their lives miserable by making it a day of gloom in following the rules laid down by the early Puritans or rob it of its sacredness by adopting the loose rules of some churches. Pleasures were not absolutely prohibited, but they were of a kind that were not boisterous in their nature, or interfered with their religious duties at the house of worship.

Hoping that these few thoughts may help others to have the same degree of pleasure that has come to our home, I will subscribe myself as

Hester.

WHAT A CHILD NEEDS MOST.

It is not, after all, a smattering of chemistry, or an acquaintance with the habits of bees which will carry our children through life, but a capacity for doing what they do not want to do, if it be a thing which needs to be done. They will have to do many things they do not want to do later on, if their lives are going to be worth the living, and the sooner they learn to stand to their guns the better for them, and for all those whose welfare will lie in their hands.—Agnes Repplier in the *Atlantic Monthly*.

GOING HOME.

Just to go home when the day's work is over,
Just to go home when the sky's getting gray,
That's best of all, if a man's a home lover—
Just to go home with the laddie to play;
Just to go home to the wife who is waiting—
What of the cares which are past or to come
When it brings sweetness, the tired heart elating,
Just to go home?
Bright visions fade and hopes buoyant must perish,
No man may live without sorrow and pain,
Yet, if life's one dearest gift we but cherish,
Love brings the dreams and the hopes back again.
Knowing our loved ones are waiting to greet us,
Troubles must melt like the bubbles in foam;
Sorrow and loss of content cannot cheat us,
When we go home.
What a good world is this world which we live in!
What a good life is this life which we lead!
Weary we grow in the race which we strive in,
But the reward is repayment indeed!
Long is life's workday, but sure is the guerdon
When stars awake in the darkening dome;
Gladly we live and toil on with the burden,
Just to go home.—Lee Shippey, in *K. C. Star*.

MISCELLANEOUS

CONFERENCE NOTICES.

NORTH DAKOTA.—District conference will meet at Minot N. D. Jan. 10, 11. Any of the saints wishing the next reunion held in their locality will write Bro. Thomas Leitch, Wm. Sparling or the undersigned, stating the privileges they have to offer, and it will be brought before the committee and considered at this conference.
J. W. Darling, Sec.

CONVENTION NOTICES.

NORTH DAKOTA DISTRICT.—Sunday school convention will convene at Minot, North Dakota, January 10. We hope each school of the district will be represented.
Emilie McLeod, Sec.

SPOKANE DISTRICT.—The annual Sunday school convention will convene in saint's chapel Friday, December 12th at 2 p. m. at Spoka. e. Election of Officers.
Mary M. Buchanan, Sec.

ONCE AGAIN.

The way in which the responses are coming in for the liquidation of the college debt encourages us to make this additional request.

Feeling that some either did not see or laid aside and forgot our other request we ask that when you read this you write us immediately, laying all other work aside to do so, and state what you will do to help pay the debt. We want pledges enough, or cash if possible, to be able to say that the debt is "off" when we report to next annual conference. If there be those who cannot see their way clear to pay before July 1, 1914, all right, we will be glad to get it.

Besides giving over \$500 on "College day" Lamoni has already pledged more than \$550, quite a lot of it in cash toward paying the debt.

Graceland cannot afford to pay interest. But to dispend with the college now would be a serious mistake as its possibilities are not commencing. This year we have a Japanese student from far away Honolulu, a member of the church, and who shall say that he is not being helped to yet become

an instrument in God's hands to carry the gospel to and thus open up the work in Japan? We expect to have students from every nation and even from the islands of the sea yet, and that at no distant day, if we but maintain the college. Who will help?

Fifty cents apiece from the church membership will more than pay the debt! SEND IT RIGHT NOW! with what more you can spare. The Salvation Army raises thousands of dollars in "self-denial." Shall we let them be wiser in their generation than we? How much did you spend for gum last year to say nothing of ice cream, candy, etc., etc.

Hopefully,
J. W. Wight.

Lamoni, Iowa, Dec. 2, 1913.

CONFERENCE MINUTES.

NAUVOO DISTRICT.—Conference convened at Ft. Madison, Iowa, October 11, with District President Chas. E. Harpe in charge, assisted by George P. Lambert and Jas. McKiernan; secretaries, W. H. Gunn and Joseph Reed. The following statistical reports were read: Ottumwa 70, Keokuk 56, Farmington 65, Ft. Madison 39, Burlington 158, Rock Creek 105, Montrose 102. The following ministerial reports were read: Jas. McKiernan, Geo. P. Lambert, E. B. Morgan, O. R. Miller, W. H. Gunn, S. Tripp and C. E. Harpe. Bro. C. C. Joebk was appointed associate district president. Albert Ersking of Ottumwa and John Lawson of Rock Creek were ordained to the office of priest. The district treasurer reported \$22.16 on hand. The district president and his associate were appointed a committee to inquire into the Statutes with a view to having the church at New London moved. Adjourned to meet at Burlington, Iowa, Feb. 7, 8, 1914.

W. H. Thomas, Sec.

1100 S. 7th St., Burlington, Iowa.

SOUTHERN MICHIGAN.—Semi-annual conference convened with the Clear Lake Branch at Ray, Ind., Saturday Nov. 1, at 10 a. m. with J. F. Curtis associated with the district president. Reports of branches were had from Holding, Buchanan, Capital City, Clear Lake, Coldwater, Gallen, Grand Rapids, Hartford, Knox and Sparta, showing a net gain of about 40 since last report. Ministry reporting were G. A. Smith, S. W. L. Scott, J. W. McKnight, B. H. Doty, S. Stark, W. F. Buckley, Starr Corless, F. Earl, F. T. Field, N. A. Hill, C. F. Ellis and Wm. Dowker. All officers were sustained for another year.

The following were chosen as delegates to the next general conference: G. A. Smith, Sr. C. A. Clark, Sr. Belle Royce, Sr. John Rutt, C. F. Ellis, E. B. Blett, S. W. L. Scott, and W. P. Buckley.

Preaching was by Elders J. F. Curtis, E. A. Blakeslee and Daniel McGregor from Port Huron. These were all very spiritual and very much enjoyed. Two were baptized. On Monday morning was held a priesthood meeting and a farewell prayer service. The Lord saw fit to visit us with his Spirit, in words of counsel, cheer and comfort as well as to bestow his healing power over the saints. About 12 were administered to at the close of the prayer service and some wonderful blessings were enjoyed.

Adjourned to meet with the Grand Rapids Branch the 2d Saturday and Sunday in June, 1914.

This closed one of the best and most spiritual conferences as well as one of the largest (about 300 in attendance) it has been our lot to attend.

W. P. Buckley, Sec.

CONVENTION MINUTES.

MASSACHUSETTS DISTRICT.—Sunday school and Religion conventions met November 8 and 9 at Fall River. Opening prayer by Minister in Charge, P. M. Hanson, at 2:30 p. m., Saturday, the S. S. business session. Reports from locals showed encouraging conditions generally. S. S. officers elected were, Lucie Sears, supt., E. A. Fox, asst. supt., Ora V. Holmes, sec. & treas.; Alice Fielding, Primary supt.; Sylvia Megathlin, supt. home department; E. F. Yerrington member of library board; Calvin Sears, editor "Gleaner"; E. F. Yerrington, supt. normal department. Voted: That everybody going to district convention send their names in advance to the reception committee so that they can be provided for. Voted: That the superintendent of each local send a list of names of those going to district convention to the superintendent of the school where the convention is to be held.

The following were elected delegates to the general convention: J. W. Davis and wife, H. O. Smith, E. F. Yerrington, A. B. Phillips, P. M. Hanson, Lucie Sears, E. H. Fisher and wife, E. A. Fox, G. W. Robley, Wm. Anderson, R. W. Farrell, Wm. Bradbury, Calvin Sears, F. W. Roberts and wife, Harry Smith, Herman Chellin, Olive Yarwood, Frank Dobbins, G. H. A. Gates, Emma Dobbins and E. M. Brown and wife. Those present were authorized to cast the full vote of the district, and in case of a division to cast a majority and a minority vote. Present membership of district 860.

Religion business session at 7:15 p. m., Saturday. Officers elected were: F. S. Dobbias, pres.; Herman Chellin, vice pres.; Calvin Sears, sec.; C. F. Robley, treas.; E. A. Fox member of library board; Myra Heap, supt. home department; R. W. Farrell, supt. gospel literature; E. F. Yerrington, supt. normal department. Voted to donate \$5.00 toward paying the general church debt. The delegates elected by the S. S. were appointed to represent the Religion in like manner at the general convention. Present membership of district, 316.

Prayer service Sunday morning, followed by other interesting features during the day, and a closing address by J. W. Davis. Both societies adjourned to meet in New Bedford, Saturday, May 9, 1914.

A. B. Phillips, Press Agent.

NEW YORK DISTRICT.—Sunday school convention convened Oct. 4, 1913 at Buffalo, with assistant superintendent Noble Wilkinson in charge, superintendent George Laudes arriving later. Reports were had from the district officers and some of the local superintendents. Home Department

Superintendent Sr. Della Perry gave an encouraging report as usual. Election of officers resulted as follows: George Laudes, superintendent; Wm. Brothers, assistant superintendent; Mary Meale, secretary; Louise Blackburn, treasurer; Della Perry, home department superintendent; Wm. Brothers, member library board. Sr. A. M. Chase a field worker in this district was requested to help, especially in normal work. She was also made chairman of a good literature committee, which was voted \$3.00 from district fund and for which about \$3.00 was collected from ten cent donations. The committee collecting this fund being Dan Joy, Sr. Koehler, and Breogle. Delegates to general convention were as follows: A. M. Chase, E. L. McKim, Eliza Chase, Alice Chase, A. E. Stone and wife, Mary Meale, James Breagle and wife, Anna Brothers, Frank Meale, Daniel Joy and wife, Wm. Brothers, George Laudes, Sr. Wm. Brothers. Delegates present instructed to cast in case of division a majority and minority vote.

The Friday night previous to it is session on Saturday, there was a joint session by the Sunday school and Religion program consisting of talks and papers by workers in both societies, solos, choruses, etc.

Mary Lewis Meale, Sec.

NEW BOOKS.

Latter-Day Saints and others who are looking forward to the establishment and development of an ideal city under Zionic conditions and those concerned in the improvement of our present cities, will be interested in a recent book entitled "Modern Cities," from the press of Funk & Wagnalls Co., (\$1.50). The authors are Horatio M. Pollock, Ph. D. and William S. Morgan, Ph. D.

The growth of cities from ancient and medieval times is noted and especial attention is given to the wonderful changes made possible through invention and the discoveries of science in the last three decades. The planning of civic centers and streets, home planning, the beautiful in architecture and landscape, sanitation and health, conservation of human life, education, and religion are among the many points dealt with, all of which are considered in their relation to the welfare of the whole people. It would seem that America has much to learn in the way of civic improvement from the cities of Europe which, the authors say, "have advanced more rapidly than ours," and even Rome has taken the most progressive steps in properly housing the poor and educating the children. The needs of American cities are closely analyzed, and the possibilities of future improvement leading to the ideal are presented.

MARRIED.

WADDELL-WHEELER.—At the home of the bride on S. Dodgson St., Independence, Mo., November 30, 1913, Mr. Loren O. Waddell and Miss Nancy A. Wheeler, both of Independence, Elder Geo. Jenkins officiating.

CRATON MADISON.—At the home of the bride's parents, Independence, Mo., on Thanksgiving day, November 27, 1913, Mr. Charles A. Craton of La Grange, Wyoming, and Miss. Lena C. Madison. Bishop E. L. Kelley officiating. They departed for their western home the day following.

DIED.

CROWLEY.—Oris L. son of Edward and Martha Crowley, nee Banks, born Nov. 17, 1896 in St. Louis, Mo. Baptized when about 10 years of age by Elder M. H. Bond. Died Nov. 17, 1913 in St. Louis Mo. in his 17th birthday, leaving father, mother, two brothers, three sisters, and many relatives to mourn. Sermon by Elder G. F. Barraclough.

PARSONS.—William Y. Parsons, passed from earth's life November 29th 1913 at his home in Holden, Mo. He was born May 15 1834 in Graut Co., Ind. Married Martha A. Kent Feb. 28, 1856. To this union were born nine children, two having passed on before and seven still remain to mourn their loss of a loving father, with the aged wife and mother who has rounded out the seventy-fifth mile stone. He was baptized May 7, 1888 by his son A. H. Parsons and was ordained to the office of teacher that fall in the organization of a branch at or near Guide Rock Nebraska, where he lived on a farm. Funeral service in charge of Elder John W. Layton. Sermon by Elder Hand, at the house at 6:30 a. m. Remains brought to Independence, Mo. for burial in Mound Grove Cemetery.

BAILEY.—St. Elizabeth Bailey, wife of Bro. Allen Bailey fell peacefully asleep in the Lord, at her home, Independence, Mo., Nov. 4, 1913, pneumonia being the contributing cause. She was born in Toronto, Ontario, August 2, 1857, and was baptized at London, Ont. Can., Feb. 1871, by Elder John J. Cornish. In December, 1880, she was married to Henry Robertson, at Armstrong, now Kansas City, Kansas, who later deceased, leaving one daughter Atha, to comfort the mother. About the year 1888 she was married to Bro. Allen Bailey of Independence, who with almost helpless daughter, Atha, one brother, Robert J. Parker, three sisters, Mrs. William Clow, Mrs. Joseph Luff, and Mrs. G. E. Harrington, together with a large acquaintance, mourn her demise. She was retiring and unselfish in her nature, and lived a consistent saint, desiring to remain only for the sake of her deeply loved invalid daughter. Funeral from the home, Nov. 6th, sermon by Elder W. H. Garrett, assisted by Elder M. H. Bond, interment in Mound Grove cemetery.

THE TWO BARGAIN MONTHS

HAVE COME.

Please understand that the ENSIGN is to be given to non members only during the months of November and December at half price, one whole year for fifty cents. Please do not understand that this means new members or new subscribers. It simply means non members, whether they be old or new subscribers. We have tried to make this plain heretofore, just as plain as this, but some are determined to interpret it differently.

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Those who wish to take advantage of this offer and send to some who do not belong to the church should write to the parties they are to send the paper to and tell them they have paid for it, so they will not think it is a scheme to get them into debt, and that they may know why they are getting it. Request them to read it.

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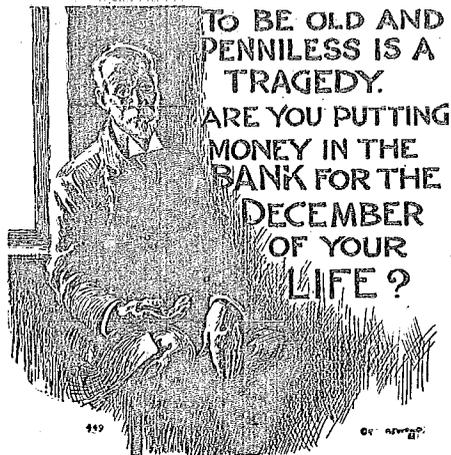
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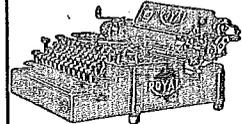
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VOL. 24

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 18, 1913

NO. 51

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W. H. DEAM, BUS. MANAGER

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EDITORIAL

WAS JOSEPH SMITH A WEAKLING?

A recent book entitled "Brigham Young and His Mormon Empire," of which Frank J. Cannon and George L. Knapp are the authors, presents Joseph Smith the Prophet as a weakling, according to a review in the *Kansas City Star*. To quote:

Mr. Cannon finds Joseph Smith, the founder and prophet of the Church of Jesus Christ of Latter Day Saints, to have been a very negligible person. Without will or constancy, says Mr. Cannon, and utterly devoid of any practicable ability, he seems to have gone on his way with selfishness as his only dominant positive quality, dreaming greatly and accomplishing nothing.

Joseph Smith has been charged with having had almost every discreditable trait, but this is the first time we have known of his being represented as a weakling, and like the other charges we believe it to be unsupported with evidence. The human founder of a great movement, his life was a constant and heroic struggle to maintain the principles he advocated in his youth, in the face of the fierce fires of persecution which brought him repeatedly into the hands of violent mobs, into wretched dungeons, and at last to his death.

Mr. Frank J. Cannon is the son of George Q. Cannon who was personally acquainted with Joseph Smith and had some association with him. In a series of magazine articles written by the younger Cannon not long since he held his father to have been a man of strict honor and integrity, hence we are free to quote the latter's estimate of the man Joseph Smith as given in his "Life of Joseph Smith," and put the same in comparison with the estimate given by the son who never knew him personally.

In the day of Jesus, every act and every circumstance of his life was ridiculed and belittled by his jealous enemies. But the record of his career, from which the present world of Christians makes up its judgment of him, was not written until all insignificant or paltry things had been forgotten; and now his character, illuminated by the eternal sunshine of heaven, stands outlined against the blue vastness of the past in sublime simplicity. Let us view Joseph Smith in the same light—see him as he towered in the full radiance of his labors; see him the reconciler of divergent sects and doctrines, the oracle of the Almighty to all nations, kindreds, tongues and peoples.

Joseph Smith had been a retiring youth—the Spirit made him bold to declare to rulers and potentates and all mankind, the gospel again revealed. He had been a humble farmer lad—Divine authority set so becomingly upon him that men looked at him with reverence awe. He had been unlearned in the great things of art and science—he walked with God until human knowledge was to his eyes an open book, and celestial light beamed through his mind.

His lofty soul comprehended the grandeur of his mission upon earth; and with divine fortitude he fulfilled the destiny which God had ordained for him before the world was.

When he had achieved the prime of his manhood, he seemed to combine all attractions and excellencies. His physical person was the fit habitation of his exalted spirit. He was more than six feet in height, with expansive chest and clean-cut limbs—a staunch and graceful figure. His head, crowned with a mass of soft, wavy hair, was grandly poised. His face possessed a complexion of such clearness and transparency that the soul appeared to shine through. He wore no beard, and the full strength and beauty of his countenance impressed all beholders at a glance. He had eyes which seemed to read the hearts of men. His mouth was one of mingled power and sweetness. His majesty of air was natural, not studied. Though full of personal and prophetic dignity whenever occasion demanded, he could at other times unbind and be as happy and unconventional as a boy. This was one of his most striking characteristics; and it was sometimes held up to scorn, by his traducers that the chosen "man of God" should at times mingle as a man of earth with his earthly brethren. And yet it is a false ridicule; for Savior

and prophets must, like other men, eat, drink and wear apparel. They have the physical necessities and the affections and enjoyments which are common to other men. And it is this petty human fact—that a divine apostle with an earthly body has hunger and thirst to appease, that he cannot always be prophesying, but has hours to smile with the gay and to weep with the saddened—which leaves him "without honor in his own country."

But whether engaging in manly sport, during hours of relaxation, or proclaiming words of wisdom in pulpit or grove, he was ever the leader. His magnetism was masterful, and his heroic qualities won universal admiration. Where he moved, all classes were forced to recognize in him the man of power. Strangers journeying to see him from a distance, knew him the moment their eyes beheld his person. Men have crossed ocean and continent to meet him, and have selected him instantly from among a multitude.

It was a part of Joseph Smith's great mission "to combat the errors of ages, to meet the violence of mobs; to cope with illegal proceedings from executive authority; to cut the gordian knot of powers; to solve mathematical problems of universities with truth—diamond truth." He performed a work, "not pagan ire, nor tooth of time, nor sword, nor fire, shall bring to naught." The Prophet's life was exalted and unselfish.

As a leader Joseph Smith held his following together with only individual exceptions, and that under the most difficult conditions, until his untimely death at the age of thirty-eight years. Of the condition of the church during his life time Judge Philips of the U. S. Circuit Court in his famous temple lot decision says: "During this period there was no schisms, no secession, no 'parting of the ways,' in any matter fundamental, or affecting its oneness."

Notwithstanding Mr. Frank Cannon holds out Brigham Young as the dominant figure in the church and by whom the people were held together even prior to the death of Joseph Smith as well as after, it is a notable fact that not until Mr. Young began to assert his claims as a leader was there any division in the church. Of him Judge Philips further says: "Brigham Young, a man of intellectual power, shrewd and aggressive, if not audacious, . . . gathered around him the greater numbers, and it was an easy matter for him to seize the fallen reins of the Presidency. . . . There can be no question of the fact that Brigham Young's assumed presidency was a bold and bald usurpation."

Upon Mr. Young's first assumption of power, August 8, 1844, he was repudiated by Sidney Rigdon one of the presidency, who became the leader of a faction with headquarters at Pittsburg, Pa. He was repudiated by William B. Smith, one of the twelve apostles, and brother of the prophet; by Lyman Wight another member of the twelve, both of whom retained a following. Others also in turn left Brigham Young until the body which he led to Utah was but a fragment of the original church.

It has been the contention of the Reorganized Church (which Judge Sherman of Ohio said "is the true and lawful continuation of, and successor to the said original church.") that Utah contains but a perversion of the system of faith and practice held by the original church. It was under this perverted religion that the younger Mr. Cannon grew up and from which, no doubt, he received his conceptions of Joseph Smith's character, and the character of the work which he established and which is perpetuated in the Reorganized Church.

Joseph Smith should be judged by the principles which he advocated and by the record which he made. His principles were permanent, and his life showed an unswerving purpose toward putting them into practice. Mistakes he may have made but they were not of the kind or character to show him in any sense a weakling. His work was finished before most men reach their period of greatest strength, and while we do not know what he might have been had he lived longer, if he is to be judged by what he accomplished in his youth we could expect nothing else than a man strong in character and power.

Alcohol pollutes whatever it touches. It enervates where it does not enslave. It destroys slowly that which it does not degrade quickly. For the individual it is a malignant disease, for the community it is a murrain, for the nation it has become a self-inflicted obstacle to all phases of progress, and it lies athwart the path of personal reformation, municipal progress, and State sanctification; obstructing all the forces of slow remedial reform, and rapid changes to industrial elevation.—Rt. Hon. John Burns, M. P.

FALSE STORIES REFUTED.

A report has recently been going the rounds of the press to the effect that a note given by S. M. Smith the father of Joseph Smith the Prophet (the name of Joseph Smith's father was also Joseph) to a Mr. Gates in 1837, and which remained unpaid, had been recently presented to Mr. Smith's grandson, Joseph Smith of Independence, Mo. for payment. Upon inquiry we learned that no such demand had been made upon President Smith, and nothing was known of it. The report contained so many apparent errors that one informed of them would give no credence to it, but to those not informed the statements and insinuations of the report would be very misleading. We wrote Mr. Gates asking for particulars and received a frank response which will be found with the clipping below. S. H. Smith, (not S. M.) was a brother of Joseph Smith Jr., and the "young man" of whom payment was said to have been asked is Pres. Joseph Smith now in his eighty-second year. There was no such thing as "Mormon Script."

ASKS PAYMENT OF NOTE SEVENTY-FIVE YEARS OLD.

HOPKINS, Mo., Nov. 27.—A note for \$45, which was given seventy-nine years ago, has been presented to the great-grandson of the man who gave it, with the request that the young man shall pay it. The interest on the note now amounts to \$3,940.

The old note, now in the possession of Freedom Gates, of this place, was given to his father in the year 1834, by S. M. Smith, the father of Joseph Smith, the "Mormon Prophet." The note reads: "Payable in Mormon script, in three days after demand."

It was never paid however, and after the death of the old Mormons, it was preserved as a relic, by members of the Gates family.

The present possessor of the note has now located a great-grandson of Smith. His name is Joseph Smith Jr., and he lives at Independence, Mo.

HOPKINS, Mo., Dec. 4, 1913.

Mr. Charles Fry,

Independence, Mo.

Dear Sir:—Your letter of recent date received and contents carefully noted. And in reply will say that the account you saw in the "Saturday Blade" is only partially correct.

True I have the note as stated, given by Samuel H. Smith, to my father Thomas Gates, at Kirtland Ohio, in 1837 for \$45.00, payable in "Kirtland Safety Society Bills."

Why it was not paid I don't know; I suppose Mr. Smith was a poor man as most men were in those days, or perhaps the paper of the Society declined till it was worth nothing, I never heard my father say as to that.

As to me presenting the note to President Smith for payment, I never thought of such a thing. I have too much respect for Mr. Smith to think of insulting him by such a thing. I have always taken care of it as a kind of relic or souvenir, never thought of selling it to anyone.

Our editor and I got to talking one day casually about relics and I showed it to him. He wrote a little sketch about it, I never thought of its going any further, but it seems the press got hold of it, and I have received several letters from different editors in regard to it. Some wanted me to send it to them, but I was afraid I would lose it.

I am personally acquainted with Mr. Smith, his brother, Alexander, and his sister Mrs. Salisbury. I first got acquainted with the brothers Joseph and Alexander at Plano, Ill. in 1873. They both have been at my father's house visiting, stayed all night on more than one occasion, and I think a great deal of them both.

Will send you a verbatim copy of the note.

With best regards to you, and kindly give my personal regards to Mr. Smith.

Freedom D. Gates.

COPY OF NOTE.

Kirtland, 4th Oct. 1837. Borrowed and received of Thomas Gates, forty-five dollars of Kirtland Safety Society Bills, to be paid in the same in three days after it is demanded.

Samuel H. Smith.

The date I think is 1837 though not very plain, the editor called it 1834.

Respectfully F. D. Gates.

It may be noted that the money received on the note was in "Kirtland Safety Society Bills," and the note was to be paid in the same kind. These bills, like those of numerous other banks at that time had depreciated in value due to the panicky times of 1837, and in August 1837 Joseph Smith Jr. in a warning published in the *Allentown Star* said "Those bills are of noworth here." From this it appears that as early as August the bills were without value and hence were valueless in October when the note was given. This is implied also in the note itself which specifies that it is to be paid in the same bills. It is probable that payment was never asked.

"THE MORMON PLATES FORGERY."

Under this heading the Los Angeles Examiner publishes the following editorial which is evidently

based upon a report which has been going the rounds to the effect that a group of men deceived Joseph Smith and his associates by preparing a set of plates and burying them in such a way that they were discovered, and that Joseph translated them, etc. Whatever may be the facts relative to these plates known as "The Kinderhook Plates," it is a fact that Joseph Smith was not deceived by them for the reason that he never attempted to translate them and no such book as the "Second Book of Mormon" was ever published, nor any other work purporting to have been made from such plates. A purported find of supposed ancient plates would naturally attract the attention and interest of any public man, and Joseph Smith may have been thus interested, but further than that he had nothing to do with them. The editorial follows:

Time unravels many mysteries, and now the secret of the hidden Mormon Plates has been placed in the hands of the Illinois Historical Society by the sons of the man who perpetrated the deception.

Their father, Wilbourne Furgate, back in the forties, when the followers of the Latter Day Prophet, Joseph Smith, were invading Illinois, had heard the assertion that the plates would be found in the bowels of the earth. He thereupon took a blacksmith into his confidence, and, after securing two copper plates, cut them bell shape. Furgate, who had a knowledge of hieroglyphics, sketched some figures and applied acid to his tracings. He then treated the plates with a rust paste which gave them an appearance of great antiquity, and buried them in a mound near Kinderhook, Ill.

Having invited a Dr. Harris, a close friend of Smith, to accompany him on a relic hunting expedition. Furgate unearthed the plates, which were at once hailed as those the prophet had foretold. Smith proceeded at once to translate the hieroglyphics, and shortly thereafter the Second Book of Mormon appeared.

The affidavits submitted with the story prove its truth and throw a further light on the credulity of human nature.

The above items show the sensational tendencies of the press, and the exaggerations and misrepresentations which the church has so often to meet.

INDEPENDENCE ITEMS.

Upon recommendation of the city marshal and by unanimous vote of the council at its meeting last Wednesday evening, the pool hall located on West Maple Ave. was ordered closed at once, the reason being that it had become a loafing place for toughs, and that minors frequented the place. The marshal stated in answer to a question why minors were allowed to visit such places that most of them who did so had written permits from their parents which put them beyond police control in that regard. Too many pool halls and even restaurants at late hours, are becoming places for questionable characters to assemble, and it is surprising that any parent will consent for their children to frequent them.

We need a picture of the saints old brick church at Independence, for historical purposes. If any of the saints have one we shall be pleased to have the loan of it in order to get a cut made. It will be returned.

Several have been called away by death during the past week, viz., Bro. Francis G. Dungee on Thursday, at the age of ninety-three years. Bro. Simeon Townsend on the same day at the age of eighty-two, whose remains were sent to Chicago for burial, and Earnest the six year old son of Bro. Evert Bowen.

Through a misunderstanding Bro. I. N. White was not aware of his appointment to preach until he arrived at the church Sunday morning, but he gave an excellent talk in line with his special work as patriarch which was strengthening to the saints. He related some spiritual experiences which were exhortive, arousing the saints to greater effort and activity in the service of God. Bro. Charles Fry was the evening speaker.

Bro. J. F. Ridd addressed the quarterly priesthood meeting Monday evening upon the subject of Psychology and developed matter which was both instructive and interesting. Many experiences were drawn from members of the priesthood present illustrating various points in the science. Bro. Earl Corthell also addressed the meeting pointing out some of the mistakes often made in preaching. Both addresses were followed by general discussion.

Tag day was observed in Independence last Sunday for the purpose of raising funds to help the poor on Christmas day. \$488 was the amount secured. The object is commendable though we cannot approve of the method.

President Egan of the Metropolitan Street Railway Company is said to recognize the necessity of express cars for quick service between Independence and Kansas City, and says that the matter will be taken up soon. Independence people would appreciate such service and the number of passengers we believe entitles them to it. The schedule time is now 50 minutes though the motormen say they cannot make the trip except in the slack hours in less than 55 minutes.

According to the Independence Examiner the first courthouse in Independence was built in 1827 of logs hewn by Sam Shepherd the negro slave of James Shepherd one of the pioneers of the county and who gave a part of his land for the court house site. The original courthouse is still preserved and stands one block east of the square on East Lexington Street.

Bro. A. H. Bond has sold his home known as Sunny-side on the Lexington Road and on Saturday 20th will hold a sale of improvements, tools, household goods etc. He expects to locate closer in town in order to devote more time to church work.

Humility is the root, mother, nurse, foundation, and bond of all virtue.—Chrysostom.

INDEPENDENCE, SECOND BRANCH.

The past Sunday was spent at the place of worship in a very enjoyable manner. The Sunday school had a good attendance. At the 11 o'clock hour we were entertained by Bro. Edward Rannie who spoke on "Lovers of pleasure more than lovers of God." He referred to the vast army of pleasure seekers who may be seen thronging the highways, seeking the places of amusement, while the poor preacher was pounding away to convince a few of his faithful hearers of the plan of salvation.

At 7:30 we were greeted by Bro. Hale Smith with that broad smile of his, and in his earnest way he told a great many truths. It was good, and we feel to say, Come again "Hale."

W. S. L.

SAINT LOUIS, MO.

Our sacrament service was well attended and a peaceful session was enjoyed. We were pleased to hear Bro. Joerdnt formerly of our number, but now of the Lansdowne Branch, express his sincere desire to do all he can for the Master. Remarks were made by our pastor; his admonition being that we remain steadfast though others fail. The little babe of Sr. Belva DeLaney and husband was blessed by Bro. Cooke and Trowbridge.

Bro. Cooke and Dowker have been laboring in Vosholl, Mo., and there about, good interest attending their efforts; several being baptized in fulfillment of a dream given to Bro. Cooke.

The bazaar and supper given by the Ladies' Aid Society was well patronized and we believe a success financially. A very pleasant evening was also reported as having been spent at the home of Bro. and Sr. G. Trowbridge, a social being given for the benefit of the Children's Home.

The evening of December 7 Bro. Geo. Reeves preached one of his best discourses, his subject being "Life."

The St. Louis District Conference which convened here December 13 and 14 was one to remain in our memories for some time to come. A very large attendance was at all the sessions. The Religio and Sunday school held a session Saturday afternoon, the district business meeting Saturday evening, Bro. Dowker left some good thoughts when he talked to the Sunday school. Our district president, Bro. R. Archibald, was the morning speaker, his text being Proverbs 14:12. "There is a way that seemeth right unto a man but the end thereof are the ways of death." Many uplifting thoughts were given.

The afternoon prayer service was a most enjoyable feast. Many sincere testimonies were borne; a feature which will not be soon forgotten was the admonition and counsel sent us from above in the words of a song beautifully sung by Bro. Archibald. Sr. Weidman, thoughtful as she always is, took it down, for which we feel very grateful, as such precious truths as it contained should not be forgotten.

There were three baptized by Bro. Baird and confirmed by Bro. Archibald, Vandel and Guthrie. One ordained to the office of teacher by Bro. C. J. Remington, and one child blessed.

The priesthood held sessions, also the Aid Society after the afternoon prayer meeting, and at 6:30 Bro. Guthrie very ably occupied, reading from Matthew 18:26, his subject being "Saints should keep all the law."

A very busy day was spent in a most profitable manner. Most all of the saints brought lunches and a most sociable time was enjoyed between services. Conference adjourned to meet in St. Charles, Mo., next March.

Elizabeth Patterson.

2739 Greer Ave.

ST. JOSEPH MO., THIRD BRANCH.

At our election of officers Bro. W. P. Pickering was placed in charge. We appreciate the kind, wise and fatherly labor of Bro. Taddick during his leadership with us, but circumstances over which he had no control prevented him from continuing the work. We are also glad to have so good a shepherd as Bro. Pickering at the head once more. The other officers were as follows: Priest, Bro. Clay; teacher, Bro. Vann; deacon, Bro. Hale; chorister, Clarence Pickering; organist, Ora Jones; clerk, Sr. Liggert.

We have lost another of our members by death, our dear Sr. Backus. Truly we're crossing the river one by one. But while the flowers are fading the little buds are springing forth.

There has come to the home of Bro. and Sr. Vann a girl Bro. and Sr. Hamilton a boy and Bro. Lowmie and Sr. Grace Woodside a boy. While it is sad to see the mature flowers withering and fading from our view it is good to see the little baby blossoms all fresh and sweet springing up in their places to brighten the lives and gladden the hearts of all those surrounding them.

A good two days meeting came to a close Sunday p. m. with Bro. Roberts as the speaker. One good thought especially he brought out was that when Christ comes he will not go to the shows and places of amusement to call out his saints from among them before this swift destruction overtakes them. Oh, how true this is for we are told to stand in holy places, and to have our lamps trimmed and burning. Not in shows, at ball games, dance halls and such places can we be replenished with this precious oil.

Rosa Francis.

ST. JOSEPH, MO., SECOND BRANCH.

The sisters gave a public dinner Thanksgiving Day in a building on West Missouri Ave., which was well patronized by the public generally. It was quite a success from a financial standpoint, netting something over fifty dollars. Not only the saints, but many of the merchants of South St. Joseph donated liberally to the success of the dinner, and seemed to be well pleased with the privilege, signifying to our minds at least, that the saints are being recognized as a factor in the religious development of South St. Joseph.

Situated as we are among the many different classes and nationalities of people which go to make up the working force of the great packing industries, we have problems to face and overcome that are not met with elsewhere, where faith is

tried and truth is tested to the proof. But the people are beginning to recognize the Reorganization in its true light,—to know the difference between this and the Utah organization—to know that this people stands for all that is virtuous, all that is true. And so the influence for good goes forth; so the light is held forth unto all mankind. Will we, as a people, collectively and individually, continue in the light of truth? Let us pray to this end.

Correspondent.

SAN FRANCISCO AND OAKLAND.

Elder J. D. Stead is actively engaged in the missionary work in the region of Ceres and Modesto. He has preached at five different points and is now trying to open a new place near Denair. Bro. Duell is still at Dinuba with his tent, having a fair hearing.

The sacramental service in the city was very enjoyable, being spiritual and peaceful. Bro. and Sr. J. A. Lawn of Hollister were present. The former assisting in the service. Bro. Lawn was former pastor of the branch there. Bro. J. A. Anthony preached at night.

We were pleased to meet Bro. Dr. A. W. Teel at our services Sunday. He embraced the work in Chicago recently. He is located near Los Angeles as a specialist. Our acquaintance was short but very agreeable; being from Chicago our former field drew us a little nearer to him.

Bro. L. J. Searcy, the priest of the Ceres Branch, has moved his residence to Stockton, having engaged in another vocation. This will weaken the work at Ceres. Bro. Searcy and family were among the main stays. Stockton however has gained some good church workers. We perhaps will no more sleep in that section house where the trains pass in the night.

We had an extraordinary prayermeeting last night in Oakland,—an ideal one. Each one present took an active part in prayer and testimony, some speaking twice. The young who were present were especially active. Surely the faithful ones are growing. Our sacramental service was largely attended and very spiritual. Bishop Parkin was present and assisted in the service. Also Sr. DeSalyer was present from the city. The Lord gave us a message of encouragement.

J. M. Terry.

1202 14th St., Oakland, Calif., Dec. 11.

OMAHA, NEBRASKA.

Once again, we seek admission at the portals of the dear ENSIGN, this time as correspondent for a more western city, of Indian fame, as well as name, and trust our little mite may be of benefit to all, and offense to none.

What good things have come to us of late. Shortly after the 1st of October Apostle James A. Gillen gave us some soul-searching sermons, then attended; the Blair conventions and conference. The angels seemed very near at our prayermeeting on Sunday morning. The assistance of Sr. Blanche I. Andrews in the auxiliary work was very much enjoyed. How much some of us need more enthusiasm to study and work!

Patriarch Fredrick A. Smith visited us some two weeks later, and gave excellent instruction. A number also were greatly helped in receiving their blessings. How much comfort and aid we might receive, if we would meditate on the good things contained in our blessings more frequently.

Beginning the fore part of November Apostle Gillen favored Council Bluffs with about a ten days stay, and preached the first sermon in their new commodious church: equipped with a lighting system which is a charm to all. Quite an interest was manifested and very good audiences. It did not appear nearly so far across the Missouri River those glorious moonlight nights, feeling that we would be brought almost to the gates of the Eternal.

How near is the Christmas Tide! If the money expended for useless ornaments, and that which is not "food or raiment" were poured into the coffers of the church, how many missionaries families could be provided with the necessities of life? "Tis more pleasant to give than to receive."

"To give happiness, and to do good, there is our only law, our anchor of salvation, our beacon light, our law for existing."

Alice Cary Schwartz.

112 So. 26th Ave., Phone, Harvey 5671.



CORRESPONDENCE

PAPEETE, TAHITI, Oct. 28.

Editor Ensign.—On Sunday, the 19 inst., the leaders and all of the members of Heberona Branch known as the Pupū people met with the saints at the Tarahona Branch in Papeete, and were in attendance at the first service which began at eight o'clock. At nine-thirty o'clock we all retired to the shores of the Pacific, only a few hundred yards away, and after singing and prayer, we had the pleasure and privilege of leading thirty souls, men and women with the exception of two children, out into the waters of the great Pacific, and baptized them back into the Reorganized Church.

It was a scene that will not soon fade from memory. There was a large crowd standing upon the shore witnessing this auspicious event, as all of the saints of the Tahiti District were present as also many saints from other islands and outsiders.

The day was beautiful as the sun was shining down upon us. All the candidates walked out into the water together and stood in a circle as I baptized them. Two old sisters about eighty years of age walked in and out of the water arm in arm which was a pathetic sight indeed, one being a cripple having a long stick in her hand to support her as she was very feeble, by reason of old age, being the mother of two of the leaders of the priesthood, namely, Lui and Poti, and also being the great-grandmother of about seventy-five children. The Spirit of the Lord was present in great power bearing witness and approving of the work done. Nice of

the men were leaders of the pupu movement, and elders in the church formerly, some of whom were very prominent church workers and missionaries, Pori, a man blessed with extraordinary ability, and recognized as head man among those people, and well thought of by their people and ours. Pori, his brother and another influential man, and Tapu who was a very efficient worker both in missionary and Sunday school departments when Bro. and Sr. Devore were here. He was Sr. Devore's main support in carrying on the Sunday school work. The other leaders who were baptized were equally efficient in the church work and did wield a good influence with the people and are still held in high esteem. All these brethren were reordained and will be very useful men in this mission, as they seem to be very much in earnest and desirous of making up for lost time.

They truly manifest a true spirit of repentance on the day of their baptism we could see happiness and the spirit of love manifested itself in their every movement. They were all confirmed in the afternoon session and ten were ordained during the same service, and the power of God was in attendance directing in all that was done to the joy and comfort of all present. Truly it was a day of great rejoicing on the part of the saints here. It was very touching to see the saints welcoming these people back, and many instances where they embraced each other with a kiss while tears of joy streamed down their faces.

Some of these leaders have gone to their home islands to use their influence to bring their families and friends back into the church. There are over one hundred of them including their children throughout the islands, and Bro. May now acting president of the mission, will visit those islands as soon as possible, with a view of inducting them into the church. We have no doubt that by next April conference that nearly all if not all will have returned to their father's house, as all of the leaders with the exception of one are with us, and he has written that he would abide by the decision of the brethren here, so we are glad that the old sore which has been such a source of annoyance and trouble in this mission in the past six or seven years is about healed up. We do not anticipate any trouble from the leaders in the future as they seem very anxious to retrace their steps and to become co-workers with the main body of the church.

We also baptized several women who were very prominent workers in the Pupu movement, one especially, who was called Sarah among them, but she displayed the spirit of humility and she seemed to realize that she had done wrong, she had been a great worker in the years gone by. She is a very attractive and intelligent woman and will doubtless be a power for good in the days to come among their race. Perhaps it would be expedient to give a short sketch as to how these people went astray.

About seven or eight years ago a few of these people began to hold meetings on the quiet in the woods, with a view to receive spiritual manifestations and Satan of course who is ever ready to deceive, took advantage of this movement, and it was not long until they began to tell around that they had seen wonderful things especially in visions. However some of these manifestations did not seem to be in harmony with the law, and their attention was called to it, and they were counseled by those in charge of the work to desist from going into the woods and holding secret meetings. This was the beginning of the trouble, and is to be regretted, that some of our own brethren who had to deal with this matter did not display the wisdom and love toward these people that should characterize the true saints of God, hence it is that while these people made grievous mistakes when they permitted themselves to be led astray by false spirits, which in a sense was a phase of spiritualism. There were grievous mistakes made on the other side also. However these people have learned their lesson and some of them through much suffering, and like the prodigal son, have returned to their father's house, and he has forgiven them of their past sins and has placed his seal of acceptance upon them. They rejoice and we rejoice because of the goodness of God made manifest to them in leading so many of them back into his true fold, and let us earnestly pray that the remaining ones may also return, and thank God that the breach is about closed up we trust forever.

We have great hopes for the future prosperity of the mission, as the people seem united and with this added force we believe that under the presidency of Bro. May, who stands high in the estimation of all these people, and with the assistance of Bro. Savage, and the new missionary help that we are expecting soon from America, that the mission will be on a better foundation than ever before, of course, we don't expect perfection here any more than we do in America, the people here are of like passion and have their peculiar weaknesses and failings and we expect to see these conditions exist until Satan is bound up in the pit and until Jesus Christ is seated upon David's throne swaying his scepter over all the world as "King of kings" and "Lord of lords."

On the 26th of October we organized the pupu people at Hebrona into a branch, and the Spirit of the Lord was present in great power, approving of the work done. Two were ordained to the office of teacher and deacon, and several children were blessed. Bro. May president of the mission and myself administered the sacrament to them, at which the spirit of humility was greatly manifested by them through prayer, songs, and testimony especially. At the organization of the branch Lini their former leader was unanimously chosen as president of the branch, and while it was done without suggestion on our part we felt that he was the proper one to be chosen, and we are pleased to state that every other officer of the branch was chosen unanimously and the spirit of unity was present and prevailed throughout the entire meeting, which evidenced to us their acceptance to God.

These people are beautifully situated, having considerable land in their possession, covered with all kinds of tropical fruits and cocoanuts, they are close to the ocean and many of them follow fishing as an occupation and realize good returns as fish are very high as will be surprising to most people. Most of the people have good homes and they have an up to date church building which they erected since their departure from us. Of course all this returns to the church. I wish to state one thing to the credit of these people and which is supported by the brethren here. The Utah Mormons and other denominations have been very persistent in

their efforts to have those people united with them and every attempt in this direction was a failure. The answer was in every instance that the Reorganized Church was the true church of Jesus Christ, and the difficulties that existed between them and us would in due time of the Lord be removed. They have helped to support the missionaries and the church work in many ways, so the Lord wouldn't desert a people who had such good desires and who had such strong faith in the divinity of the latter day work.

We sail this afternoon on the new steamer "Willochra" for New Zealand and Australia. After our meeting with the pupu people in Hebrona yesterday afternoon the saints of the whole district assembled at Tarona, and the meeting was largely attended. Bro. Miller and I preached our farewell sermon to the saints last night at seven o'clock. The saints of the district sang songs of rejoicing until a late hour and the saints of the district have all remained at the branch in Tarona Papete to witness our departure, which will be at about four o'clock this p. m.

We commit these people to the care of our Father in heaven, for his protection and blessings. They are surely very much in earnest and kindly disposed towards the Lord's ministry. We have felt drawn toward them, and we glory in the thought that God is no respecter of persons and that he loves all those who serve him according to the perfect law of liberty.

With best wishes for all of Zion's children, I am still in the conflict.

Your brother and co-worker,
Gomer T. Griffiths.

This is my native name—Gomers Tamati Girifiti.

BEARSDTOWN, Ill., Nov. 28.

Dear Ensign—As I have not seen anything from this part of the Lord's vineyard in the columns of your paper for some time will write this to inform all interested that we are still alive in the work.

I have just returned from a little town (Snicarte by name) where I have been holding a series of meetings and believe have some genuine interest which soon will result in good. J. W. Paxton and I were there five or six weeks ago, and after our departure it seems, a Baptist preacher attacked the work, so the saints telephoned me that my presence was wanted. I forthwith departed for said place. I commenced meeting in the house of Bro. and Sr. M. T. Curry continuing over two Sundays.

On Sunday evening Nov. 23d I attended the meeting held by the Baptist elder, our opponent and invited myself to call on the gentleman in his home at Virginia, Ill. But in the presence of a goodly number of outsiders and his members, I was informed that he was busy every evening in the week, excepting one evening, and then he went visiting, so I concluded that I would be an unwelcome guest if I called on him and found him at home, therefore thought it best to give up the idea of a private conference with him. In fact I don't think the elder wanted to discuss matters at all. You may imagine the effect upon "the honest in heart."

I had the pleasure of meeting with Roy Burton who is making his home at Snicarte for the present. While not a member of the church, being the nephew of Elder Joseph F. Burton, he could be nothing less than a staunch friend to the work.

His support is truly appreciated, as all missionaries know what a friend in need is worth, especially one of ability, able to defend the work in our absence. I have enjoyed a goodly portion of the Spirit in my effort of the past couple of weeks and my earnest prayer is that the Lord will so continue to bless me.

Ever praying for the success and promotion of the work,
I remain your brother in gospel bonds.

R. L. Fulk.

PERREAR, Tenn., Nov. 26.

Dear Ensign—I so much enjoy reading your valuable pages that I feel that I should contribute a few lines also.

The work in this part of the Lord's vineyard is progressing some, but more slowly than should be, as many who have labored here can testify. This is a very difficult field in which to labor, better results are realized in foreign lands, even in the isles of the sea, than can be had here for the same efforts. It seems almost impossible to maintain successful Sunday schools, not because we haven't sufficient material, though the quality may be the trouble.

I believe the saints are entirely too worldly-minded, going too much after pride and pleasure and the cares of this life, especially is this true of the young people, so that it is sometimes hard to tell the saints from the world, when they all dress and act alike at all times. Saints, we are living far beneath our privileges, and our condition will not be any better until we made it so.

It may be with the young people—some of them at least—that they fear to make much of a show toward being active lest some one else think they are trying to be a "goody goody" kind, and they will just wait until they are older before they make such a show toward spiritual development thinking there is "plenty of time." That is one of Satan's chief excuses. He tries to deceive by making you think you have many years in which to serve the Lord, but just so you will serve him today he is satisfied. Better make good use of today for it is all that you can call your own, the past and future are not in your reach.

Would like to say that I am making an effort to get out a book of poems by L. D. S. authors only, suitable for children's days at reunions and like occasions. Desire that the subjects be such that set forth the beauties of the church and the restored gospel, that our youth may speak in harmony with the spirit of the work.

I believe such a book of recitations will fill a long felt want with those in charge of programs for the primary grades. I don't see why we should not be able to produce a creditable work of this kind.

I would appreciate original poems from our missionaries who have the poetical ability, and others who are talented along this line. Choose what subjects appeal to you, but let your effort be in the praise of Christ and his church. We would like to secure three or four hundred manuscripts by February first.

I trust this appeal will bring a hearty response from you who write poetry. I will write a personal invitation to those whom I know, but if you have the ability consider this an invitation direct to you.

Help us make this book a grand success, for when published a large portion of the proceeds will go to the Palestine Mission. Send your manuscripts to the undersigned.

Hopefully
Louise A. Wall.

BEARLIE, Nov. 10.

Editor Ensign—There are many beloved saints and friends who will be looking for some word from us and we hope many will read this letter and remember how hard it is to send each one a separate greeting, and we will use this means of wishing you all a Merry Christmas—a bright and thrifty nineteen fourteen.

We also wish to express appreciation for the many prayers offered for us and we trust we will be remembered from time to time for it seems very hard to be contented to live away from the saints. It is an opportunity to be in direct sympathy with the missionary who must labor in a foreign field. One cannot realize this unless they are over in this foreign country where the gospel is unknown.

We find it very necessary to live very near our Master, for we are in what is known as a very worldly city, and we feel we are surrounded by the influence of the prayers sent out by the faithful saints, and we look forward to the hour when we can return home.

We feel to say that it is a wonderful privilege to hear so many artists but the real artists are those endowed with the Spirit of the gospel—and after all as a people we have much to be proud of, much to be thankful for, and the gifts among our own are many. We are privileged to hear McKisch—the most wonderful conductor in the world—every other week. Grand operas are most beautifully staged here, and there is on an average of say at least half dozen good concerts every night.

Here we meet people from every part of the world—every denomination, and what is called "American Church" here is crowded every Sunday. There is quite an American colony here, and in a measure seem like one big family.

Marie is enjoying her work under the great Master Lhevaine, and doing justice to the opportunity afforded her, but she still has in mind her instructors in Kansas City, and the warmest feeling goes out to them.

We ask an interest in your prayers and we hope the Lord will surround us with his influences which will keep us from all harm and permit us to return safely to Zion when the work here is accomplished. With best wishes.

Yours in bonds,
Hattie Riggs.

Care American Express Co., 55 Charlottent.

FULTON, Iowa, Nov. 29.

Dear Ensign—This is my first letter to you although I have taken the paper for years and I do not see how any saint can get along without the church papers for there is so much in them to keep them alive in the work. We do not like to see a little babe stay small but we like to see it grow to be plump and fat; neither do we like to see a member a dwarf, but like to see them progress; and how can they if they do not read the church literature. We as saints should thank our heavenly Father for the good literature that we have. Take the Herald Ensign, Autumn Leaves, Stepping Stones, Hope, and Journal of History, then all the other good books; we surely should grow and develop so that we could defend the work.

We here have a nice Sunday school and preaching every Sunday. Last Sunday five more were baptized into our branch, making nine this fall. Our district conference that we had here in October was a decided success. The Sunday school reader a nice program on Friday evening enjoyed by all,—such a loving spirit prevailed all through the conference.

New saints of the Eastern Iowa District; I wish to inform you that we are still behind with the church debt funds; do not let this year close without you doing your part, even in this. My books will close December 31, 1913, so let me have your name on the financial record. We need one dollar and fifty cents from each member, we can easily pay this much, can we not? Yes, we can; but some cannot respond, then those who can should do better.

Your brother,
John Heide.

326 WEST END AVE., PARIS, Ill., Oct. 1.

Dear Ensign—I feel it my duty to add a few words to your columns. I was baptized two years ago the 8th of October by E. O. Byrns near Birdseye, Indiana. I am a broom maker for the Merkle and Wiley Broom Company here. Several of the broom makers are interested in the gospel and one of them has told me three times today that he wanted to be baptized, and asked me to get a preacher to come to Paris, and I hope you can send one of your preachers here to baptize him, and preach some for us. I feel that there are others. I have two sisters here who are interested in the work. There has never been any preaching here and I am the only member of the church here.

My earnest prayer is that we may some day have a branch of saints here, and I ask an interest in your prayers that I may live faithful and be a shining light to others. Wishing a happy Christmas to all.

Sincerely your brother,
Jacob Williamson.

GLEANINGS FROM OUR CORRESPONDENTS.

Mrs. Ina A. Schall, Monte Vista, Colo.—I wish to ask the saints through your columns at Long Beach, Calif. to please call on my sister Mrs. F. M. Hopper and two children who have recently gone there to spend the winter. They are strangers in a strange land and are desirous to meet with the saints there and have fellowship with them. Her address is 821 Elm Ave.

SERMONS AND ARTICLES

THE CHURCH BEARS THE NAME OF HER LORD.

BY ELDER CHARLES E. BUTTERWORTH.

"For if a church be called in Moses's name, then it be Moses's church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel." Book of Mormon, Book of Nephi 12:29. "Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved; and upon this Rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you."—D. C. 32:3.

The above statement being true we commence a research for his name, and find the following: "The angel said unto her, thou shalt bring forth a son, and shalt call his name Jesus". . . "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:30-35. The angel said to Joseph concerning Mary, "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. 1:21.

"And according to the words of the prophet, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God. Yea, behold I say unto you, that these things are true, and as the Lord God liveth, there is none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby man can be saved." Book of Mormon, 2nd book of Nephi 2:36, 39. "Behold I am Jesus Christ, the Son of God. I am the life and the light of the world." D. C. 10:12. "Behold, Jesus Christ is the name which is given me of the Father, and there is none other name given whereby man can be saved."—D. C. 16:4.

Jesus of Nazareth was not the only person of his day that was called Jesus, but no one else was anointed of God as he was. "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. 1:8, 9.

"And I, John, saw that he received not of the fulness at the first, but received grace for grace; and he received not of the fulness at first, but continued from grace to grace, until he received a fulness; and thus he was called the Son of God, because he received not of the fulness at the first. And I, John, bear record, and lo, the heavens were opened and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, this is my beloved Son, and I, John, bear record that he received a fulness of the glory of the Father; and he received all power, both in heaven and on earth; and the glory of the Father was with him, for he dwelt in him." D. C. 90:2. "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him." John 3:34. "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with him." Acts 10:38. Jesus the anointed or Jesus the Messiah in Hebrew, and Jesus the Christ in Greek. See article *Christ* Subject-Index, Teachers Bible page 199. This accords with the testimony of the Evangelist, "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ."—John 1:40, 41.

Paul says, "And he is the head of the body, the church; who is the beginning, the firstborn from the dead: that in all things he might have the pre-eminence." Col. 1:18. "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, and to the glory of God the Father."—Phil. 2:9-11.

Therefore the church is named in him." But ye are to come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general

assembly and church of the firstborn; which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Heb. 12:22, 23. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth are named."—Eph. 3:14, 15.

The family here referred to is the church of the firstborn in heaven or in earth; or, in other words, the church militant and the church triumphant, the saints in heaven and the saints in earth are but one family, and they are named in Jesus Christ.

"For the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body." Eph. 5:23. And as the wife bears the name of her own husband, so does the church bear the name of her husband, which is "JESUS CHRIST." Then it is the church of Jesus Christ.

It is composed of saints who are righteous followers of Jesus—his beloved disciples. "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints."—Rev. 19:7, 8.

The people of God were called saints from very early times, as the following will show: "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet, every one shall receive of thy words." Deut. 33:3. "Gather my saints together unto me, those that have made a covenant with me by sacrifice."—Psalms 50:5.

The followers of Jesus were called saints in the days of the Savior and his apostles, as may be seen by the following, "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."—Eph. 1:1, 2. "Paul and Timotheus, the servants of Jesus Christ which are at Philippi, with the bishops and deacons." Phil. 1:1. "To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." Col. 1:2. So that we have the Church of Jesus Christ composed of saints.

Jesus says: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my father's hand." John 10:29. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God." 1 Cor. 11:3. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. "Therefore let no man glory in man. For all things are yours, whether Paul or Apollos, or Cephas or the world, or life, or death, or things present or things to come, all are yours, and ye are Christ's, and Christ is God's." 1 Cor. 3:21-23. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15:28.

Because we are Christ's, and Christ is God's therefore the church is oftentimes and properly referred to as the church of God, as may be learned from the following: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." 1 Cor. 1:2, 3. Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ." 2 Cor. 1:1, 2. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28.

Paul refers to the time in which he lived as the last days, as may be seen. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1, 2. Jesus said, "The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. Paul refers to the same time as follows: "But when the fulness of the time was come, God sent forth his Son, made of a woman

made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. For this reason the time when Jesus and the apostles were preaching the kingdom of God, may properly be referred to as the dispensation of the fulness of time, and not as the dispensation of the fulness of times.

Paul refers to a later dispensation in the following words: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him." Eph. 1:10. It would seem that the dispensation here referred to is that in which the gospel in its fulness and power was to be restored, and will continue until Christ shall have come and gathered all things that are in him together; whether they be in heaven, or in the earth, and will be completed by his glorious reign of a thousand years with his saints, when he shall be "King of kings, and Lord of lords."

From this it would seem that under the restoration the church might be properly referred to as, "The Church of Jesus Christ of Latter Day Saints," Had the officers and members of the church been loyal to God and Christ from the days of the restoration of the gospel until now, no addition to the name would have been necessary. However, because of the apostasy which commenced soon after the death of the martyrs in 1844, which included the disorganization of quorums; when therefore, a number of the branches came together, and by command of God were reorganized into the church, about 1852 to 1860, it became necessary to add a word that would indicate that fact, which was done by adding the word *re-organized*. For these reasons the church is referred to in our times as "The Reorganized Church of Jesus Christ of Latter Day Saints."

Lillian, Neb., Dec. 5, 1913.

RESURRECTION.

BY ROBERT FULLER.

In ZION'S ENSIGN issue of September 11, article, "Thoughts on the Resurrection," there will be found the following statement, "Some have said that the resurrected dead of the celestial glory are to be on the earth during the thousand years." Yes, brother, I think so too, he further says. All right, let us reason together. In D. C. 63:73, it says that the resurrected ones shall inherit a place in the Holy City, and not on the breadth of the earth, so let us reason this city is the seat of government somewhere.

After a careful examination of the paragraph referred to by the brother I am unable to find any evidence that the Holy City will not be located on the earth during the thousand years reign; but reading Genesis 7:70, 71, 72, Inspired Version, I find the following language:

"And righteousness, and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch, then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other. And there shall be mine abode and it shall be Zion which shall come forth out of all the creations, which I have made; and for the space of a thousand years, shall the earth rest."

Also in this connection read Genesis 9:22. "And the general assembly of the church of the first-born shall come down out of heaven, and shall possess the earth and shall have place until the end come, and this is mine everlasting covenant which I made with thy father Enoch."

Is not the foregoing evidence that the Holy City will be located on this earth, and that it will be the dwelling place of the saints of all ages and lands during the millenium?

The brother infers from the words "caught up" as found in D. C. 98:5 that the saints are to be taken from the earth, but for what purpose are they to be caught up? Reference to 1 Thessalonians 4:16 shows us that all who are Christ's at his coming will be caught up to meet the Lord who is then coming to reign on the earth a thousand years, and those thus caught up will return with him to reign in Zion, a New Jerusalem, which will be located on the earth.

A careful study of section 36 will show this to be the case. Note carefully the language of paragraph same section already quoted.

Now go with me back to section 28, paragraph 2, the latter part, where Christ says, "I will reveal myself from heaven with power and great glory, will all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."

In connection read Revelation 20:6, "Blessed and holy are they that have part in the first resurrection; on such the second death shall have no power, but they shall be priests of God, and shall reign with him a thousand years."

Now, I ask, are not the foregoing extracts from former and latter day revelations sufficient to establish beyond doubt, that Christ and all redeemed, or resurrected beings will reign on the earth a thousand years? Also that from among those who have worthily occupied in the priesthood, Christ will select those who will represent him in the various departments and provinces of this millennial kingdom?

CHRISTIAN WORK.

BY ELDER J. E. VANDERWOOD.

When we begin to understand the true spirit and meaning of Christianity we will discover the all important fact that it is inseparably connected with our life work, and that Christlike service means infinitely more than mere pulpit preaching, or church going. We will begin at least to see that all work is alike honorable, and also necessary, therefore whatsoever the calling in life may be there is abundant room for service, and if it be small or great, easy or laborious, if it be done in the spirit of divine love it is acceptable with God, and profitable to man.

We cannot divorce Christianity from our industrial pursuits and make a success of either of them,—they must go hand in hand, our labors should be seasoned with religion and our religion should be actualized by work. Industrial pursuits without the Christian standard is incomplete, and religion without persistent, energetic work is a failure; therefore, when we discover the all important truth that religion is not a thing in itself, separate and apart from the daily avocations of life, but is a part of—even the very essence of life itself, we are then entering into a fair way of making a success of life.

Life and success should mean infinitely more than the mere amassing of wealth or the acquiring of a knowledge of letters, it should mean for us the all-sided developing of the individual, the poisoning of the character, the unfolding of the life, that there will be found a proper balance—a proper correspondence in all things. Froebel expresses it thus:

"As for religion, so, too, for industry, nearly cultivation is highly important. Early work, guided in accordance with its inner meaning, confirms and elevates religion. Religion without industry, without work, is liable to be lost in empty dreams, worthless visions, idle fancies. Similarly, work or industry without religion degrades man into a beast of burden,—a machine."

When Christ bid those who were heavy laden to take upon them his yoke, he evidently desired to draw their attention to the fact that by means of the easy fitting gospel yoke the burdens of life become light, and by means of this easy fitting yoke man is lifted from a beast of burden, a machine, to a free, intellectual, independent being, that which otherwise would be unbearable is made light, easily performed, by the aid of the yoke of Christ, the gospel yoke. It also impresses the fact that our labors in life should be seasoned with the gospel of Christ.

Jesus said: "My Father worketh hitherto, and I work." But how did he work? This after all is the most important thing for us to ascertain. It was the Master of men who said: "It is my meat to do the will of him that sent me, and to finish his work." Work performed in the Spirit of Christ, or in the manner in which he performed it becomes a pleasure, and not a duty, it becomes a privilege and not a necessity, and the reason to be ascribed for this is that he lost sight of himself in the service of others. So likewise when we cease to be self-centered, self-indulgent, we will learn to serve humanity, by forgetting self and selfish desires and with Christ be able to say: "My meat is to do the will of him that sent me, and to finish his work."

Work to us will then assume a new aspect, we will no longer be beasts of burden, machines, but with a free and unfettered spirit will enter upon the duties of life as a master and not as a slave. We will discover to our own satisfaction that it is not work that degrades men but the spirit of slavery in which it is performed, and so it is that with-

out Christianity work enslaves men, but by means of the gospel yoke, work liberates, emancipates, uplifts, cheers, comforts and ennoble mankind.

The individual who has thought to find Christianity without work has materially failed in his calculations, and he who is constantly complaining of his trials, hardships, crosses, burdens and privations by reason of his religion, has entirely a wrong conception of religion,—he may have religion it is true,—but one thing is certain and that is he has not taken upon him the yoke of Christ, for if he had the yoke of Christ he would cease galling under his load, the yoke would fit so easily that he could bear his burdens without murmuring.

True religion then is not an extra burden,—something added to the already too heavy load,—it is an instrument of mercy, something that will lighten the heavy burdens, and remove the weight of the cross, it will make life a blessing and the labors of life a pleasure, if therefore we take upon us the yoke of Christ we will not only find the burdens of life lightened but we will be able to comprehend his words and their meaning when he said: "Consider the lilies, how they grow." The lilies begin very small but day by day they draw substance from the elements around them and gradually develop, unfold, bloom, and become beautiful, brightening and refreshing the entire atmosphere about them with their beauty and fragrance.

So in like manner by taking life as Christ took it, by bearing its burdens as he bore them, by performing our work as he performed his, we too may, no matter how small our beginning, become like the lilies, developing, unfolding and blooming into a life and character like unto that of Christ, making fragrant our entire environment by reason of the sweetness of disposition and freshness of life we weave into our daily avocations, and the life and virtue we mingle with our conversation.

Our Christian work then is to weave into our character the attributes of the divine Master, to grow and unfold into a life like unto his life, and to bless the world with the ever cheerful, self-sacrificing spirit of divine love and true devotion, breathing continually the spirit of altruistic service, and following the things only that make for peace.

JOHN DODGE'S SERMON.

The minister said last night, says he,
Don't be afraid of given';
If your life ain't nothin' for other folks,
Why, what's the use o' livin'?
And that's what I say to wife, says I;
There's Brown, the miserable sinner;
He'd sooner a beggar should starve than give
A penny toward buyin' a dinner.

I tell you our minister's grand, he is;
But I couldn't quite determine,
When I heard him a givin' it right and left,
Just who was hit by his sermon.
Of course, there couldn't be no mistake
When he talked of "long-winded prayin'";
For Peters and Johnson they sat and scowled
At every word he was sayin'.

And the minister he went on to say,
"There's various kinds o' cheatin',
And religion's as good for every day
As it is to bring to meetin';
I don't think much of a man that gives
The Lord 'Amens' at every preachin',
And spends the time the followin' week
In cheatin' and overreachin'."

I 'specks that dose was bitter enough
For a man like Jones to swallow;
But I noticed he didn't open his mouth,
Not once, ater that to holler,
Hurrah, says I, for the minister—
Of course, I said it quiet—
Give us some more of this open talk,
It's very refreshing diet.

The minister hit 'em every time;
And when he spoke of fashion,
And a riggin' out in bows and things
As woman's rulin' passion,
And a comin' to church to see the styles,
I couldn't help a-winkin and nugin' my wife,
And says I, "That's you";

And I guess it set her a-thinkin';
Says I to myself, that sermon's pat;
But man is a queer creation;
And I'm much afraid that most of the folks
Won't take the application.

Now, if he had said a word about
My personal mode o' amazin',
I'd have gone to work to right myself,
And not set here a-grinin'.

Just then the minister says, says he:
"And now I've come to the fellers
Who've lost their shover by usin' their friends
As sort o' moral umbrellers
Go home," says he, "and find your faults,
Instead of huntin' your brother's;
Go home," he says, "and wear the coats
You've tried to fit for others."

My wife, she nudged, and Brown, he winked,
And there was lots o' amilin',
And lots o' lookin' at our pew;
It set my blood a-bilin';
Says I to myself, our minister
Is gittin' a little bitter;
I'll tell him when meetin's out, that I
Ain't at all that kind of a critter.—Sel.

CONGRESS AND INTERNATIONAL DISARMAMENT.

On October 31st of this year, a most important matter was discussed in Congress, which will be brought up for reconsideration very shortly, when all the members of the House are present. A resolution was brought forward by Representative Hensley, of Missouri, regarding the matter of international disarmament, which read as follows:

Resolved, That in the opinion of the House of Representatives the declaration of the Lord of the Admiralty of Great Britain, the Right Hon. Winston Churchill, that the Government of the United Kingdom is willing and ready to co-operate with other governments to secure for one year a suspension of naval construction programs offers the means of immediately lessening the enormous burdens of the people and avoiding the waste of investment in war material.

"Resolved, That a copy of this resolution be furnished the President, with the request that, so far as he can do so, having due regard for the interests of the United States, he use his influence to summarize the agreement suggested by the Right Hon. Winston Churchill."

In the discussion which followed, not one dissenting voice was heard; on the contrary, all the speakers heartily indorsed the resolution. A vote was taken merely because the members wished to wait for a time when a greater number present could give greater weight to the opinion expressed. The speaker Mr. Champ Clark, took the floor to urge the passage of the resolution at the earliest possible opportunity. He said:

"Two weeks before Mr. Churchill made this declaration of his I declared in favor of a scheme of international disarmament in my Louisville speech, and said that that was the only way to get at it; that no one nation was going to undertake it for fear the others would give them a thrashing before they got through with it; but that this scheme of great armaments was the most idiotic performance known among men.

"I am glad that Mr. Churchill made this proposition. I also stated in that speech that if any three great powers would join in a proposition for international disarmament by percentages the rest of them would have to come in. They could not stay out. Then I suggested certain combinations. Of course you can make a good many combinations in groups of three. I took the United States, Great Britain and Germany. There is not a man on earth who has little enough sense to believe that if three great nations say 'We are going to stop this business,' that it would not come about.

"I suggested other combinations: The United States, Great Britain and France; or the United States, Great Britain and Russia; or the United States, Germany and Italy; or France, Germany and Russia; or Great Britain, France and Russia. I have forgotten how many combinations of that kind you can make, but there are a lot of them. Then I added that the United States ought to lead in this matter of disarmament, and I believe it ought for the reason that I stated—of favorable geographical position, our great population; our great wealth, and our indomitable spirit."

Mr. Clark said jingoists "used Germany as the raw head and bloody bones until it became ridiculous in the eyes of the world, Germany was held up in this House as the great terror to Americans. After they had worn that absolutely threadbare, or 'to a frazzle,' as the distinguished American traveler would say, when it was proved that Germany was friendly to us, then they grabbed Japan and held it up in the same way. There is no proof that Japan is hostile to us. There is no sense in it, and this resolution ought to pass when it will give the greatest amount of force by its passage."

Republican Leader Mann expressed himself strongly in favor of the resolution. Representative Slayden, of Texas, called attention to the great military extravagancies—expenditures for rifles, the patterns of which change on an average once in ten years, for battleships which cost more than \$16,000,000 each when to the cost of hull and machinery is added the cost of battery and armor. Representative Sisson, of Mississippi, maintained that the United States should lead in the movement to relieve tax-payers of the war-burden. "Let this

money be expended in building schoolhouses, be expended in establishing and maintaining educational institutions, be expended in building public highways, building the good roads over which the farmers can haul their produce, be expended in improving our rivers and harbors. By devoting all those millions in other nations to that purpose we get the benefit in America indirectly of the work in improving the harbors and highways of all the world."

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave. Independence, Mo.

PARENT-TEACHER'S CLUBS.

The following incident is quoted from *The Kansas City Star*.

"Whom can I appoint as chairman? I don't know a mother in this school district."

"That declaration of ignorance on the part of the teacher of the Martin School in the East Bottoms, relative to the organization of a parent-teachers' association for that school, pointed clearly to the need of such an organization. The Martin School is given merely as an illustration and not as being exceptional.

"In four years," the principal said, "not a dozen mothers have been inside this school. They don't know one another. Nobody knows anybody else down here except through the agency of necessity, and necessarily generally presents itself in the habiliments of unpleasantness. Certainly these parent-teachers' associations must change this condition and instead of knowing one another merely when and because they have to, they will know each other pleasantly and because of their common interest in something worthy."

When the organization meeting was called and nominations for the officers were in order, the silence was significant of the condition that existed. Then one woman arose.

"I nominate that woman over there," she said. "I don't know her name."

"That woman" got up and gave her name. The reserve of the situation was dissipated and at the end of the first meeting a beneficial change had been made.

Interest in these Parent-Teacher's associations is nation-wide; a movement which is sure to bring about a long felt want, the co-operation of parents with teachers in the care and training of children who have made a start in school life.

At this time, such a change comes about in the life of the beginners, that by all means, he must have as good a chance as possible (which may never come, unless his parents make the acquaintance of the teacher, and they become confidential.) It never takes long to enlist a teacher as a "member of the family," if we judge by many successes of which we hear, when the effort has been made.

With confidence in himself and teachers strengthened, a child cannot help but do better.

Was it your child a teacher recently addressed thus, "Nellie! Here you've been in this grade two years, and you don't know anything yet. Shame on you!" Well, she said it. And the child may not be "dumb" either; but mostly misunderstood in either case, such treatment is wrong.

A child loses its self respect, its self reliance, its standing among its roommates, under unfair circumstances.

Our children may be very trying to their teachers, so that the teachers need our support and encouragement, if we desire them to show patience and interest in their charges. The teachers' position is a very nerve racking one (if she possesses that much talked of and nourished element in the makeup of womankind now days—"nerves.")

Again, parents need to become acquainted with each other. There is much of confidence, understanding and mutual personal interest which will be developed, when we meet together and become interested in conditions surrounding the pupils at school and in laying plans with teachers, principal and school-board for the betterment of these same conditions.

Here parents will hear also, of existing conditions and circumstances surrounding their children in going to and from school; much knowledge of vital consequence to the unsuspecting parents. Too many need their "eyes opened."

In Independence, over a year ago, the parents and teachers of the Columbian School organized and joined this national movement. This school has the largest attendance of any in town, and has of late years been so crowded that several grades could only attend half of each day, even to the age of ten years, in a few cases.

At the beginning of the term this year, the parents (represented by the mothers principally) had plans laid and their discussions with principal and teachers, led to a petition which a committee presented to the board. Soon the result was apparent, when the janitor's home on the school grounds was converted into a room suitable for school use. And now the fourth grade pupils, attend school all day. An extra teacher has been employed.

Other plans and reforms make the meetings full of life, lectures by physicians and others on moral and physical conditions, etc., are of great interest.

This school is composed mostly of L. D. S. children; hence the officers of the organization are from among their parents, with one exception. Since the organization in this school, other schools have organized this year. It is a movement for great good and one in which the parents and teachers, regardless of creed, are united in an earnest effort for the benefit of child life.

More concerning the work in the Columbian School will appear later; furnished us by the president of the organization.

EXTRACT FROM A LETTER.

"Better than a sermon. (Ed.)"

"Oh, my dear, your little boy's start! I sat down in my kitchen by the window and read 'if (when you started the boy to school), and an old ache came in my throat and I cried; for had not I come over that same road and my little boy—O, I would give many wonderful things to touch his bonnie head again—but the miles and miles between us! As I read your story, I cried and I prayed, not for my boy, nor for your beautiful son, but for the thousands who are thrust out of the home without tears or prayers or blessings. What have they to anchor with?"

Sometimes my boy writes, "Mother mine, I am tired of the battle. I want to lay my head in your lap and feel your fingers in my hair. I want to be a little boy and forget these things that fret and wear."

O, if you could see and hear some of the things that he has to meet in his work in the high school of that large and wicked city, you would not wonder at it. In 1911 there were eighty girls in one high school that were known to have been ruined. And we all feel sure that the word "unknown" cannot be restricted to the graves of our dead soldiers or sailors. It marks the graves of much of virtue and goodness in our public schools."

(Parents, begin now to help the teachers train your children; to help formulate plans for their protection against the increasing evils in the world. You will find them willing and anxious for your co-operation. Ed.)

MISCELLANEOUS

CONFERENCE NOTICES.

SASKATCHEWAN DISTRICT:—Semi-annual conference will be held at Vanscoy, Sask., January 17 and 18, 1914. All trains will be met at Vanscoy. Be sure to buy single fare tickets to Vanscoy and receive certificate from agent at your station as arrangements are being made for a special rate. Would ask that all statistical reports be sent in not later than January 10.

Grace Beckman, Sec.

CONVENTION NOTICES.

SASKATCHEWAN Sunday school will convene January 16, at Vanscoy, Sask.

C. R. Bowerman, Sec.

SASKATCHEWAN Religio will convene on January 15, at Vanscoy, Sask.

Joseph Bates, Sec.

QUORUM NOTICES.

The members of the Priests' Quorum of the Northern and Southern Nebraska Districts will meet at Nebraska City, January 10th and 11th. Please forward your annual reports to me before January 10, so that I will be able to make a complete report to conference.

Arthur E. Stoff, Sec.

NOTICES.

To the Saints of Oklahoma and Arkansas.

We are informed that J. D. Erwin is confining his activities as a minister notwithstanding he has been personally notified of his silence and notice published to that effect.

This is to again notify all concerned that J. D. Erwin is not authorized to act as a minister, and his work will not be recognized by this church. Branch presidents and other local authorities are especially requested to see that Bro. Erwin is not afforded opportunity to perform ministerial work in their branches.

Frederick M. Smith,

Sec. First Presidency.
Independence, Mo., December 12, 1913.

Those concerned will please take notice that Elder O. E. Sade at his own request has been released from missionary appointment for the balance of the conference year.

Frederick M. Smith,

Secretary Presidency.
J. F. Curtis,
Missionary in Charge.

AUTUMN LEAVES FOR 1914.

A WORD WITH YOU.

Autumn Leaves is about to enter upon its twenty-seventh year. As a magazine it is still young, vital, energetic, and alive to the interests of the church.

Objectively, *Autumn Leaves* might be represented on a three-foot shelf,—twenty-six bound volumes. But this by no means represents the life's work of the editors and publishers.

Autumn Leaves is represented in the lives, in the characters and deeds of men and women who a few years ago were the "young people" of the church, and now are its capable and ardent supporters.

No yard stick or balance can weigh or measure the good that *Autumn Leaves* has done along that line.

The past speaks for itself, and *Autumn Leaves* may be judged on its merits so far as the past is concerned.

Our eyes, however, are on the future; like Paul we press forward,—otherwise we could not edit a magazine for young people, or in fact for any class of progressive Latter Day Saints.

We are concerned now with the problem of making *Autumn Leaves* better during 1914 than it has ever been before.

We think that we shall succeed.

Will you help us by your support?

We shall here name just a few of the good things in store for readers of *Autumn Leaves* for the coming year. These are merely presented as samples, and will appear in due time, subject of course to unavoidable changes. (Our rule is that when one good article that we advertise is omitted for any reason we give in its place two good articles that were not announced.)

THE GUEST OF THE EDITOR.

We have selected and invited twelve representative men and women of the church each of whom is to occupy in the editorial department at some one number of *Autumn Leaves* during 1914 as the guest of the editor. Each one is to select his or her own subject. Those invited are:

Mr. M. Walker, Lamoni, Iowa, founder of *Autumn Leaves*.

W. J. Haworth, Australia, editor of *Gospel Standard*.

Daniel Macgregor, of Canada, superintendent of the General Sunday school Association.

Mrs. M. A. Etzenhouser, Independence, Missouri, secretary of Zion's Religio Literary Society.

Charles Fry, Independence, Missouri, editor of Zion's ENSIGN.

Emma Burton, Santa Ana, California, author of *Beatrice Witherspoon*, and well known as a church worker in the South Sea Islands.

J. Charles May, minister in charge of the South Sea Islands.

J. A. Gunsolley, Lamoni Iowa, president of Zion's Religio Literary Society.

S. A. Burgess, Lamoni, Iowa, president of Graceland College.

Paul M. Hanson, Winter Hill, Massachusetts, minister in charge of the Eastern States and Maritime Provinces.

A. N. Hoxie, Jr., Philadelphia, Pennsylvania, general chorister of the church.

In accepting the invitation one of the above named brethren wrote: "Once upon a time that term 'guest' signified rest and entertainment. My, what a reversal of meaning some of our twentieth century writers give to it."

We replied to him that when a particularly gifted guest is present he is sometimes expected to sing a song, read a poem, or make an after dinner speech, according to his particular talents. And as we have invited none but talented individuals as guests of the editor during 1914 we will expect some very interesting articles.

SOCIAL SERVICE SERIES.

The vital topics that are being discussed in the world today are those of a social nature. All of these questions are involved in the general question of the uplift of humanity, and many of them are directly or indirectly involved in the building up of Zion, and in the welfare and safety of individual saints.

We have arranged for a series of articles on social service subjects, and herewith give a partial list of topics and authors.

The Work of Social Reformers, by President Frederick M. Smith.

The White Slave Traffic; Its Methods and Results, by Elder J. F. Garver, chairman of the social purity committee.

A Discussion of Legislation as a factor in Ethical Advancement, by I. A. Smith, formerly of the Iowa State Legislature.

Industrial Education in the United States, by Professor George N. Briggs, of the Department of the Interior, Washington, D. C.

Co-operation; its Values and Meaning, by Apostle John W. Rushton.

The Relationship of Religion to Twentieth Century Problems, by Bishop A. Carmichael.

Prison Reform, by President Frederick M. Smith.
Trained Men and their Relationship to Modern Social Problems, by S. A. Burgess, president Graceland College.

Social Service (in one or more articles), by Benjamin R. McGuire, of Brooklyn, New York, lecturer on Social Service before the North Philadelphia Institute.

AROUND THE WORLD WITH LATTER DAY SAINTS.

Our "travel sketch" of late years have been among the most interesting articles that we have published. These articles will be continued, and some splendid numbers will appear in 1914. We already have in hand the following:

A Visit to Lexington and Concord, by Elder G. Wellington Robley, illustrated with photographs by Elder H. O. Smith.

Reminiscences of Egypt, by Rosa Parks Pitt, with illustrations by the author.

A Visit to Stratford-on-Avon, the home of Shakespeare by President Joseph Smith.

Through the Mountains of California by Stage, by Sr. F. B. Farr.

A Visit to Catalina Island, by Ella Switzer, with illustrations by the author.

Our Experiences and Impressions in Australia, by Rosa Parks Pitt, with illustrations by the author.

Pearl diving in the Islands, by Gomer T. Griffiths.

Other articles will probably be received during the year, including notes from Jerusalem from the pen of Apostle U. W. Greene, and from Australia from the pens of Apostle Gomer T. Griffiths, and Elder C. Ed. Miller.

FIRST PAGE EDITORIALS.

During the past year the first page of *Autumn Leaves* has been given over to short and pointed editorials addressed to young people. This custom will be continued during the coming year, as many have already expressed themselves to the effect that they have been greatly helped by these editorials. The following subjects are announced:

The Collector of Virtues.

Brain Paths.

Preserved or Pickled?

The Man Who Never stopped and Never Turned Back.

In Line of Duty; the story of the Evanaalia.

Three Keys to Power.

The Drifting Boat.

Preparation and Achievement.

Vibrating Heartstrings.

Hunting Moon Stones.

The Heavy End of the Log.

Pulling the Load.

OTHER FEATURES.

The regular features of *Autumn Leaves* will be continued, such as articles of interest and value on various topics by the best writers in the church, short stories, biographies, and poems.

Nor should we forget to mention the regular departments which include the departments of the Woman's Auxiliary for Social Service, and The Religio's Arena. The former is devoted to conservation of the home and is edited by Sister Callie B. Stebbins. The latter is devoted to the work of Zion's Religio Literary Society, and in its management the editor is assisted by Sr. Estella Wight.

ARE YOU A SUBSCRIBER?

Autumn Leaves is edited for the young people of the Reorganized Church of Jesus Christ of Latter Day Saints. Men are said to be as old as they feel and women as old as they look. If the brethren will endeavor to feel young and the sisters to look young all may qualify as readers of *Autumn Leaves*, and they will be the better for it. Let not the old forget the gladness of their youth.

Autumn Leaves is published by the Herald Publishing House, Lamoni, Iowa; Elbert A. Smith, editor. Address all orders to the Herald Publishing House, One dollar per year, in advance.

"Autumn leaves leave when
Autumn leaves; but *Autumn Leaves*
never leave—always in season."

CONVENTION MINUTES.

INDEPENDENCE STAKE.—Zion's Religio Literary Society met at Holden, Mo., Saturday and Sunday November 29 and 30, 1913. The first session was a prayermeeting in charge of W. A. Bushnell and F. A. McWilhee. The service was of 20 minutes duration and during that time there were three prayers offered, four songs, and twelve testimonies. A "get acquainted" session was then held, lasting about fifteen minutes in order that the delegates might become acquainted.

Reports from locals showed encouraging conditions throughout the stake. 171 delegates were chosen to represent the stake at the general conference Independence, April, 1914 with instructions for those present to cast full delegate vote, and in case of a division to cast a majority and minority vote. Present membership of stake 1710.

A resolution adopted at Religio convoked at Pertie Springs, June 14, 1913 was read—"Resolved that members of the Religio who are addicted to the use of tobacco for other purposes than those mentioned in the Doctrine and Covenants are hereby declared disqualified for officers in this organization; Further, that this rule be in effect and operation six months from the date of its adoption."

The following resolution was adopted:—"Resolved that the executive committee suggest to each local that its executive committee, or the superintendents of departments, be empowered to nominate all the teachers available for each particular class, and that the election shall be made only from among those nominated."

The Independence Orchestra gave a splendid concert Saturday night, the house being filled to overflowing, many turned away. A heavy rain Sunday morning lightened the attendance at the services but did not in the least dampen the ardor of those who braved the elements. The prayer service was in charge of J. A. Tanner and J. A. Gardner, followed by other interesting features during the day. The closing address of the convention was by P. B. Harrington. Adjourned to meet at Central K. C. in May.

Mrs. R. Brocaw, Sec.

CONFERENCE MINUTES.

SOUTHERN NEBRASKA.—District conference was held at Lincoln, Nebraska, July 10th and 20th, 1913. W. M. Self and C. E. Butterworth in charge. H. A. Higgins, secretary. Statistical reports from Nebraska City, Lincoln, Blue River and Eustis branches received.

Ministerial reports from C. E. Butterworth, C. H. Porter, W. M. Self, E. F. Robertson, H. A. Higgins, J. G. Munsell, S. Brolliar, Leon Snow and E. R. Alstrand, received. The bishop's agent's report read, audited, and adopted.

On recommendation of Lincoln Branch C. B. Edwards was approved for ordination to the office of an elder, and provision made therefor. A district choral association was organized, electing Mrs. Blanche Andrews as chorister and Edith Trask as secretary of the association.

Following resolution was passed: "Resolved, that hereafter each branch in the district be requested to forward to the secretary of the conference with its statistical report, the sum of two dollars more or less, to apply as its share of the expense of the conference. Balance of said expense to be provided for by the branch with which the conference is held."

The following officers were sustained:—W. M. Self, district president; H. A. Higgins, secretary; C. H. Porter, bishop's agent and district historian. Next conference at Nebraska City at call of president in January.

H. A. Higgins, Sec.

WE HAVE OXFORD BIBLES, TOO.

Yes, we have the celebrated Oxford Bibles, none better in the world. That is saying a good deal, but it can be backed up. These Bibles are published by the American branch of the Oxford University Press.

We have lately put in the Oxford in addition to our line of Bagster and Cambridge Bibles, which are also of the highest class of Bibles. Send for list. These make nice Christmas presents.

Ensign Publishing House, Independence, Mo.

MARRIED.

(CORRECTED FROM LAST WEEK.)

WADDELL—WHEELER.—At the home of the bride on S. Dodgeon St., Independence, Mo., November 30, 1913, Mr. Soren O. Waddell and Mrs. Nancy A. Wheeler, both of Independence, Elder Geo. Jenkins officiating.

DIED.

BOWEN.—Earnest Lester, son of Bro. Evert and Sr. Rhoda Bowen, died December 13, 1913, at their home in Independence, after an illness of three weeks. Born May 29, 1907; blessed when a baby by A. H. Parsons. Funeral sermon by A. H. Parsons, Bro. Garrett in charge. Judge Sewalter also made some very appropriate remarks.

MORGAN.—Elder J. W. Morgan died December 5, 1913, at 10:30 a. m. at the residence of James Farley, Bisbee, Ariz. He was born October 12, 1859; leaves wife, seven daughters, and one son to mourn his departure. Funeral service in charge of Elders S. D. Coudit and W. H. Mannerling. Interment in Evergreen Cemetery at Lowell, Arizona.

RILEY.—Sr. Pearl Riley was born February 6, 1896, died December 1, 1913, of consumption. Sr. Pearl united with the L. D. S. Church December 17, 1912, and was strong in the faith, ever looking forward to the time of meeting her loved ones again, setting an example of meekness and patience, loving yet willing to obey the call from on high. The remains were laid in the Hillside Cemetery, Vera, Okla.

LAMBERT.—Alice Jane, wife of Elder Wm. T. Lambert died at her home near Adrain, Ill., Nov. 27, 1913. Her maiden name was Pilkington; born in Sonora T. P., Ill., June 6, 1848. Dec. 9, 1872 she was married to Wm. T. Lambert and they ave since that time lived near their present home. Eight children were born to them. Ida May died in infancy, Mrs. Anna Byers of Portland Oregon, Mrs. Grace Stevenson of Fairfield Iowa, the Misses Elma and Irene at home are the daughters. Millard G. resides on the home farm, Clarence J. at Wilson Creek, Wash., Arthur W. at Viceroy Canada, are the sons; all present except Mrs. Anna Byers. The funeral service was held at 10:30 a. m. Nov. 29th in the Adrian M. E. Church by Elder Jas. McKiernan assisted by the pastor Rev. Sand. Interment was at the Thornbur Cemetery near Powellton, Ill.

CASSIDY.—Harvey Cassidy was born near Charleston, Lee Co., Iowa, Aug. 12, 1865, baptized by Elder S. M. Reiste, March 8, 1908 at Fort Madison, Iowa. His death occurred on the K. line track near the Galland, Iowa, on Nov. 28, 1913, 3 p. m. on account of being run over by an engine while walking on the track, he being deaf did not hear the approaching train in time to escape. Funeral service was conducted in the undertaker's chapel, Montrose, Iowa, Elder Jas. McKiernan in charge. Burial in Montrose Cemetery.

STOBAUGH.—Oct. 13, 1913, Bro. James E., son of Oliver M. and Mary A. Stobaugh. Born May 4, 1885, baptized Sept. 7, 1913, by Elder F. M. Mauzey, at Coyote, Fergus County, Mont. Death was caused by a complication resulting from a growth in the passage between the throat and stomach. He was a firm believer in the promises of God. He leaves a wife, one child, father, mother, one brother and two sisters. Funeral sermon by Bro. E. J. Scott of St. Joseph, Mo., interment in Davis Chapel Cemetery, near the birth place of the deceased.

DAGONIA, Mo., Nov. 18.

Editor *Ensign*.—Four years and a half ago Bro. W. P. Bootman and A. M. Baker came here and preached quite a number of sermons, and I and wife and two daughters accepted the gospel message with a number of others, and from that time until now there has been others gathering into the fold. About three weeks ago Bro. W. P. Bootman arrived and preached quite a number of sermons stirring the saints

up to their duty and doing much good. He baptized two into the fold—two daughters of Bro. C. C. Counts.

I am a young very older in the work of God with but very little education, but I know by keeping God's commandments he will qualify me for his work. I wish to thank the prayers of all the saints, that I may be able by the help of God to defend his work, and proclaim the gospel of Jesus Christ.

Yours in the one faith.

J. D. Keathley.

NEW WINDSOR, Ill., Nov. 17.

Dear *Ensign*.—I do not know that I can say anything new, but I can say that wife and I, two isolated members are trying to keep the faith and live in that way and manner that when life's fitful scenes are over it may be said of us, "they were a benefit to those around them." While we are isolated from the church associations we are not isolated from our heavenly Father.

I often hear or read what seems to be a cry of self pity from isolated saints. Dear saints, do not mourn or think your lot is hard, 'tis not so, all is well. I would say, be ye lifted up in your hearts and rejoice for 'tis God's will that we stand at the out-posts of his battle line as it were to hold the enemy in check, and help his other soldiers, or servants if you please, in their work of taking the works. Just think how hard it would be (if there were no outer sentries or picket line) for the other fellows to get a foothold on the enemy's works. But by our quiet every day life sowing the seed, here a little and there a little we may prepare the ground for a larger sowing by and by.

Wife and I are the only members of the L. D. S. church here and sometimes the heart feels the lack of association with members of like faith but I shall stay until my work here is finished, whenever that may be. I have the pleasure of teaching a Bible class every Sunday and then I have a chance to tell some of the things the good Father has done for me and bear my testimony to his goodness in such a way that may make others wish that they too had the same testimony and often I have been so impressed by the Holy Ghost the testimony would bring tears to the class so you see I have a work to do. I have two more years to serve Uncle Sam in the capacity of P. M., here (just think of it, a prohibitionist as well as a Latter Day Saint holding a job like that) and then I may have other service for the Master.

Asking an interest in the prayers of all saints that we may so live that we may be counted worthy of an entrance into and an inheritance in the kingdom of God.

I am yours in bonds,

J. Wm. Allen.

FAIRLAND, Okla., Nov. 12.

Dear *Ensign*.—I wish to find a man by the name of W. L. Cather. The last I heard of him he was in St. Louis; that was several years ago. I am his stepmother-in-law and have his only daughter (as he and his wife are parted), and he does not know of her whereabouts, neither where I am, as I have changed my name and address; and as I feel it is his duty to help educate and raise his daughter, who is now in her teens. I thought perhaps you might give me a little assistance in making a request through the columns of the *ENSIGN* requesting anyone who knows his whereabouts to notify me.

Your sister in gospel bonds,

Mrs. George Rhonemus.

Box 172.

Mrs. Ralph Motijl, Cedar Rapids, Iowa. We are still trying to keep the banner of the gospel aloft though we are few in number. We love the gospel above everything else, but we need to be taught as we have never had the privilege of a large branch where there is preaching every Sunday. We appreciate the coming of the elders. Bro. Joehnk was here for several days last winter, and Bro. S. H. Fields has visited us twice this conference year, and Bro. I. A. Chamberlain has just left after several days' meetings. I trust the readers will pray for us that God will raise up a good branch in this place, and that we may continue faithful.

THE TWO BARGAIN MONTHS
HAVE COME.

Please understand that the *ENSIGN* is to be given to non members only during the months of November and December at half price, one whole year for fifty cents. Please do not understand that this means new members, or new subscribers. It simply means non members, whether they be old or new subscribers. We have tried to make this plain heretofore, but as plain as this, but some are determined to interpret it differently.

Please understand that this is not good outside the United States possessions, and that the object of this offer is for missionary purposes, and not for the purpose of a member getting the paper at half price by transferring it to one of the family who does not happen to belong to the church. We do not consider such a transfer strictly honest in the light of the object of this offer.

Those who wish to take advantage of this offer and send to some who do not belong to the church should write to the parties they are to send the paper to and I tell them they have paid for it, so they will not think it is a scheme to get them into debt, and that they may know why they are getting it. Request them to read it.

When these subscriptions are sent at half price, please explain to us that they are for non members, because if we do not know we will credit them for but six months for the fifty cents.

These subscriptions will be discontinued as soon as the time runs out. A non member can subscribe for himself or another may subscribe for him, but in either case we should be advised that it is for a non member, so that proper credit may be given.

This offer is not good after December 31.

W. H. Deam, Manager.

Ensign Publishing House, Independence, Mo.

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Independence, Mo.

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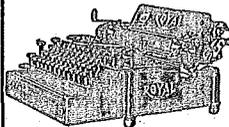
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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

CHRISTMAS EVERYWHERE.

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright!

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace like a dove in his flight
Broods o'er brave men in the thick of the fight:
Everywhere, everywhere, Christmas tonight!

For the Christ-child who comes is the Master of all;
No place too great and no cottage too small.

The angels who welcome him sing from the height,
"In the City of David" a king in his might:
Everywhere, everywhere, Christmas tonight!

Then let every heart be His Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light:
Everywhere, everywhere, Christmas tonight!

So the stars of the midnight which compass us round,
Shall see a strange glory and hear a sweet sound,
And cry, "Look! the earth is aflame with delight;
O sons of the morning, rejoice at the sight:
Everywhere, everywhere, Christmas tonight!"

—Phillips Brooks.

CHRISTMAS GREETING

The wondrous event which the Christian world memorializes upon this twenty-fifth day of December is one that should, and will, delight the heart of every soul. In announcing to the humble Judean shepherds the birth of the Redeemer, the angel said his message was one of "good tidings of great joy, which shall be to all people," and many souls have found joy and hope in this Redeemer, while the knowledge of his saving power is extending to all the world carrying joy everywhere. The day is worthy of commemoration, and the heart filled with appreciation to God for his great gift seeks to show that appreciation by spreading abroad the Christmas spirit of good cheer and gladness to all men. We join in the general sentiment and send the season's greetings to all our readers, trusting that none will miss the true spirit of the occasion. May the peace and blessing of Him whose birth we celebrate abide with all is the hope of

The Editor.

CHRIST THE LIFE OF THE WORLD.

As the Father hath life in himself; so hath he given to the Son to have life in himself. John 5:26.

He . . . giveth life unto the world. John 6:33.

That Jesus held the power of life is affirmed in the scripture quoted above. Other scripture represents him as being one with God in the beginning and that it was through him that the world was made, and that he then held the power of life.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. John 1:1-4.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist. Colossians 1:16, 17.

The crowning work of the creation was the placing of life upon the earth, ending with the creation of man and imparting to him the "breath of life." In this is seen the superiority of Christ over

man, one being the Creator, the other the creature, the natural life of the latter being the gift of the former.

It is not strange that when the Creator came in the flesh that he should be found manifesting this power of life in his ministrations among men. At his touch sickness vanished, restoring the sick to the normal degree of life. By his anointing, eyes which had never seen the light were given the power to see. At his rebuke devils which held men in chains of bondage fled away, and by his command the dead came to life.

But all these things only show his power over the flesh, but Christ's power did not stop there. He held dominion in the spiritual realm as in the natural, and he was able to impart the higher life to man as he had imparted the natural life in the beginning.

When the man helpless from palsy was brought to him Jesus said:

Son, be of good cheer; thy sins be forgiven thee.

The scribes refused assent to his claim of such power, but he said to them:

Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house.

His power to heal the soul of sin is here shown, and made clear to the carnal mind by his healing the body. To others also he said, "Thy sins be forgiven thee," and they went away relieved of their soul-burdens.

Christ's power over life is more fully shown in his power over death. Of his own life he said:

I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down; and I have power to take it again. John 10:17, 18.

And in fulfillment of this declaration he submitted to the will of wicked men and suffered death on the cross, and after three days rose to life again, thus proving his victory over death. Subsequently to this wondrous event he said:

All power is given unto me in heaven and in earth.—Matt. 28:17.

I am he that liveth, and was dead; and behold I am alive for evermore. Amen; and have the keys of hell and of death. Rev. 1:18.

LIFE TO ALL MEN THROUGH THE RESURRECTION

Through Christ's victory over death, life will be restored to all men through the resurrection, so that all men will again live in the flesh. Jesus said:

I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. John 11:25.

And Paul wrote:

For as in Adam all die, even so in Christ shall all be made alive. 1 Corinthians 15:22.

While all men will be raised to immortality, their condition and degree of life will be determined by the judgment, every man being judged "according to their works," and every man receiving such a degree of salvation or condemnation as his works in this life shall require. Even with those who enter into salvation there will be different degrees of glory, for Paul taught that

There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. 1 Corinthians 15:40, 42.

The resurrection is Christ's gift of life to men, but the degree of glory which they receive will be that for which they have lived and gained through obedience to the "law of the Spirit of life in Christ Jesus."

THE MEANS OF SALVATION.

One important feature of Christ's mission to earth was the teaching of that law given him of the Father without which man could not receive full salvation. It is the gospel of salvation. The rock upon which men must build if they would be secure against eternal adversity. "He that believeth on me, hath everlasting life," is the teaching of Christ, but believing involves more than mere assent of the mind for he further says:

If thou wilt enter into life, keep the commandments. Matthew 19:17.

Not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matthew 7:21.

The teachings of Christ, not only those of an ethical character, but those also relating to the ordinances and other sacred observances, are all essential and of necessity must be observed in order to bring the soul to a condition of acceptance with God.

These principles are made effectual by the life and sacrifice of Jesus Christ, so that while we recognize him as the Savior of the world, we also recognize the gospel as the means. Apart from the gospel Jesus does not save in the kingdom of God, his blood cannot cleanse from sin except through obedience to the truth the repetition of sin is stopped.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1:7.

A message of life is always cheering. The healing of the body caused men to leap and praise God, but the healing of the soul inspires greater joy and gladness. The message of Christ is that he heals the soul, and teaches men how to live that they might have everlasting life in the most abundant degree. Should not men seek for this law, and yield diligent obedience thereto. To do so is to have the life of Christ and to walk in his light, to be cleansed from all sin and be saved in the celestial kingdom of God.

We have received a neat eight page pamphlet issued by the Bishopric of the Lamoni Stake being "An address to the saints of the Lamoni Stake, written and adopted by the Bishopric of the Stake as an expression of the requirements of the times, and the opportunities of the people of the Stake as a part of the general church organization." It should stimulate the saints to a full observance of the law.

Bishop C. J. Hunt of the Galland's Grove, Iowa, District, has also issued an appeal to the saints in his district in the form of a circular letter calling attention to the opportunities for service through a compliance with the law. Both will do good.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him ere life's evening
Tinge his brow with sunset glow.

Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.

Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you

By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them. And by kindly sharing
Own your kinship with the skies.

Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling

Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver,
He will make each seed to grow.

So, until its happy end,
Your life shall never lack a friend.

—Author Unknown.

ADVERSITY MAKES CHARACTER.

A smooth sea never made a skillful mariner, neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like those of the ocean, rouse the faculties, and excite the invention, prudence skill and fortitude of the voyager.—Maryatt.

INDEPENDENCE ITEMS.

The Christmas spirit has for some days filled the air, as also the winter snowflakes, and the wish of many for a "white" as well merry Christmas will likely be realized. A fall of from two to eight inches of snow is reported over Missouri and Kansas.

The Independence schools closed on last Friday for a two weeks' vacation covering Christmas and New Year's. Many a secret reserved for Christmas morning is discovered daily by the vacationists who have not learned to suppress their natural curiosity.

The lone lines of post office patrols loaded with parcel-post packages waiting their turns at the receiving windows, and wagon-loads of parcel-post mail leaving the post office, show that Independence people are making liberal use of their new privileges under the new postal law. There must be a wonderful growth to the service as the public have only just begun to make use of it.

A revival which has been in progress several weeks at the Watson Memorial M. E. Church closed on Sunday evening. Over one hundred persons are reported to have been converted. The revival was conducted by Evangelist Buch, assisted by Professor and Mrs. Rex J. Moon.

Bro. W. O. Hands celebrated on Saturday last the completion of twenty years of continuous service in the employ of the Metropolitan Street Railway Company, with a dinner which was attended by twenty heads of departments. Addresses were given.

As a protest against a practice of the Metropolitan Company of requiring passengers to leave belated cars at Mt. Washington to wait for the next car in order that the car can catch up on time by returning back at that point, about twenty-five passengers refused to leave the car during a snow-storm on Saturday evening, retaining their seats while the car returned to Kansas City and back to Independence. It cost them nearly two hours of time but they will likely be rewarded with better service in the future.

Bro. D. J. Krahl with two other members of the city council visited Kansas City, Kansas, one evening last week to investigate the system by which that municipality furnishes electricity for cooking purposes at three cents per kilowatt which is equal to artificial gas at seventy-five cents per thousand. Independence has a municipal lighting plant, and a committee of the council is considering plans by which Independence people could be furnished with day current for cooking at a similar price.

The Sunday services at the church were up to the average, and the saints found reason to rejoice in the messages of peace and truth received. Elder E. Rannic spoke in the morning and Elder T. W. Chaffars in the evening. The smaller pupils of the Sunday school each received a treat at the close of the session.

Elder J. W. Rushton addressed the priesthood at the monthly meeting Monday evening on the relation of the church to civic and government affairs. It was introductory to a mass meeting of the men of the church held on Tuesday evening to consider ways in which civic conditions might be improved.

The Christmas entertainment will be given on Wednesday evening, the children's chorus in charge of Sr. Audenia Anderson rendering the music, assisted by an adult octette. The Christmas cantata, "In Quest of the King" constitutes the program, and Supt. D. J. Krahl will read the "Story" part.

INDEPENDENCE, SECOND BRANCH.

All the services on Sunday were blessed with the Spirit's presence. The Sunday school had an attendance of 213. The collection was small, but the Christmas offerings were \$91.85.

Bro. P. A. Sherman was the morning speaker, it is subject being "Our Conversation." He spoke of the tongue being the most unruly member of the body, yet one of the most useful if used to glorify God. At the prayer service, the gifts were enjoyed, and all left to rejoice.

At 7:30 p. m. Bro. Robt. Warnock was the speaker, opened by reading a portion of Sec. 42, par. 45 of the D. and C. It is so seldom that Bro. Warnock comes to see us that we are glad to hear him on any subject, for he is a man of wide experience in the church, having passed through about all of the troubles of the church in the critical times.

W. S. L.

ST. JOSEPH, MO., SECOND BRANCH.

On the first Sunday in December the Sunday school held its annual election of officers which resulted as follows: Harry W. Tilden, superintendent; David C. Wilke, assistant superintendent; Vernon Cochran, secretary; Roy R. Fifer, treasurer; William Scott, librarian; Minnie Scott, organist; Nell Heikes, chorister. Most of these were re-elected and have proved themselves worthy, and we are sure the new ones will be active and reliable.

A fine program has been arranged by the music committee, which will be presented on Christmas eve, in the auditorium of the church, and a "treat" will be given every one who attends. The executive committee in conjunction with the superintendents of departments are busy arranging for the coming year's work, which promises to be successful.

On Sunday morning Dec. 7th Apostle John W. Rushton commenced a week's series of meetings. He used for the basis of his sermon the 84th Psalm. This was the beginning of a number of most remarkable sermons. Bro. Rushton has a mind richly endowed and well stored with knowledge, an unlimited vocabulary, a beautiful phraseology and a wonderful reverent conception of the man Jesus Christ, and we rejoiced when we thought how eagerly the world would flock to hear him did he but bear to them a message of any other brand than that of "Latter Day Saintism."

Yes, we are glad to know that God inspires his servants and endows them with power to preach the blessed gospel so beautifully and we pity the willful blindness of the world, in rejecting the precious message of love and hope and of salvation. Good audiences greeted the speaker every night and packed congregations both Sundays.

On the Sunday afternoon of the seventh the funeral of Sr. Thyra Bacus was held. Sr. Bacus passed away on the Thursday previous, after a short illness. The funeral was in charge of Bro. B. J. Scott, sermon by Bro. Rushton. This was one of the most sweetly comforting talks it has ever been our pleasure to hear.

During this week two sad accidents occurred, which brought sorrow to those of our number. Henry Clay, son of Bro. and Sr. William Clay, was killed in the railroad yards here, and Charles McGrew eldest son of Sr. McGrew was killed in the yards at Omaha. Both were young men, and both left companions. Once again we are led to meditate upon the uncertainty of mortal life.

Because of the week's preaching services, the Religio held its session on Sunday afternoon. At this time Bro. Rushton spoke of the postponed amalgamation of the Sunday school and Religio organizations. There is a strong adverse sentiment concerning the matter here, and it is sincerely hoped that no such measure will prevail.

Our Religio is doing splendid work. We have a set of officers who are alive to the work, and they push all the time, and the members pull. This is the secret of their success. And it is an open secret to all other locals, who will make the effort to do likewise.

Sacrament service on the seventh was well attended and a good spirit prevailed.

On Sunday the 21st Bro. B. J. Scott was the speaker both morning and evening. In the afternoon the Woman's Auxiliary held its regular session. Matters of interest were discussed and plans suggested for a line of work which we hope will be of benefit.

On Friday evening our pastor baptized Bro. Joseph Dwyer, who was later confirmed by Bro. Coventry Archibald, assisted by Bro. Scott and Fifer. How gladly we welcome each one into the fold, and what glorious opportunities present themselves to these young men for consecrated service to God.

Bro. Coventry Archibald and Roy Fifer went Saturday to the Pleasant Grove Branch, near Clarksdale to hold a two days meeting.

Bro. Russel Archibald of St. Louis, Bro. and Sr. James Archibald of Avery Iowa, and Sr. Maggie Angell of Centerville Iowa, have been here because of the serious illness of their mother, our beloved Sr. Archibald, whom we are happy to say has so far recovered as to be able to be out. Sr. Pearl Piper who has been dangerously ill in the hospital here, for the past two weeks is reported better. Grave fears have been entertained for this young sister and we rejoice to learn that she is better. Sr. Pearl is the only daughter of Bro. and Sr. G. W. Best.

Reporter.

KNOBNOSTER, MO.

We are now occupying the basement of our new church which is nearly completed. The formal opening will occur Sunday Dec. 28, 11 a. m., when Bishop E. L. Kelley and J. W. Rushton will conduct the services. Elder Rushton will continue with a series of services.

Since occupying the basement the increased attendance of non members has been very noticeable.

Elder W. S. Macrae has been our Sunday evening speaker for some time and his subjects have been the kind that interest outsiders. Bro. Macrae has been with us since the commencement of the new church and has faith fully labored all the way through at a my kind of work.

We have good reason to be proud of this new church. The building is heated with a furnace and lighted with electricity.

R. C. W.

SAN FRANCISCO AND OAKLAND.

Our ever welcome Minister in Charge, Bro. F. M. Sheehy came down from Oregon on Friday and is spending a few days with us. He preached a very acceptable sermon in Oakland Sunday night to a good house. Bro. E. Ingham occupied the eleven o'clock hour along religio scientific lines. The Sunday school and Religio were well attended and good.

We spent a very pleasant day Sunday with the San Jose Branch, seeing for the first time their new church building. The services of the day were replete with good feeling and spirit. The Sunday school numbered about forty with Sr. Hattie Burgess as superintendent, well managed and interesting. The Religio was well attended and is cared for by Sr. Bates. The program consisted of interesting talks by Bro. Harley Bates and Bro. Gilbert, with readings, and a beautiful piano solo by young Sr. Wauvita Clark. We called on Bro. and Sr. Cowden with their month old Ruth Aileen, also Bro. Hedrick past ninety-two years old who had recently fallen and broke his thigh bone. The branch is nicely housed in their well appointed church building, and financially arranged as to not make paying for it burdensome. We spoke morning and evening. Was cared for and made comfortable by Bro. and Sr. Hawkins and that warm fire brick at our bed fellow.

The faithful remnant at Irvington were greatly encouraged Sunday by the monthly visitation of Bro. J. A. Saxe who gave them spiritual food.

The morning speaker in the city was Priest E. S. Parks, followed in the evening by Priest E. E. Hartsough. The Sunday school and Religio were usually good.

Euronte home from San Jose we dropped off at Irvington and viewed the reunion camp ground; found Bro. Driver in his home busy in the affairs of life. Walked out to the Stivers ranch where we spent a few interesting moments in visit with Sr. Stivers and two daughters. This home has been shared by many of the chief men of the church in years gone by. Sr. Stivers has a wonderful store of interesting reminiscences.

Bro. C. A. Parkin filled the Windsor and Santa Rosa monthly appointments very acceptably, having good services at both places.

1202 14th St., Oakland, Calif., Dec. 18.

J. M. Terry.

CORRESPONDENCE

McALISTER, OKLA.

Editor Ensign:—As I am renewing my subscription to the Ensign thought I would write a few lines to let you know I am still strong in the faith.

Was reading a letter from Bro. Bootman at Earfaula having such a time trying to find a certain parties. Wish he would drop off at our place for a week or two. Bro. H. R. Harder of Wilburton was here last spring and preached four sermons for us and several expressed themselves as pleased with the preaching, but as it was such a busy time there were not many out, as I did not know for certain he would be here and it wasn't announced as it should have been, but if an elder could come and let me know so I could have it announced in time I think there could be some good done here. If an elder was coming from the north on one of the local passenger trains they would let him off at Melko switch just about a mile and a half east of us; but if they go on to McAlistier they would have to come back three miles north and one and one-half miles west to find us, but if they will let us know when they are coming we will meet them at McAlistier.

Bro. Quick expressed my sentiments exactly in regard to the modern dress. I think some of them are a disgrace to the race of women to wear them. The children of God as I understand it are to be a peculiar people, and are told to come out from the world, and if we follow the same fashions and ways how are we going to tell them from the world? The Bible and Book of Mormon both teach us that pride and rebellion against God's plan has been some of the causes of the down-fall of the nations ever since the world began.

Your sister in the one faith,
Mrs. Lee Cunningham.

SAN JOSE, CAL.

Dear Ensign:—Those who write letters, especially the missionaries, for publication in the church papers as a rule have some good news, something of interest to report to the readers of these papers. Some of our missionaries are more fortunate than some others in that they are privileged to labor in fields more fertile—productive of more good—than some others. Doubtless this is the reason we hear, through the church papers, from some oftener than we do others. My reason for not writing oftener is, I was not anxious to report work others were doing, if I knew, and I have done so little myself that would be of interest to your readers I thought it best to not burden the columns of your valuable paper with uninteresting reports of labor done by me when there are those who have something of interest to report. For my part I am very glad to read the reports of my brethren in the ministry who are more successful than myself. I am pleased to know that we are not all of us preaching a gospel of condemnation, some are believing and obeying it—"Savior of life unto life," and not of "death unto death."

It does not always follow that a missionary has not done his best, or as well as many another missionary would have done had they labored in the same field under like conditions when it is impossible for him to report having done big things. He may have used as much wisdom, tact, energy—been as industrious in all his work in an effort to bring about the best results, as the missionary who labors under more favorable conditions and whose labors do bring more favorable results. Missionaries who have labored in different fields understand this and know that their labors are not always to be measured by the number of sermons preached and people baptized into the church.

Perhaps I had better write no more having but little to report from this field, you know, or maybe you don't know, let me whisper it to you, it is in California, for fear some Californian should chance to read this and think I was knocking good old California. That would not be tolerated by a simon pure Californian without protest. I don't want by any means to lose a lot of good friends I have here by acting unwise in saying something was not just right about California, that would be a mistake. To create a prejudice in the minds of the people against California might spoil the Panama Exposition in 1915.

For the last seventeen years I have labored as a missionary. I have labored in, or passed through going to or returning from my several fields of labor, every state west of the Mississippi River except five, and one east of this river; during this time I have made the acquaintance of a great many saints; in this communication permit me to say to you whose acquaintance I have made, that by testimony today is the same that it always has been; I need not repeat it here. I have always thought that I was in the faith. I am just as anxious to do the little part that is for me to do, with the help of the Master, as I have been at any time in the past. This latter day work to me is my meat and drink. It is all to me and all I have is given to it.

Since coming in these parts, near Madera, I have preached in Bro. I. A. Phelps' home in the afternoon and Sr. Rose's home in the evening of Sunday, November 23d, in the Fair View school house on Friday evening and Sunday afternoon following, and in the Prescott school house in the evening. I will continue preaching in the school house last named during this week. A minister for the Church of God has an appointment for Sunday, therefore, I will give way for him and expect to go to another school house five miles away in another direction, the Stoddard school house, for Sunday, returning to the first two school houses for the next Sunday having already left appointments at these places, and at the preaching in the afternoon at one place and in the evening other. The Fair View and Stoddard school houses are both new openings; preaching has never been done by any minister in these places.

The above will give you an idea that I am trying to do something, if I don't accomplish much.

Fraternally yours,
J. D. Stead.

615 Sencer Ave.

Prayer is the breath of a new-born soul, and there can be no Christian life without it.—Roland Hill.

Dear Ensign:—As I am renewing my subscription will write a few lines to let you know how much we appreciate your weekly visit, we take the *Herald*, *Ensign* and *Autumn Leaves* and feel like we couldn't get along without them.

Bro. Brooman preached here in Sept. for two weeks, and while he did not baptize any, his sermons were greatly enjoyed. He organized a Sunday school and we have it at our house, and we hope to be able to do some good. It seems so nice to be able to pass the Sabbath in the service of the Lord.

We ask the prayer of theessaints that we may live faithful and be able to do much good for the work.

Your brother and sister in the gospel.

Fred and Agnes Shumaker.

ENGLISH, Ind., Dec. 5.

Editor Ensign:—During our debate with E. G. Denny at Oak Hill school house, near Birdseye, a member of the "Campbellites," as he expressed it, at the close of the first days discussion came to me and invited me to come to English and hold some meetings, which we promised we would do provided arrangements could be made for our entertainment. We continued for nearly two weeks in the vicinity of the scene of the debate, holding meetings in private houses with good interest. Finally we received a card from A. F. Colebaugh saying "Come to English, your entertainment is provided for." Accordingly Bro. Metcalf and I came here on the 2nd inst. and Bro. Colebaugh and Helmbrecht secured the opera house. I chalked the sidewalk for meeting that same night. We had a large audience of attentive listeners, who contributed more than enough to pay the rent of the hall for that night. On Thursday night we were permitted to occupy again, with an increased audience. We are deprived of using the opera house on Wednesday and Friday nights on account of the picture shows.

This is the first effort by the Reorganization in this place so far as we have been able to learn. We hope for good results.

We had expected to spend most of our time in Kentucky but the debate has changed the program somewhat.

Mr. Denny and his people had arranged for time and place for the debate without consulting me whatever, and without informing me of his agreement to any certain propositions that I had accepted. Furthermore he attached my name to a typewritten set of propositions and sent to the people at Oak Hill. It looks like an attempt to slip in without notifying us, and then trying to make it appear that we had failed or backed out.

Hearing of the rumor I wrote one of their preachers and also our own people, and got word just five days before the time they had set. So we were there at their appointed time. We told them we were under no obligations to be there, but came anyway, and would sign up with Mr. Denny both as to propositions and time and place. Then we signed up for a debate, for the first time in the presence of many witnesses, only a few minutes before it began.

The result of the debate was satisfactory to the saints and ourselves. Our people are rejoicing with a joy that is constantly manifest on their countenances, especially when mention is made of the debate.

Will those who know of opportunity for preaching especially new openings, in either Southern Indiana, or Kentucky and Tennessee districts please notify the undersigned at my home address. Holden, Mo., Box 144.

In gospel bonds,
H. E. Moler.

SIoux CITY Iowa, Nov. 20.

Editor Ensign:—After laboring five consecutive years pleasantly, and we trust profitably in New York, my field of labor was changed to the Little Sioux District. Coming into the district we located in this city which has a population of about forty thousand. Many believed this will become the leading western city. Here we have a branch of about one hundred and fifty, but not all living within the radius of the branch or city.

The first of June, in company with wife and Bro. Chas. J. Smith we went to Pisgah where we met many noble saints in convention and conference where we formed many new acquaintances, meeting but few we had seen before. While there we were domiciled at the home of our aged brother and sister Frank Vredenburg who, though aged did all in their power to make us feel at home, as did all the saints in welcoming us to their district. Here we had the pleasure of meeting with three veterans in the cause of Christ, who were Patriarchs J. W. Wright and Charles Derry, and W. A. Smith of the Seventies. The above brethren and myself were the speakers of the conference. A good time was enjoyed by all.

On Monday my wife returned to the city, and I had the pleasure of riding through the country to Logan, with Bro. Sidney Pitt, stopping at Magnolia for dinner at the home of Bro. D. R. Chambers, where we were entertained by his wife and daughter for a short time. We also called on Bro. A. M. Fryando, who, though living alone, one would have good reasons to believe there was at least a first class housekeeper near by.

Leaving Magnolia, we went on through the country, reaching Logan in the early evening, we found this to be a beautiful little western town of about three thousand population. Here we were made welcome at the home of Dr. and Sr. Kennedy, whose aim was the interest of the great work, also that of "ye missionaries." After enjoying their saintly hospitality also the pleasure of being associated with Bro. J. W. Wright over night. I took my leave for Moorehead, where I found Bro. Amos McIntyre at his blacksmith shop and was taken by him to his beautiful home where I found a welcome and where I stayed principally while there, though I was royally entertained by a number of other warmhearted saints.

Bro. Carl Nesentnye is president of the branch, and is a live coal. The branch has a full set of officers and is in good condition. I had the pleasure of preaching ten evenings in their neat church and baptized three. May the kind Father bless them for their kindness to me while there.

From there went to Pisgah the 19th and spoke seven times in their nice chapel. Here also I found a royal welcome by those loyal saints who are presided over by Bro. Joseph Laine, who is not loved by the Pisgah saints alone, but by all who know him. This branch also has a full corps of live officers. I was cared for principally while there at the home of Bro. Joseph Laine and his son Arthur, though I visited many churches.

By arrangements I went on the 26th to Mondamin where I was met by our energetic Bro. Stewart. After taking supper with Bro. J. W. Mann, I went to Bro. Stewarts where I made my home for a week. I spoke some five times in their church and met quite a number of good earnest workers for the Master, among whom were Bro. J. E. Gonsolley, the presiding elder, Bro. Everett Gamet a promising young elder, Sr. Anna Stewart who never expects any one to get lonesome while in her company, and while in her auxiliary work one may find her full of zeal which is according to knowledge. Then there is Sr. Laura Mann, who, for her sobriety might cause one to think of "Mary" or "Martha" who loved to be doing good deeds and helping others to be happy. Yes, when Bro. Stewart rings the bell all must be in their places ready for services.

Really my stay at all the above places was altogether too short for me at least, but my main object was to get my field located, then move out into new work, leaving the branches as much as possible in the hands of those whom the Holy Ghost had made overseers, for we felt sure the Lord had made no mistake in the call of those we met.

After reaching Sioux City I received word from Bro. J. A. Gillen to make Sioux City my objective point, and labor in and around the city as the way might open, so I thought the best way to work would be with a tent. I mentioned the subject to a few and it met the approval of some, and a few it did not. But I drew up a petition, got two brethren to sign it with me as the committee, started out thinking perhaps we might raise thirty dollars in the city, and then we would ask for help from over the district. After working about a week with my subscription paper, I learned just eighty three dollar had been subscribed by the Sioux City Branch alone. Are they not a loyal few? Isolated saints living some twelve miles from the city subscribed \$8. Pisgah Branch \$10, Moorehead \$12.75, Woodbine \$2.50, Mondamin \$1.25, making a total of \$117.50.

We ordered the tent made, bought enough folding seats seven feet long to seat it, also lumber for platform, torches to light it, and the latter part of July we pitched tent and began services the same evening. The young people of the branch and some of the older ones as well stood by me nobly, assisting in singing and helping in different ways. Sr. Lillie Calhoun and Bro. Chas. J. Smith especially deserve mention, the former for untiringly presiding at the organ, the latter having charge of all the services.

We found it difficult to get the people out, though many heard the gospel preached, and I visited many homes, distributed tracts and talked with many people. We did some planting, others may water, and we can trust God for the increase. By request of Sr. James Harr, I went to Bronson, Bro. E. L. Butterworth kindly conveying the tent by wagon, and for three weeks I preached to good crowds. The interest was fine though much prejudice was manifested by some. Rainy, cool weather set in and as our conference convened Oct. 3rd in Sioux City, I closed.

Sr. Lillie Calhoun came from the City and rendered valuable service at the organ, as did my wife a few evenings. Also Sr. Elliott and Sr. Marian Harr in singing. While there I made my home principally with Bro. and Sr. James Harr, but visited with quite a number. After our conference by request I went back, and the weather being too cool for tent work, we procured a garage, where with stove and tent seats, besides automobiles, gas engines, and washing machines I preached four evenings to fair crowds with good liberty, and fine interest.

On returning to the city I set to work to visit some members whom we are inclined to think are sleeping on their rights, with a view to encourage them to come to church, and thus swell our numbers and help us roll on this great work. I also visited the Y. M. C. A. and obtained permission to put the *Autumn Leaves* in their public reading room, also left sample copy of *Herald*, *Ensign* and *Autumn Leaves* at the public library, for the library board to pass upon at their first meeting which we hope will be soon and their report favorable.

On October 19th I organized a Sunday school at Bronson with seventeen members, and others came on the 26th swelling the number to twenty four, all non-members but five. We think the prospects are bright there, as I have ordered two copies of the Book of Mormon, two of Doctrine and Covenants, and quite a number of tracts for some who are investigating. Bro. James A. Gillen called to see us recently and gave us four good spiritual sermons. The brother's line of work is new to him, but he is meeting the situation with fortitude, and we will expect nothing but success to crown his efforts.

With saintly regards, I am in bonds of the gospel,

Alma Booker.

4315 Van Buren Ave.

TROY, Ill., Nov. 26.

Editor Ensign:—I have not written, not because I was not busy. I have tried to do what I could and despite the many trials from without and within. I am still determined to hold on, the Lord being my helper.

The death of Bro. Plumb, my son-in-law cast a sad, gloomy, feeling around us, and we are trying to say, "Thy will be done," although why one so young and useful and faithful in the Master's cause, and so much needed here should be called away and leave wife and four little children, to be cared for by others, is hard to understand now but sometime we may.

We are glad that we have a home and can take my daughter and her children in with us and share it with them. Trusting we shall have God's blessing in the future as we have in the past and we shall pull through.

I left home feeling very much discouraged at the prospects for winter. The high cost of living and fuel, special and regular taxes due, with 150 dollars to pay back I bor-

rowed to go after Bro. Plumb's family with an allowance of \$20, per month, and two months in arrears with that, yet I expect to go with nothing but summer underwear and outerwear, except an overcoat so bad for wear that no one but another elder would have thought of wearing it.

But thank the Lord, he moved upon the heart of Bro. Willie Lay's wife a non-member, who started out with and with the aid of Sr. Nina Young soon had enough, with Bro. Young to make up what was lacking. So I have the best overcoat it was ever my lot to wear, a credit to Landsdowne saints.

Coming up to Troy, young Bro. John T. Jones, newly married with a nicely furnished home and a faithful loving little Latter Day Saint for a companion, felt so thankful for the blessing he had received, proved it by buying the writer two nice union-suits of underwear and other articles of clothing, "By this you may know my disciples." Thank the Lord there are some noble saints in this field as elsewhere.

The work in this district is moving along,—quite a change since I left two years ago. There is a noble band of local workers. They are doing a good work, and are to be commended for their effort.

If there are any scattered saints living in St. Louis district who would like an elder to call, they may address me 3038 Forest place E. St. Louis, Ill.

In bonds,
Henry Sparling.

NEW LONDON, Conn., Nov. 24.

Editor Ensign:—It is some time since I have contributed to your pages, being conscious that I am not an expert at writing so have refrained, giving place to those who are better qualified. I came into these regions on the 15th inst. to see if anything could be done toward opening up the work. Sunday the 16th was a very wet day, so our meeting did not pan out, so we had an idle Sunday.

In the evening Bro. T. G. Whipple put his horse to the carriage and we took a drive to what is known as Quaker Town, where we called at the home of Sr. Estella Whipple, and had a pleasant hour with her and family. Upon arriving at the Quaker meeting place we found only four men; we had a little talk and returned home. In the mean time we had arranged for a meeting at Sr. Whipple's for Tuesday evening at which we had two outside of their family and Bro. Thomas Whipple's folks.

There seems to be but little prospect in this vicinity. Sunday 23d we held a meeting at what is called Fort Hill in the afternoon with a small audience. This is a new opening. Sr. Merritt lives at this place. She has always been isolated from the church, but is strong in the faith. She has been 27 years a member. Her immediate family do not see as she does, and are somewhat prejudiced. We spoke in a private house.

In the evening Bro. Whipple and I again repaired to the Quaker meeting house. They have what might be termed a free and easy meeting, everyone having the opportunity to speak. I listened to what they had to say, I hardly felt free to speak without a request, so I plead the matter before the Lord asking him to control. After several had spoken, the leader of the meeting asked me if I had anything to say. I felt to improve the opportunity. I had no hopes of making any impression upon any of the members of the society. They have been very successfully deceived, the arch enemy, giving them gifts of tongues etc. But there were quite a number of young men present, who apparently came for a good time, and by the way they acted I guess they had it yet I must give them credit they gave me the very best of attention. I spoke about thirty minutes with the very best of order.

I am informed that about twenty two years ago Bro. Frank Sheehy preached in this same hall, thus opening up the work. He was followed by Bro. George Robley who baptized a few. Since that time, Bro. Luff, Bullard, Farrell and Phillips have labored in these regions, with but apparently little success.

We have twice visited New London which is five miles distant, and had the opportunity of a couple of freside talks. Much of my work of late has been done that way. There has been but little preaching done in New London. Bro. Phillips has done some. If we had the means to open up and sustain a mission there. I feel that a good work could be done. I trust the time will come when we can go into such places and open up and sustain missions.

For fear I trespass too much I will draw to a close. My address is 101 Lincoln Ave., Providence, R. I.

Hopefully,
Wm. Anderson.

EVENING SHADE, Ark., Nov. 23.

Dear Ensign:—I feel it my duty to write to the many good saints as I have never written to the *ENSIGN* before. I do enjoy reading it, my mother takes it all the time. I have been a member of the true church for nine years but do not get to be with the saints much, there being none around here except father's family. I was married about three weeks ago and my husband does not belong but I have hopes of him as he seems to love the church and I ask the prayers of all the saints that he may come to see the full truth, also that I may live faithful.

Your sister in the one faith,
Mrs. Amanda D. Williams.

DALBY SPRINGS, Tex.

Dear Ensign:—We have a real nice branch at this place, and are having a good Sunday school and have preaching twice a month by Bro. Colloy, our priest. He preached his first sermon last Sunday. All of the saints are glad to see him start out to do the work that the Lord has called him to do. The president, Bro. Pollard has promised to preach as much as once a month for us, and we are also glad to see him doing the work that the Lord has called him to do.

We ask the prayers of all the saints that we all may do our duty and be blessed with a good Sunday school.

Your sister in the one faith,
Miss Audry Moore.

SERMONS AND ARTICLES

JESUS CHRIST OUR LEADER.

Sermon delivered by Evangelist Frederick A. Smith, at the opening session of the special meetings in Kansas City, Sunday, November 9, 1913.

REPORTED BY BELLE ROBINSON JAMES.

It is with some degree of satisfaction and pleasure that I meet so many of you, although I frankly admit it was with considerable reluctance that I consented to attend these services, but I hope and trust and labor to that end that the Lord may bless us, may be with us, that when the services have finished we shall be better for what has been done, and unto Him we will readily ascribe all the praise and the honor because of the good.

I have chosen the latter portion of the 7th chapter of Matthew, beginning at the 21st verse, reading to the close of the chapter. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught as one having authority, and not as the scribes."

Now, in reading this portion of scripture, we have presented unto us a statement of the one individual that we desire to represent during these meetings, and my principal point that I want to establish this evening, will be to establish authority, the right of this individual to give us a declaration of this character. For one man to make the statement, "Not every one that saith unto me, Lord, Lord," which was equivalent to a confession of Christ, an acknowledgement of him—"shall enter into the kingdom of heaven" unless he knows whereof he speaks, unless he has authority to make such a declaration as that, and foretell a little of the judgments that must follow upon the human family, then he has been presumptuous and if presumptuous, we need not fear his words.

It is quite evident, from the latter part of the chapter, that the people recognized in him and in his teachings something different from the average teacher. They comprehended at once that he did not teach like the others: he taught as one having authority from God and not as having authority from the scribes and the Levites. What is the difference? In what sense did this individual who calls himself Jesus, teach differently from the scribes and those that had authority by them? When we read carefully the declaration, we are struck forcibly with the thought that it savors very strongly of somebody that speaks from an actual knowledge and who knows what his message is and from whence it came.

We are aware of the fact that today we are confronted in a good many places with those who essay to represent Christ, but when we listen to them carefully we are led to conclude that those individuals are not sure of their ground. They are uncertain, wavering, in some degree, and it invariably brings its influence to bear upon us and the effect is to weaken the force of the testimony that they bear. We cannot escape that conclusion. Every one of you probably, have had some experiences of that kind and, without doubt, those individuals that were listening to the words that fell from the lips of this Jesus, recognized in the message that he brought, in the forcefulness of his presentation, in the seeming satisfactory manner in which he did it, the assurance that he was satisfied of its truth, that it all carried with it the thought of authority, of a right to make these declarations from the sense of knowledge.

But who is this Jesus? Who is it that presumes to make a declaration of this kind? In making the further declaration, that many will say to him in

that day; "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" And yet he will turn to those individuals and say, "Depart from me. Ye never knew me. Ye workers of iniquity."

In that declaration, he unfolds to us an important thought. It conveys at once the idea that he did not recognize every one who made profession as being legitimately under the power of salvation. He did not recognize the thought that because individuals have done many wonderful works that it necessarily followed that these individuals must, of necessity, be absolutely secure and it would be a kind of hard jolt to the old theory of "once in grace, always in grace," for it would seem that those individuals made profession and claim of having done works of this kind; and yet for some reason, he tells them, "Ye never knew me."

Now I am confident, after a good many years' experience in the line of ministerial work that I am perfectly safe in making the declaration that there are many people who profess Christ, who call him Lord, Lord, that never practically sense what it is to know him. To know him means life eternal. For, if we fully sense that condition, grasp that knowledge and fully awake to just what that comprehends, I am satisfied, in my own mind that not a soul that has reached that conclusion but what would recognize the obligation that rests upon him as he had never done before. He would see the line of demarcation between the right and the wrong, between the true followers of Jesus Christ, and the professed followers of Jesus Christ. He would be able to distinguish, without any hesitancy upon his part, just what his duty was, and then, my friends, if he failed to do it, deliberately refused to do it, he must suffer the consequences, or condemnation, beyond a doubt.

It may be possible that individuals, many of them, may profess to know Christ; may think they have found him that have been deceived and do not know, that may come under some degree, at least, of the declaration made here, but I am more inclined to the thought that it will reach out to the individual who has heard of the Christ, who has had some knowledge of the Christ, has grasped and comprehended to some degree what he was and what he meant—but let us go a little farther.

What do we find concerning this individual? What does he present to us? What does the Scriptures say? In the 26th chapter of Matthew, we have another statement or two that we want to notice. And now in taking this up, and examining if we want you to go with us. Let your imagination have just a little play tonight and forget the surroundings around us a little while and put your minds upon the thought that we are going to examine this man Jesus and see something of his characteristics, and then if we can discover some authoritative declaration that will unfold to us the knowledge of his authority, by what right he announced these things to the human family and set his word as the all-important thing, then, my friends, we shall have accomplished all that we shall hope to do as the opening service to our meetings. We shall have started you in the recognition that Jesus Christ is the one that we propose to present to you.

Commencing with the 36th verse in the King James Translation, we have the following:

"Then cometh Jesus with them [the disciples] unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me. And he went a little farther, and fell on his face and prayed, saying, Oh my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, Whatt! Could ye not watch with me one hour? Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

You will find the latter statement true before the two weeks are over. The spirit will be willing, is willing, even in the meetings that we are going to hold, but the flesh is weak. The flesh is the burden that drags us down. The Master knew it, too.

"He went away again the second time, and prayed, saying, Oh, my Father, if this cup may not pass away from me except I drink it, thy will be done."

I want you to get this scene: the Garden of Gethsemane, walled in; cultivated nicely, with the

lawn nicely kept, trees and shrubbery to make a nice place—not a large place but a small garden, yet a beautiful garden. Christ and his disciples were wont to go there to rest. It was private; there they could offer their souls unto God in prayer, in the solitude of that garden.

At the close of day, weary from the travels and the teaching and the questions that they had had all day long, they all wend their way down across the valley and up the hill-side to Gethsemane. They enter the gate, move down through the shrubbery until they come nearly to the end, and the disciples drop upon the grass. The moon has arisen and is shedding its soft light over the garden now, and this man Jesus takes two of these men with him and goes on towards the end. He tells them to stop a little while and he goes a little farther and asks them to watch with him and pray with him and he kneels upon the ground, the soft moon light falling him. He begins to pour out his troubled soul unto God in all the anguish of his soul. There is a conflict on. He has reached a crisis in his experience. He has come to the place where the flesh is weak and the spirit willing. He must fight that battle. We stand back now by ourselves in the shadow and watch the conflict. We listen to the agonizing cry as he lifts his face unto God and cries out in the agony of his soul: "Oh, my Father, if it be possible, let this cup pass from me," and then quickly follow the words, "Nevertheless, not my will but thine be done."

We see him as he arises from his knees and looks upon these disciples and finds them asleep. He wakens them, sad to think that his companions could not watch with him one hour. Oh, how human, friends! We see him as he turns from them and once more goes back to his prayer. He prostrates himself upon the earth once more; he pours out his soul in agony again. He pleads with his God and his Father, and then as he lifts his face in that prayer and the moonlight falls upon it, we start and look in astonishment as drops of blood ooze from the pores of the skin and trickle down his face. How great that agony! How wonderful! Can it be that it is so severe as this? And our thought goes back, wanders back to the experiences that have passed.

We see him as he stands at Lazarus' tomb with the tears trickling down his face. He lifts his voice to God with confidence and assurance and makes a prayer, and then, turning to those around him, says, "Take away that stone." They hesitate and the sister of the one that was dead, says, "No, Lord. He has been dead four days and already stinketh. It is no use now, Lord." But he looks upon her in tender compassion and yet in firmness: "Take away the stone." They move the stone away and then with a mild but commanding voice, "Lazarus, come forth!" and he that was dead comes out.

We see him again standing upon the street and a funeral cortege goes by and the funeral bier and on that bier a son, an only son of a widowed mother. His great heart is touched. He yields to his feelings and he stops that cortege. He reaches out the hand and says to the young man, "Arise! and he that was dead obeys him. He turns and gives him back to that mother. Her joy overcomes her grief and she has been made happy.

We see him in the midst of the throng, a crowd pressing around him. He suddenly stops, turns to his disciples and says, "Who touched me?" Probably as we would do under like circumstances. Ah, but he perceived that virtue had gone out of him; and the poor woman comes and kneels before him and says: "Lord, I said if I could but touch the hem of thy garment I shall be whole," and he says, "Thy faith has made thee whole," and she was healed of an affliction that had held her for years.

We see him again as he goes up the street and hear the cries of the blind man that had begged his bread at the Beautiful Gate and he keeps on crying until the Lord turns and says: "What wilt thou have me do?" "That I may see, Lord." He anoints his eyes and sight comes to that man. He has exercised that wonderful power again.

We see him on the hillside with the thousands gathered around him to listen and they became hungry. There is no food for them there and they have only brought a few little fishes and a few loaves of bread, but he recognizes their need; he commands them to be seated in companies. He calls his disciples; takes those little fishes and bread and blesses them and breaks them and by some power known to him, exercised by him, he has been able to gather from the elements the essentials necessary to complete that bread and fish to feed them until he had fed the thousands. He had

exercised this power now in their behalf. That is the man you see bending in the garden, with blood trickling from the pores of his skin under the agony of the hour.

We see him again as the ruler comes rushing to him and begs him to come quickly; "Lord, my daughter is dying," and the Master turns and starts. After they had gone a little ways, this ruler's servant comes rushing to him and says: "Trouble not the Lord, Master; thy daughter is dead." Where is the father that cannot appreciate the agony of that moment? Where is the father that would not have turned with trickling eyes and said: "Master, trouble thyself no farther. My daughter is dead." But once more he manifests that sympathy; once more he moves with that confidence, with that supreme assurance and he says: "Lead on. Be of good cheer." What father would not have taken heart and courage under that? They led the way. They came to the chamber. They are weeping and mourning there according to the custom of the people. He puts them all out but the parents and then taking that little maid by the hand, he says, "Arise," and immediately life comes into that body. She arises from that bed, and he says: "Give her to eat. She is an hungred." Think for a moment what it would mean to you! What would the exercise of a power of that kind do for you? This man bending now in the agony of a struggle, sweating, as it were great drops of blood under that agony!

Our mind goes out again. We see him as he passes into the city and hears that mournful and pitiful cry, that peculiar warning that the customs of the people had maintained, in and through which the individual hailed through the world his own misery: "Unclean! Unclean! Unclean!" a warning to every soul to keep away from him. The Master heard it. It touched his heart. He stopped. He turned to them with one word, seemingly, the power and authority vested in him was exercised and those men were made whole. He cleansed the lepers and set them free from that living tomb.

We see him again as the impotent man lies begging alms and when he comes near that man calls to him, he once more extends the helping hand and ministers to him—a man forty years old who had never stood upon his feet—had been an impotent man from his birth, and yet when this Jesus gives him the word and tells him to arise and walk, there came unto him the necessary strength and the man leaped and walked and shouted for joy.

We see him again weary and tired. He takes a little boat and starts across the sea. Taking a pillow he went to the stern of that boat and lay down and went to sleep. It was not a large boat evidently but at least large enough so that a number of men were upon it. He had not been asleep long before a storm arose and the wind began to howl and roar around them and the waves began to lash high and those on the boat became frightened. Finally they missed him and someone was sent in search of him. When they found him asleep they awoke him—and we have sometimes thought not any too gently for some of those sailors are not as gentle as they might be.

I have tried to picture that scene—that little boat, pitching and tossing upon the waves of the sea. This man, awakened from his sleep, drowsily staggering forward to the bow of the boat and there with one hand clutching a line, he looks upon those around him and says, "Oh ye of little faith." They could not trust him in spite of all the wonderful things they have seen, just to cross that little sea. The flesh is weak. Then lifting his hand calmly he commands, "Peace be still." The winds hushed their roaring, the sea stopped its lashing and a great calm rested upon them. Who is this that commands the elements and they obey? Can bring them together and feed humanity? Can say to the sea, Be still, and it stops its raging; Answer this question, Who is this?

And as we stand now looking upon the scene before us, all these wonderful exhibitions of power and confidence, supreme confidence comes before us and goes flashing through our minds. We have seen him raise the dead, heal the blind, heal the impotent man, cleanse the leper and many other things that we might call your attention to, and now we find him bending in the Garden of Gethsemane beneath the load, agonizing before God with all his power. Ah, friends, what is the trouble? Why, you answer, the shadow of that cross has fallen upon his pathway. He knows what is before him. He comprehends the awful trial that awaits him. He has seen the agony of the crucifixion and he will not shrink from it. He has seen the world enter into the kingdom and he will not shrink from it.

will of my Father which is in heaven. He came for that purpose and in accomplishing that will he sees before him the agonies of the cross. He sees the darkness of the tomb. He recognizes the awful death. He comprehends something of the humiliation that must come to him before he reaches the cross and we are standing contemplating these things and wondering at them. Did it ever occur to you that right there was the battle fought in the interests of humanity? That had he failed, had he weakened, had he yielded to the flesh, it might have cost us all our hope? It was a momentous one and as we stand contemplating these things and wondering at them, we see him arise calmly from his knees and wipe that face, as he gives expression to the thought: "Thy will be done." He had fought the battle. He had won the victory. He was now calm and serene.

And while we are contemplating him, there comes a noise, a tumult, and up the valley and the hillside comes the mob with staves and swords and spears and in through the gate of this little garden they come. His disciples are awakened and rushed to his side, gather around him and when they have come up close, this man steps forward. Sir, whom seek ye? "Jesus of Nazareth." "I am he" and they fall back. They were afraid to touch him. One of his disciples, earnest, energetic and impulsive steps forward and drawing his sword, smote off the ear of one of those men. "Put up thy sword" and he touches that ear with the magic of his power and it was made whole. The man that came to take him to crucify him! Again he asks: "Whom seek ye?"

"Jesus of Nazareth."

"I am he!"

They take him, and we follow sadly out of the garden with this procession and up to the hall of judgment. We hear that mockery of a trial. We listen to those false witnesses. We hear that man make his plea in behalf of this individual and ask them to let him release Jesus. We hear the cry that comes up: "Away with him. Crucify him. Crucify him," and it echoes down the streets. It is taken up and carried on.

Morning has come. The people come rushing now. A crowd gathers. We see the washing of the hands of the judge. We hear the declaration: "His blood be upon us and our children." He is led away. They take him down below into one of the halls. They mock him. They spit upon him. They smite him. They push a crown of thorns upon him until the blood trickles down again. They throw a purple robe around him, the insignia of kingly power and then they lead him away outside the gate, out to Golgotha. They nail the cross together. They place him upon it and we hear the crunching of the nails as they go through his hands and feet. We hear the thud of the cross as it drops in the hole dug for it and this man Jesus hangs between heaven and earth and of all of the cruel, agonizing terrible deaths that can be possibly inflicted upon an individual, to hang by your out-stretched arms with nails through your hands and feet until you are dead' is the worst. Think of it for a little bit!

This man, now that has blessed the people; fed them when hungry, healed them when afflicted, stopped their fevers, blessed them in every way, has ministered to them continually, by the people to whom he has ministered, hung upon the cruel cross, and yet in all the excruciating agony of that moment, we hear him as he looks around upon that crowd: "Oh Father, forgive them; they know not what they do."

What kind of man is this? Hatred, despised, sought after to be killed; finally hung upon the cross and in the agonies of death pleads with God to forgive them, they know not what they do. This is the man we are going to talk to you about. This is the man.

He gives up the ghost. He is laid in the tomb and when that spirit takes its flight, the earth reeled and rocked. The sun hid its face in shame. Think of it! But we want to pass over that scene. You all know what followed. The angels came and rolled away the stone from his tomb and the Son of God came forth never to die again. He had won the victory.

I have another scene I want you to notice before we leave this thought. This one is a little brighter I think and yet no more a victory than the one we have passed. This time he takes two of his disciples—you will find that in the 17th chapter of Matthew, arise to fifth verses—and they went their way to the mountain and they climb higher and higher until they stand at the top of the mountain and they admit away from the noise and hum of this world and its cares. In the solitude and the bright-

ness of the sunshine, and I have sometimes thought possibly clear above the clouds. I have been there and I know the stillness and sanctity that comes over you as you stand in that position; and the awful quiet that comes to you after the clouds have shut out the scenes below you and the sun shines bright above you.

Here the Master was transformed. This man Jesus and these disciples saw him not as a man but as a God; the Son of God clothed upon with his power and authority, clothed upon in his brightness, and as they witnessed it, they bowed down to worship him and they said, "Let us build an altar here for all three of these men." These, two that had ministered to him and himself, and suddenly a bright cloud overshadowed them and out of that cloud comes the voice of the Almighty of the Universe; and what did he say? I want you to get it. "This is my beloved Son." Now the next part I wish I could say, friends, with force enough, with power enough to tingle in your ears and ring until it sets your hearts a-throbbing and your very soul afire with the importance of it—"HEAR YE HIM!" That was the declaration. Who said that? Almighty God—the Creator of the Universe. "HEAR YE HIM."

Ah, friends! If we could only comprehend it! If we could grasp it! If we could sense what it means we could easily understand why it was that the Jews recognized the difference between this man's teachings and the teachings of the Scribes! He comes with the sanction of God. He comes with the authority of God. He comes with the power of God. He knows what the consequences will be. He knows what the future will bring. He is able to read the hearts and souls of men. He knows well when he made that declaration just what he was talking about, that many would make a profession of his name but would not know him. They would work iniquity.

I want you to get that thought and see clearly the idea that we want to present, that in the teaching of Jesus Christ, in the presenting of his divine plan, in holding before you the words that he has left which he says we must obey, for in the declaration that he gives us of the gospel of Christ, that he came to do the will of his Father who is in heaven, he has been commanded from on high. He is the only one, and we are told in the Acts of the Apostles, about the 4th chapter, that there is no other name given under heaven whereby we must be saved but the name of Jesus Christ, the Son of the living God. He is the one.

Now it doesn't make any difference whether we have a title before our name or a title after our name, no matter what our opinion may be, we are forced directly home to the thought that those things that he has outlined, that he has laid down, are the things necessary for us to do in order that we may come into divine favor with God and do the will of God; they are the essential things for us to consider regardless of who it may come in conflict with.

Did you ever stop to think for a few moments that this little conflict in the garden with which the man fought with the weakness of the flesh was one of the greatest battles that was ever fought? He must win or the world must suffer. He did win and he gave to the world the power of salvation. He came here with a purpose, and did it ever occur to you that if he had yielded to the weakness of the flesh there, that this man, this Jesus, the Son of God, this man that had raised the dead, could not have gone into the kingdom of heaven? He was under the necessity of performing these duties, doing the will of God, and when we look carefully over the record, it always gives us courage to recognize the thought that this individual, though he was a Son of God, though he had no sin as far as he was concerned that he must answer for, yet he recognized the will of God and set before us an example that ought to make everyone of us stop and think. Or did it ever occur to you that this individual has never asked us (I want you to get it) to do one single thing that he was not willing to do and did not do? Now he has made that clear. He has never required at the hands of the human family one single thing that he did not do himself. He was not willing to do. He obeyed every injunction that God gave. He went into the waters of baptism; He received of the Holy Spirit; He kept the commandments of God. He observed his law in every sense of the word completely all the way through. He has not asked us to do any more than that, has he? Not a thing! He is better than the Son of God. Oh, you do not have to be a Son of God to do that. He has shown you the way. He has shown you the way to stand in your dignity and in the inheritance of the kingdom of God.

you to do this, that, or the other, for you to humble yourselves and walk in the lowly paths of righteousness that God has asked you to walk in, are you better than this Son of God.

An individual to whose name no one can possibly put one iota of sin. Can you say that for yourself? And yet, my friends he recognized the importance of the means that God had given to them, he understood that God required him and his disciples to comply with all of them. He did not leave any of them out—not one. Now I ask you to think of it. Shame on the mortal man that will stand up in the dignity of his might and say, "I don't have to do that. No, I can be saved without this. I can be saved without that. I don't think this is necessary. I don't think that is necessary." Did it ever occur to you, my friends, that when that great day comes and you stand before him in judgment you will probably find yourself standing in the attitude that he said some of them would—"Depart ye workers of iniquity. You never knew me." If you had known him you would not have taken that position. If you did know him and take that position, then you are justly dealt with and justly under condemnation.

Now we present the thought to you and ask you to consider it, as a closing thought; we love a hero. Every one of us loves a hero. The man or woman that does not love a brave, valiant, faithful, sacrificing man or woman, why, my friends they haven't much love, they are too selfish and egotistical to enjoy life—that is all. But we do admire those brave, valiant, faithful individuals; and we go into the army and watch carefully what follows the general that leads to the front and says, "Come on, men. We will go to victory. Follow me." Oh friends; do you ever think of it? You cannot turn that army back. Nothing can stop it when that leader stands before them waving to them to come on; they will go. Ask the old soldiers if that is not true. They will go every time. So will you. You like a good leader, a brave one. Not the one that sits back in the comfortable chair in the shade of the tree out of the bullets' storm and says "Go." That is not the man that will lead you to the front; but when that leader steps out and says, "Come on. Let us go to victory." Oh, it is different, and you will go.

When Jesus Christ came to us and laid down the law of salvation and presented to us the thought of victory, he was willing to take the lead. He led out. He kept the commandments. And he said to the human family: "Come, follow me." He could have sat back on the throne of his Father in the kingdoms of glory and said to the human family, "Go," but he didn't do it. He came down, sacrificed the beauties and the glories and the pleasures of heaven, took upon him the nature of men; suffered all the agonies and the pain that we have to suffer; went through the very jaws of death itself and the grave as we would have to go in order that he might become conqueror and say to mankind, "Come and follow me." He displayed his own plan to the uttermost and demonstrated to the human family he would do what he said he would, and then says, "Come. Follow me."

Now, friends, while we shall be with you, we will plead with you to follow this leader. We are not ashamed of him. He is a glorious leader, a victorious leader. He fought and won the victory. He stands ready to make good his promises. It is for us to follow. We are going to invite you to follow. We are going to ask you to follow, plead with you to follow, not only in theory, not only mentally but we are going to ask you to do it in fact and present to you the truths that he has given from time to time and hold before you this man and his truths as the way of life and salvation and eternal victory.

May God bless you and help you to see it, to hear it and to obey it, is my prayer. Amen.

THE ROUND TABLE.

Is the kingdom referred to in Daniel 2:44 the same as that established by Christ in the New Testament times?

The verse says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." ect. The setting up of this kingdom refers to the last days and not to the time of Christ's first coming, though it is generally understood that this last kingdom is identical with the first which was destroyed through wickedness and apostasy.—See verses 28, 45.

Who is my neighbor? Are they only those who do us good, or are they those who live in immediate proximity?

In the parable used by the Lord for the purpose of answering this question it is shown that the kindly disposed Samaritan who befriended the distressed

Jew was neighbor to him though a stranger. Briefly stated then, our neighbors are those who are kindly disposed toward us and who would be willing to help us in time of need. We are neighbors to those to whom we are charitably inclined and willing to aid and bless. Another meaning of the word refers it to those who live near us geographically.

John speaks of the baptism of fire and the Holy Ghost. Are we to understand that *fire* and the *Holy Ghost* refer to one and the same thing, or are they separate? Further, is it literal fire which is to destroy the wicked at the time of Christ's coming?

We understand that the baptism of fire is that of the Holy Ghost, being one baptism of the Spirit rather than a distinct one. As to the fire which shall destroy the wicked at Christ's coming the Scriptures point out how such destruction will come, viz., by war, famine, plague, earthquakes, devouring fire, etc. But we also read that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel." (1 Thess. 1:8), and Paul further says of the wicked one "The Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Thus the fire of destruction is not the burning of material elements but the consuming power and glory of God which are destructive of all that is sinful.

Are the patriarchs higher in authority in the church than the apostles?

Saints should get away from the idea that one class of officers are higher than the others. All those holding the high priesthood have equal authority though they may officiate in various offices and have differing duties. Of necessity some must take general oversight while others have charge locally, and some are relieved from all presiding responsibility in order to be free to follow their spiritual work. A late revelation says:

Those who are holding the office of patriarchs are to be enrolled with the high priests, the same as the bishops, who are acting in their office by virtue of their being high priests. These men in their office are an order in the priesthood, the same as the high councils of the church and the stakes and as the bishops who hold as high priests, as the quorum of the twelve, and as the presidency are but orders in the priesthood, there being but two priesthoods; and these are orders in the Melchisedec priesthood. There is no difference in the priesthood, though there may be and is in the office in which the several orders may occupy and act.—Doctrines and Covenants 129:7.

A WORLD CITY PROPOSAL.

On December 5 there was to be held a meeting at the Sorbonne, Paris, in behalf of the creation of an international city, devoted to all forms of human progress. It was thought that ten thousand persons to whom invitations had been sent, including President Poincaré, would attend the meeting. The originator of the idea is Hendrik Christian Andersen, an American sculptor residing in Rome. The American State Department has manifested a keen interest in the idea, and it is understood that an executive order has been placed in the hands of all American ambassadors, directing them to aid Mr. Andersen in every way that seems feasible. Special audiences with the Kaiser and the king of England are being arranged for. Seventy-nine international organizations have signified their support. The probable cost of the World City will be \$100,000,000. Possible sites have been studied on the New Jersey coast, the Dutch coast, near The Hague; the Riviera, near Cannes; Teruieren, near Brussels, near Bern, near Paris; the Marmora coast near Constantinople, and the Mediterranean coast near Rome. This project is the expression of the tendency to world unity.—*Christian Herald*.

CHOOSE YOUR READING CAREFULLY.

Don't trust your reading to something that you can pick up. Have a book of good writings that deals with real topics of knowledge and wisdom. It should be a family law that only the instructive and uplifting things should be read in the home. Reading goes directly into a person's life, making him what it is—empty, frivolous, witless or vain. Of course, one must have some lightness and humor, but these should be the exception. There is nothing that so weakens the mind as this continual joking, the everlasting laugh over trivial things. The true rule is to meditate upon what one has read, but what sort of meditation will one get out of a lot of jokes? Reading that doesn't inspire thought of a serious nature would better be omitted. It would be infinitely better if one would lounge about on the grass and porch and watch the English sparrows than read only what tickles the empty mind.—*Ohio State Journal*.

"Though Christ a thousand times
In Bethlehem' be born,
If he's not born in thee,
Thy soul is still torloren.
Ahl would thy heart but be
A manger for the birth,
God would once more become
A child upon the earth."

ANGEL VOICES.

Once on Star-lit Bethlehem's plain,
With their flocks in field abiding;
Angel voice in sweet refrain
Bore to shepherds the glad tidings
Of a Savior born to men,
Who had left the world of glory;
And the babe of Bethlehem
Is at Christmas-time our story.
Then too, from his earthly prison
Angels rolled the stone away,
Saying, "He's not here, but risen—
See the place where once he lay."
And at last his mission ended,
Angels waited by the men,
Saying, as the clouds received him,
"Thus it is he'll come again."
Peter too, in prison lying
Chained to soldiers, felt his bands
Drop away, and to his freedom
He was led by angel hands.
But do angels no more visit
And on earth converse with men?
This is what the world has told us—
That they never come again.
But you know that Jesus promised
That before he came to reign,
That the gospel should for witness
To the earth be preached again.
And the angel that John witnessed
Is seen flying in the heavens,
With the everlasting gospel
To all tongues and nations given.
And to us who trust his promise,
God indeed his words fulfill;
And the record of his gospel
Coming from Cumorah's hill—
Fills our hearts today with gladness
That the night has passed away;
And the gospel in its power
As of old is preached today.
Then as once on Bethlehem's plain,
Shepherds heard the angel's voice
Saying, "Peace, good will to men,"
And let all the earth rejoice.
So this Christmas-tide, we glory
With the saints of former days,
In the ancient gospel story
And in God's own changeless ways.
For the heavens again are open,
Angels to the earth descend,
And we greet you by this token:
"Peace, this day, good will to men."
—Elder M. H. Bond.

DEPARTMENT OF Woman's Auxiliary for Social Service

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NOTICE.

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 707 S. Fuller Ave. Independence, Mo.

THE CHRISTMAS SPIRIT.

It is the heaven, leavening the whole for a short time at least. We cannot get away from it—this Christmas spirit. God sent "peace on earth good will to men;" it is to be always ours, our memento of his day, of his mercy, of his love for all. (Even though so many people do not realize whence cometh their good will, their cheer, their desire for a happy time to all.)

HIS GIFT.

His gift was the joy and the bliss which is unto the humble and lowly christian, a boon and a recompense—for his sufferings—worlds without end. Yes, the message is still ours, the refresh glad memories, to gladden sad hearts, to awaken slumbering senses to feelings of love and reverence, to draw all

mankind together by the great spirit of Christmas, the joy of giving, the joy of being remembered. He gave his only Son, and what joy, "worlds without end," this wonderful token of remembrance will mean to us.

"UNTO THE LEAST OF THESE."

Do they really feel "Christmassy," who give not a word or thought to the dear Christ child; he who brought all this glory and light, and made possible such blessedness? They cannot elude the "Christmas spirit."

It is custom of course to give gifts, but the custom originated in all good faith, when those gifts of frankincense and myrrh were presented to the babe in the manger.

He gave to the world a Child. And thus he indicated to whom the day should belong, the Festival of the Holy Child. The wise men came to—a child! The shepherds and the sages came to—a child! In his great Christmas gift to the world God sanctified all childhood. And when Christ carried on the wish of his Father in the saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," he gave to every family the possibility of a service as holy as that which is rendered by the minister who prays before the altar. Christ is present in the child, and all the love and care of fathers and mothers and nurses and teachers may be a ministry to him. The wise men on that first Christmas brought their gifts and offered them to him. Thus on Christmas we bring our gifts to children. Thus we light the candles on our trees and in our windows, remembering the Christmas stars; and we sing our carols, remembering the anthems of the angels. We do it to make children happy. It is the purest and sweetest thing in life.

THE POOR.

And we do these things to make the poor happy too: we should do more to make the poor happy.

The great child gift was made to poor parents. He came to a following of the poor and lowly, who only were looking for him, and his great mission. We commemorate his birth by remembering the poor and reminding them that they, like he, may bring into the world the greatest gifts: Those of patient lives, of cheer and good will, and words and deeds which will draw men to them for the substantial joys of life.

The poor may in truth be rich, for what is poverty endured here (when endowed with the riches of heaven) compared to the poverty of soul which marks the rich in the rounds of narrow lives and which comforts them in the world to come.

We have lost the true spirit of Christmas, who forget to remember some one who has less than we have, either of worldly goods, or the joys of home, or of the comfortable heart, or of the gospel's peace.

TAG DAY.

Saturday the 13th was tag day in Independence, and it did many a one good to see the young people well supplied with the little red tags bombarding autos, carriages and pedestrians—selling their tags for as much as possible, for the benefit of the poor on Christmas.

"Buy a tag," "Don't you need another?"

To see a jolly, fat, "good fellow" briskly walking past with his coat front well decorated with these emblems of good will, added no small amount to one's zeal.

"Our Ward" (wherein lie the homes of most of the Latter Day Saints denomination, surrounding their stone church) made the largest contribution. It is good that we so show our training to all men. Over five hundred dollars were raised toward the good cause, by this means.

Touching accounts of distress and need have come to our ears and we feel that we cannot enjoy Christmas in the care-free way of the child again. Tears of wounded pride, mingled with tears of thankfulness and parent love of the forlorn, the poor and the outcast—confront us.

Listen:—

My Glorification of the Poor Folks' Christmas is not by way of making existing conditions seem right. There are many people who are too poor and whose Christmas is so pathetic that the wonder of it is that they bear it patiently, or that we, knowing of it, allow it to happen again; for it is a simple matter only awaiting the real Christianizing of the human heart for its complete reform and cure. Poverty is curable.

SANTA CLAUS AND CHRISTMAS STOCKINGS.

Saint Nicholas seems to have been the original of our Santa Claus. He was the Bishop of Myra about the year 300, and was very popular because of his good deeds and kindness, especially to children, whose patron saint he is supposed to be. An old legend says that he wished to bestow a gift surreptitiously upon an old nobleman who, though poor, did not want any one to know of his poverty. When the good Bishop reached the house he saw the old gentleman asleep by the fire, so he climbed to the top of the chimney and dropped his gift therein, thinking it would fall on the hearth. But it so happened that the money fell into one of the old gentleman's stockings, which his daughter had hung up to dry, where it was found and used as a dowry for his oldest daughter. And the old story says that Saint

Nicholas never failed to put a gift in the stockings which were hung for him thereafter whenever a daughter of the house was to marry. When our Saint Nicholas comes around on Christmas Eve we look for gifts in our stockings.

The date of the Bishop's death, December 6, is observed in many countries, and the closeness of his feast to that of Christmas Day has probably confounded the two celebrations. Santa Claus seems to be the name by which the good spirit of Christmas is most generally known.—Ladies' Home Journal.

THE CHRISTMAS STORY.

Yes, it is true—historically true. Santa Claus did exist, and does exist. He was a bishop, St. Nicholas. And he became the patron saint of little children, maids and men and, although his mysterious gifts came some time after the birth of Christ, the association of them with the birthday of Jesus is a fitting and beautiful one.

The spirit of this kindly saint hovers every day about the children and when his special visit is made once a year he is a very real presence. He is real and he lives in the hearts of millions of children. He is as real as faith and fancy and love and romance can make him. Of what more lasting stuff could he be made?

Santa Claus not been seen? Yes, but he has. There is testimony. Ask most any grown-up and he will tell you of his vision. Ask any tiny girl or boy who looks for him to come and jumps for joy on Christmas Day when all thought is of Santa Claus.

Perhaps you think it was a dream; perhaps—if you are skeptical.—Kansas City Star.

MISCELLANEOUS

CONVENTION NOTICES.

FLORIDA DISTRICT.—Sunday school Association will meet in convention at Coldwater Church near Bots, Florida, Jan. 9, 1914 at 2 p. m. Secretaries will please get reports in time for convention. Remember this is the time for election of officers.

J. S. McCall, Sec.

Berrydale, Fla.

SOUTHERN NEBRASKA.—Semi-annual Religio convention will be held at Nebraska City, Neb., January 8-9. Locals please take notice and send all reports to me as soon as possible after the close of the year.

Edith Trask, Sec.

Fairfield, Neb.

CONFERENCE NOTICES.

FLORIDA DISTRICT.—Conference will convene at the Coldwater School House near Bots, Fla., January 10, 1914, at 10:30 a. m. It is necessary that every branch have its statistical report in our hands in due time. All the priesthood of the district are especially requested to be present.

C. J. Clark, Pres.

E. N. McCall, Sec.

Dixonville, Ala., Dec. 15, 1913.

NOTICES.

To the Members of the Twelve and those who are in Charge of Missions; Greeting:—

I have sent out the application blanks to each of the ones who are in charge of the several missions, to the addresses either at home or in the field.

Should any one fail to receive them please let me know at once, and I will forward another batch.

I have sent new blanks upon which to make up the list of recommendations to the Quorum of Twelve, with columns marked for all of the usual information, there is also an extra sheet provided so that each one may retain a copy. We take the liberty of suggesting that each one make out the list on a typewriter.

If all the brethren in charge will please fill these blanks out and send them to my address not later than the 10th of March, 1914, it will be a courtesy very much esteemed and go a long way towards facilitating the work of the Quorums.

Trusting to have your co-operation,

Very truly,

John W. Rushton,

Sec. of Twelve.

701 N. Cottage, Independence, Mo.

CONFERENCE MINUTES.

SPRING RIVER DISTRICT.—Conference was held at Vera, Okla., Oct. 11 and 12, with the district presidency, T. W. Chatburn, W. H. Smart and Lee Quick presiding. Addresses were made by a number of brethren. Statistical reports from Pittsburg 156, Scammon 89, Angola 59, Columbus 63, Joplin 32, Lamanite 49, Pleasant View 118, Purcell 53, Vera 67, Fairland 225, West City 415, Webb City. District treasurer reported receipts and balance \$7.08; expense \$5.43; balance \$1.65. Bishop reported receipts \$539.50; expense \$738.00; balance due bishop \$198.50. This includes the business since last conference of July 12.

Report from brethren of the ministry: A. C. Silvers, Lee Quick, G. Edwards, J. I. Young, F. M. Connor, J. M. Robinson, W. S. Stricklin, E. E. Gilbert, F. J. Emmett, S. N. Gray, W. S. Hawkins, J. L. Lancaster, S. G. Carrow, W. H. Smart, J. S. Mackie, J. N. Davis, Evau Edwards, F. L. Freeman, H. E. Jones, O. P. Sutherland, O. Hempel, J. W. Waldron, F. H. Cowen, O. L. Bradford, L. J. Histe, J. T. King, J. Butler, O. C. Hudelson, N. B. Hickles, L. F. Binkley, J. P. Warren, J. Watson, T. W. Ross, C. O. Myers, R. D. Wyatt, C. H. Hobart, J. C. Virginia, A. D. Seymore, J. W. Wooten, E. K. Bair.

Petition from Traverse Branch for ordination of F. J. Reynolds to office of priest was adopted. Committee on district by-laws requested more time which was granted. Two

prayer meetings were held, three preaching services including the dedicatory service of Vera Chapel. The dedicatory prayer was offered by T. W. Chatburn. Preaching by Elders Silvers, F. C. Kreek, Lee Quick and E. Short. Adjourned to meet at Scammon, Kansas, Feb. 14, 1914.

Mollie Davis, Sec.

SPOKANE DISTRICT.—Conference convened Dec. 13, 1913, in saints, chapel, Spokane, Wash., with E. A. Davis and T. C. Kelley presiding. The following ministerial reports were read:—E. A. Davis, T. C. Kelley; C. N. Townsend, H. P. Haussen, G. W. Wilcox, W. P. Wright, Geo. Johnston, V. L. Guiter, J. H. Van Eaton, W. W. Fordham, J. E. Turnbow, W. F. Yates, D. H. Crum, J. M. Puckett, L. W. Silver, Fred Williams, R. A. McDole, W. E. Atkinson, George E. Clark and B. E. Hart.

Statistical reports were read as follows: Ellensburg 15, Sagle 50, Spokane 329. Bishop's agent's report read:—Received \$673.82; paid out \$664.70; balance on hand \$9.12. Also district treasurer's report: Receipts \$12.75; paid out \$10.00; balance \$2.69. Auditing committee reports as correct and no vote were adopted.

The following were elected delegates to general conference: Margaret Forbham, Oliver Turnbull, Mary Bastin, Katherine Wright, Emma Bell. The names of Bro. R. A. McDole and Geo. Johnston were presented by Spokane Branch for ordination to office of elder and Will Wood to office of priest. They were induced by vote and provision made for ordination during sacrament meeting.

The resignation of E. A. Davis as district president was accepted and George Johnston elected to fill vacancy. Also T. C. Kelley as vice president of district resigned and R. A. McDole was elected to fill vacancy. Spokane was chosen for place of meeting next June. District rule No. 5 was rescinded on motion. Preaching was closed by T. C. Kelley.

W. W. Fordham, Sec.

S. 238 Haven St., Spokane, Wash.

DIED.

PAGE.—Iva M., wife of Bro. Jerome Page, was born at Whitmore, Kansas, May 16, 1868. Died at Independence, Mo., December 18, 1913. She was baptized at Honey Creek, Iowa, and was married to Bro. Page February 7, 1900, who remains to mourn her departure, as also a mother, four brothers and two sisters. Funeral at South side church in charge of Abner Lloyd, J. C. Foss and W. H. Garrett. Interment in city cemetery.

DUNGE.—Francis G. Dungee was born at Cranbrook, England, May 24, 1820. Died at Saints' Home, Independence, Mo., Dec. 11, 1913. Aged 93 years, 6 months, 17 days. Baptized May 22, 1880, at Maquoketa, Iowa, by Elder J. Brown, and in 1887 was ordained a priest. Married Alice D. Moore at Jenesia, Ill. Four children were born to them two sons and two daughters. All have passed away. Funeral services at Carson's undertaking rooms. Interment in Mound Grove Cemetery. Richard Bullard in charge.

CRAVEN.—Bro. Joseph D. Craven was born Dec. 28, 1844, baptized May 22, 1893. He belonged to the Norborne Branch (now disorganized) of the Far West District. He was married Feb. 21, 1906; died at Richmond, Mo., Dec. 14, 1913, leaving wife, two sons and one daughter, also father, mother, three brothers and three sisters. He was esteemed by all as an honorable man. Services at Methodist Church, Richard Ferguson in charge, sermon by J. T. Ford. Interment in neighborhood cemetery.

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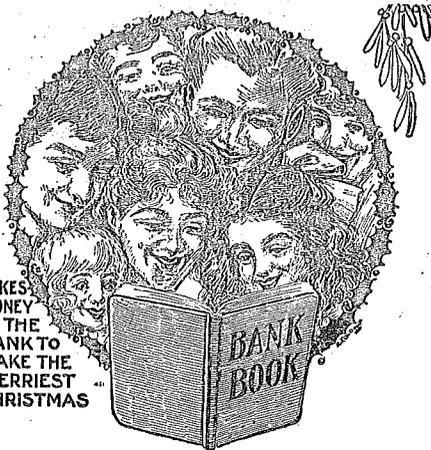
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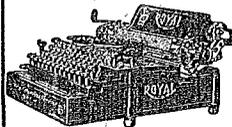


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